

التفسير المحرر 26

The evils of what they committed in the world, of disbelief and sins, will become clearly apparent to the polytheists in the Hereafter, and the punishment of Allah that they used to mock and ridicule in the world will descend upon them and encompass them.

It will be said to them, "Today We leave you in the torment just as you abandoned faith and righteous deeds in the worldly life for the meeting of this Day. Your abode and dwelling will be the Fire, wherein you will remain forever, and you have no one, O polytheists, to help you and save you from the punishment of Allah Almighty.

That punishment befalls you because you took the verses of Allah in ridicule, scoffing at them and ridiculing them, and because you were deceived by the worldly life, so you worked for it and preferred it, and turned away from working for the Hereafter and denied it! So today, those disbelievers will not be brought out of the Fire, nor will they be asked on the Day of Resurrection to do what pleases Allah by repenting to Him and obeying Him so that the reproach and accountability for their sins may be removed from them.

To Allah alone belongs all perfect praise for His attributes of perfection, out of love and reverence for Him; He is the Creator of the heavens and the earth, their Master, and the Disposer of their

matters, the Creator of all creatures, their Owner, their Provider, and the Disposer of their affairs.

To Allah alone belongs greatness, majesty, and dominion in the heavens and the earth, Whom all His creation must magnify and exalt, and to Whom they must submit and humble themselves. Allah is the Subduer, the Overpowering, Whom nothing can overcome or subdue; Glory be to Him. And He is the All-Wise in what He has created, legislated, and decreed; and He does not place anything except in its rightful place.

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, 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.

The revelation of this Book is from Allah—the Subduer, the Overpowering, the Unassailable, Who is free from every flaw and shortcoming; the All-Wise, Who places everything in its proper place.

We did not create the heavens and earth and the creation between them except with justice and wisdom and for a specified appointed term, without addition or omission, at which they will end and perish, which is the Day of Resurrection. Those who disbelieve in the truth turn away from what they

have been warned and cautioned against in the Qur'an.

"Say, O Muhammad, to the polytheists among your people, "Have you considered those whom you call upon besides Allah from among your objects of worship? Show me what they have created on the earth that they should deserve your worship! Or do those alleged deities have a share with Allah Almighty in the heavens, in creation, ownership, or management, so you would thereby argue for your worship of them?! Bring me a Book from what Allah revealed to the prophets before this Qur'an, stating that your deities are deserving of worship! Or bring proof from a remaining trace of knowledge transmitted from the predecessors indicating the validity of the worship of your deities, if you are truthful in your claim that Allah Almighty has a partner!"

No one is more astray than a servant who invokes deities besides Allah that will never answer his call until the Day of Resurrection, and they are unaware of the invocations of their worshippers, so they do not know who invokes them, nor do they hear him.

When Allah gathers the people on the Day of Resurrection for the reckoning, these deities that the polytheists invoke will be enemies to them, and they will reject and deny their worship of them in the worldly life!

When the clear verses of the Qur'an are recited to the polytheists, those who disbelieve in the oneness of Allah say about the truth when it comes to them from Allah Almighty, "This Qur'an is clear magic!"

Or do the polytheists say, "Muhammad fabricated the Qur'an on his own accord and falsely attributed it to Allah"?! Say, O Muhammad, to the polytheists of your people, "If I fabricated the Qur'an—as you claim—then you cannot protect me at all from the punishment of Allah if He punishes me as a recompense for my lying against Him! Allah knows better than anyone else what you say concerning the Qur'an, from slandering it to denying it or describing it inappropriately. Sufficient is Allah, the Knower of my condition and your condition, as a Witness who judges with His testimony between me and you and recompenses each with what they deserve. And Allah is the One Who conceals the sins of His servants, overlooks punishing them for them, and has mercy upon them."

Say, O Muhammad, to the polytheists of your people, "I am not the first of Allah's messengers to mankind, for Allah has sent many messengers before me to their nations with the like of what He has sent me with. So why do you reject my message?! I am nothing but a human being, and I have no control over the matter, so I do not know

what Allah will do with me or what He will do with you! I only follow what Allah reveals to me of revelation, and I am nothing to you but a warner, clarifying and making evident to you the warning of Allah's punishment, and my mission is clear and apparent to everyone with an intellect."

Say, O Muhammad, to the polytheists of your people, "Have you considered if this Qur'an is revealed to me from Allah and yet you disbelieve in it? Would you not thereby be wrongdoers and astray from the truth?! And a witness from the Children of Israel has testified to the like of the Qur'an that it is from Allah, so he believed in the Qur'an, while you, O polytheists, were too arrogant to believe in it! Indeed, Allah does not guide to the truth the people who have wronged themselves by disbelieving in Allah and by being too arrogant to accept the truth despite its clarity.

The disbelievers of the Quraysh said concerning those who believe in the Qur'an, "If this Qur'an were good, these weak, poor, and despised people would not have preceded us in believing in it and following it, and we would have hastened to it before them, for we are more noble and mighty than them and have more wealth and children! And when the polytheists are not guided by the Qur'an, they will say, "This Qur'an that Muhammad brought is a lie from the tales of the ancients!"

And before this Qur'an was the Torah, which was revealed to Moses as a guide for the Children of Israel to follow what is therein and a mercy for them in this world and the Hereafter if they followed it. And this Qur'an is a confirmation of the Torah and the previous Books of Allah, in a clear and eloquent Arabic tongue, to warn the wrongdoers and caution them of Allah's punishment if they persist in their wrongdoing, and this Qur'an is glad tidings of good in this world and the Hereafter for those who do good in their faith and obedience to Allah.

Indeed, those who say, "Our Lord is Allah alone," then remain steadfast upon the Oneness of Allah, complying with His commands and avoiding His prohibitions, and persist in His obedience throughout their lives according to what He has legislated, without deviation or crookedness, and without excess or negligence on their part—there will be no fear for them concerning any evil or harm in their future, nor will they grieve over what has passed.

They are the companions of Paradise, inseparable from it and exclusively designated to it, abiding therein forever as a reward from Allah for them, because of the righteous deeds they used to do in the worldly life.

We have commanded man and enjoined upon him to be good and dutiful to his parents. His

mother carried him in her womb, enduring severe hardship in doing so, which made her dislike the conditions of that pregnancy—such as heaviness, nausea, weakness, and the like. And she delivers her newborn with severe pains and great hardship that makes her dislike delivering him. The duration of carrying the fetus in his mother's womb, together with the period of weaning him from breastfeeding, amounts to thirty months. Until, when the child reaches his full strength and the perfection of his intellect—which is in the age of youth—and reaches forty years of age, at which point his intellect and strength are complete and Allah's proof upon him is perfected, he says, "My Lord, inspire me and grant me success to be grateful for the blessings You have bestowed upon me and upon my father and mother and to do righteous deeds that make You pleased with me, and accept them from me. And make my offspring and descendants righteous for me by guiding them to faith and righteous deeds, and reforming their conditions. Indeed, I have repented to You for my past sins and returned to Your obedience, and indeed, I am one of those who submit to You in monotheism, who are compliant with Your judgment, and who are submissive to You in obedience regarding Your commands and prohibitions.

Such are those from whom Allah accepts the best of what they did in this world so He rewards them for it, and He overlooks their bad deeds so He does not punish them for them. They are among the companions of Paradise, who are treated in such a manner. Allah has promised the people of faith to accept from the good-doers among them and to overlook the wrongdoers among them, a true and just promise that will not be broken, for He will undoubtedly fulfill it for them.

But he who says to his parents, as they call him to believe in Allah and the Last Day, expressing annoyance with them, "Fie upon you both! Do you promise me that I will be resurrected after my death, and brought forth from my grave alive, while the former generations have already passed on before me, and none of them has returned after their death?!" While his parents call to Allah for help to guide their son to the truth, they say to their disbelieving son, "Woe to you! Believe in what Allah has promised His slaves regarding the resurrection after death. Indeed, what Allah has promised His slaves concerning the resurrection after death for reckoning and recompense is the truth in which there is no doubt, and a promise that never fails." But this denier of the resurrection says to his parents, "This which you are calling me to believe in is nothing but the tales of the ancients and their

stories that they wrote down in their books; they are false legends with no truth to them!"

Those disobedient deniers of the Resurrection who utter such statements are those upon whom the punishment of Allah has become justified, and the decree has already passed against them. They are among the disbelieving nations of jinn and mankind that passed away before them who will be punished, so they will be counted among them. Indeed, they were losers by exchanging guidance for misguidance and Paradise for the Fire, and they lost themselves and their families on the Day of Resurrection.

For each of these two groups—the group of the believer who is dutiful to his parents and the group of the disbeliever who is disobedient to his parents—there are ranks with Allah on the Day of Resurrection according to what they did in this world of good and evil so that Allah may fully and completely recompense them for the deeds they have done, and they will not be wronged in anything regarding the recompense of their deeds; thus, the reward of the good-doers will not be decreased, nor will the punishment of the evildoers be increased, nor will they be made to bear the sins of others, nor will they be punished for what they did not do.

And remember, O Muhammad, the Day when those who disbelieved in Allah will be exposed to

the Fire, and it will be said to them in rebuke, "You enjoyed your pleasures and desires, and took your full share of them in your worldly life, so you are deprived of them in your Hereafter, for which you did nothing! So today you will be recompensed with the punishment that humiliates you, disgraces you, and degrades you, because of your arrogance in the land unjustly and without right, and because you departed from the obedience of Allah and fell into His disobedience."

And mention—O Muhammad—Hūd, the brother of 'Ād in lineage, when he warned and cautioned his people of Allah's punishment for their disbelief in the region of Al-Ahqāf where their dwellings were. And messengers had already passed on before Hūd and after him, warning their people of the torment of Allah if they worshipped other than Him. Hūd said to his people, "Indeed, I fear that the torment of a terrible Day will befall you."

The disbelievers of 'Ād said to their prophet Hūd, "Have you come to us to turn us away and divert us from worshipping our gods so that we abandon them for the worship of Allah alone?! Then hasten for us, O Hūd, this punishment you threaten us with, if you are among the truthful in what you claim!"

Hūd said to his people, "The knowledge of the time of the punishment's arrival is only with Allah, not with me; He is the One Who sends down His punishment upon you whenever He wills. I am only

a messenger from Allah to you, and my only duty is to convey to you from your Lord what He has commanded me to call you to regarding monotheism and other matters. However, I see you as a people ignorant of the truth; hence, you have shown such audacity in disbelief, denial, and seeking to hasten the torment."

So when the punishment of Allah came to the disbelievers of 'Ād, and they saw it as a black cloud spreading across the horizon, moving towards their valleys, they thought it was rain that would fall upon them, so they rejoiced at it and said, "This is a cloud that will bring us rain!" It was said to them, "What you saw is not actually a rain cloud as you thought, but rather it is the punishment you sought to hasten; it is a wind containing a painful, severely agonizing torment!"

The wind destroys everything it passes by that it was sent to destroy, by the permission of Allah for it to do so. Consequently, the people of Hūd became entirely destroyed; nothing could be seen of their land except the dwellings they used to inhabit. With such a recompense as We punished 'Ād, the people of Hūd, in this world, We recompense the disbelieving people who transgress and rebel. Therefore, let the polytheists who oppose the command of Allah beware lest We destroy them just as We destroyed those before them.

Allah said to the disbelievers of the Quraysh, "We had certainly established 'Ād in that which We have not established you in terms of abundant wealth, physical strength, and other than that, yet We destroyed them because of their disbelief, even though they were greater than you in establishment. So do not think that what you have been established in will avert from you anything of Allah's punishment if you persist in your disbelief and denial! And We made for the disbelievers of 'Ād hearing so they could hear the truth with it and sight so they could see it with it, and hearts so they could understand it with them. They lacked nothing that would impair their comprehension of the truth, but what they were given of hearing, sight, and intellect did not benefit them at all. Since they did not use them to recognize what is right, nor did they employ them to avert the punishment, because they used to deny the signs of Allah that guided them to the truth. And the punishment of Allah, which they used to mock and deny its occurrence, descended and encompassed them. So beware, O polytheists, lest the likes of what befell them befall you.

We have certainly destroyed the societies around you—O people of Makkah—such as the lands of 'Ād, Saba' (Sheba), Thamūd, and Madyan (Midian), and others; and We diversified the types of signs and made them clear so that they might

return from their disbelief in Allah and their denial of the truth, yet they did not do so. Thus, We destroyed them.

Then why did those whom they took as gods besides Allah, seeking to draw closer to Allah by worshipping them so that they might intercede for them with Him, not help them against the punishment of Allah! The matter is not as the polytheists thought, for their worshipped deities besides Allah did not help them, and they vanished from them when the punishment descended upon them! That—meaning their taking of gods besides Allah—was their lie and their fabrication when they claimed that they were gods that could help them and bring them benefit. Instead, they failed them, and they were of no benefit to them.

And remember, O Muhammad, when We sent to you a group of jinn listening to the Qur'an from you. When they attended it, they said to one another, "Be quiet so we may listen to it." When the Prophet (peace and blessings of Allah be upon him) finished reciting the Qur'an, that group returned to their people among the jinn, warning them and cautioning them of Allah's punishment if they do not believe in Him.

They said to their people, "O our people, indeed we have heard a Book—which is the Qur'an—revealed after the Torah, which was revealed to Moses, confirming what came before it of the Books

of Allah. This Qur'an guides to the truth and to a path with no crookedness in it, leading to Allah Almighty and to His Paradise.

O our people, respond to Muhammad, the Messenger of Allah, who calls to Allah alone and to His obedience, and believe in Allah. If you respond to the caller of Allah and believe in Allah, Allah will forgive some of your sins, conceal them for you, and not hold you accountable for them, and He will protect you from a painful, severely agonizing punishment.

And whoever does not respond to Muhammad, the Messenger of Allah, to what he calls to of faith in Allah and obedience to Him will not escape Allah by fleeing from Him if He intends to punish him, for he is within His grasp and dominion, and he will have no helpers besides Allah to defend and protect him from the punishment of Allah. Those are in clear deviation and departure from the truth."

Have the deniers of the resurrection, who deem the resurrection of bodies on the Day of Judgment unlikely, not seen that Allah, Who created the heavens and the earth and was not incapable of creating them—despite their greatness, vastness, and the perfection of their creation—is not incapable of bringing people back to life after their death, and that He is immensely and fully Capable of doing so?! Yes indeed, He is Able to give life to the

dead. Indeed, Allah is Capable of all things; nothing can frustrate Him, the Exalted.

Mention, O Muhammad, the Day those who disbelieved in Allah and denied the Resurrection will be exposed to the Fire, and it will be said to them as a rebuke, "Is this punishment—which you are witnessing and experiencing now, and which you used to deny in the worldly life—not an established reality?" They will say, "Yes, this punishment is an established and actual truth, and we swear to it by our Lord." Allah will say to them, "Then taste this punishment for your disbelief in the truth during the worldly life."

So be patient, O Muhammad, over the harm and hardships that afflict you for the sake of Allah, just as the previous messengers of firm resolve, earnestness, and high determination were patient, and do not seek to hasten the punishment for the polytheists, for they will inevitably be punished at the time Allah has decreed for their destruction, as if on the Day they see Allah's punishment they had not remained in this world except for a single hour of the day, forgetting the length of their stay in the world! This Qur'an is a message from Allah to His servants, so will anyone be destroyed by the punishment after this message except the people who have departed from the obedience of Allah Almighty, disbelieved in Him, and opposed His commands, thus deserving His punishment?!

Those who disbelieve in the truth and hinder themselves and others from its path and from following it, Allah will render their deeds void, of no benefit.

As for those who believe and do righteous deeds sincerely for Allah Almighty and in accordance with His law and believe in the Qur'an, which Allah sent down to His Prophet Muhammad—and this Qur'an is the perfect truth and the established verity from their Lord—Allah will pardon them from being held accountable for their misdeeds, so He will not punish them for misdeeds, and Allah will mend their affairs and condition.

That nullification of the deeds of the disbelievers is because of their following falsehood and preferring it over the truth, and that expiation of the evil deeds of the believers and the mending of their condition is because of their following the truth that came to them from their Lord. Just like that clarification of the condition or destiny of the disbelievers and the believers, Allah sets forth for mankind their categories and conditions, so that they are neither hidden nor confused for them; thus, the bad becomes distinct from the good for them, and the truth from falsehood.

So when you face—O believers—the combatants from among the disbelievers, kill them until you have inflicted slaughter upon them, overcoming the disbelievers and subduing them; then firmly secure

the bonds of those you capture and bind them strongly. Then either confer favor upon the captive disbelievers by releasing them from captivity freely without compensation, or ransom them in exchange for compensation, such as their payment of wealth or the release of Muslim captives they hold. You have the choice—O Muslims—regarding them after the end of the war. Continue in what you have been commanded to do regarding the killing and capturing of the combatant disbelievers until the war comes to an end and the combatants lay down their weapons. Allah has commanded you—O believers—with what has been previously mentioned regarding the struggle against the combatant disbelievers. Yet, had Allah, the Exalted, willed, He could have taken vengeance upon the disbelievers with an immediate punishment from Him, without tasking you with fighting them. But Allah prescribed struggle [in Allah's way] to test you—O believers—by means of the disbelievers, so that those of you who strive and remain patient may become evident and He may reward them, and so He may choose martyrs from among you, and to test the disbelievers by means of you, punishing whom He wills among them at your hands and disgracing them. Those who fight against the disbelievers and are killed and martyred in the cause of Allah, Allah will never render their deeds

void; rather, He will accept their deeds from them and reward them accordingly.

Allah will guide them in this world and the Hereafter to what benefits them and set their condition and state right.

And Allah will admit them to Paradise, and on the Day of Resurrection He will make known to each one of its people his path to his place within it, so he will be guided to it without seeking directions, and he will know his dwelling without any confusion.

O you who believe! If you stand up for the religion of Allah and His Messenger, Allah will help you and make your steps firm when fighting the disbelievers, so you will not fear them, nor will you flee, no matter how great their numbers or how strong their equipment.

As for those who disbelieve in the truth, for them is disgrace, misery, and destruction and a stumbling and falling after which there is no rising, and Allah has made their deeds void with no benefit.

That ruin for the disbelievers and the invalidation of their deeds is because they hated the Qur'an that Allah revealed, so they despised it, did not accept it, and did not follow it; therefore, Allah nullified their deeds so they would not benefit from them in this world, nor in the Hereafter!

Have the polytheists not traveled through the land to see what was the end of the disbelievers

before them because of their disbelief? Allah destroyed their homes and their wealth and annihilated them. And for other disbelievers, there will be a similar fate of ruin and destruction if they do not believe.

That victory for the believers and destruction for the disbelievers are because Allah is the Guardian of those who believe, so He grants them victory, and because the disbelievers have no guardian to protect them and grant them victory.

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath whose trees and palaces rivers flow, while those who disbelieve in the truth enjoy themselves in this world with its desires and pleasures, and eat therein just as cattle eat, having no concern other than that. The Fire will be a residence for them, to which they will proceed and wherein they will settle, causing them to forget every delight they were in!

How many towns whose people were, O Muhammad, greater in strength, numbers, and wealth than the people of Makkah, who drove you out of it; so have Allah destroyed them with punishment and annihilated them when they denied their messengers, and they had no helper to help them and prevent Allah's punishment from them when Allah destroyed them!

Is he who is enlightened by his Lord and has knowledge and awareness of the truth and thus

believes in it and follows it and recognizes the evil of his deeds and desires and avoids them equal to one whose evil deeds of polytheism or disobedience are made appealing to him, so he follows the misguidance his soul calls him to without any proof or evidence? They are not equal!

The description of Paradise which Allah has promised the righteous, is that it contains rivers of fresh, pure water whose smell, taste, or color does not change; and in Paradise are rivers of milk whose taste never changes with sourness or otherwise; and therein are rivers of good wine, delicious to those who drink, free from headaches or other harms; and in it are rivers of honey that Allah created in the utmost purity, free from all impurities and dirt. And for the righteous in Paradise are fruits of all kinds, and along with that great bliss, they have forgiveness from Allah for their sins; so He overlooks them, does not punish them for them, and conceals them. So, is the one who is in Paradise—which bears this description—like the one who abides in the Fire forever and is given to drink therein water that has reached the extreme degree of intense heat, tearing apart the intestines in his stomach?!

And among the disbelievers are a people who listen to your recitation of the Qur'an, O Muhammad, or to your speech in the Friday sermons or otherwise, and they are the hypocrites.

So when those hypocrites depart from you, they say to those who attended your gathering among the people of knowledge from the Companions: "What did Muhammad just say?!" These are the ones whose hearts Allah has sealed so they do not comprehend the truth, nor do they understand it in a way they can benefit from. They abandoned the truth, and followed what their souls called them to of falsehood and misguidance.

As for those who believed in the truth and followed it, what they heard from the Qur'an and the words of the Prophet increased them in faith and knowledge and in acting upon the truth and steadfastness upon it. And Allah granted the guided ones in this world their piety towards Him, by granting them success to act upon what they were commanded and to abstain from what they were forbidden.

Do the hypocrites wait for anything except the coming of the Resurrection suddenly, without them perceiving it or preparing for it?! Its precursors and the signs of its approach have already come to them. So how will they benefit from remembrance, regret, and repentance when the Resurrection comes to them, when the time for faith has passed, and the door of repentance and acting upon the Qur'an has been closed?!

So know, O Muhammad, that there is no deity worthy of worship except Allah, to whom alone

worship is due, to the exclusion of all else, and ask, O Muhammad, your Lord for the forgiveness of your sins, and the sins of the believing men and women of your nation, and Allah knows your actions and movements, and He knows your places of rest and where you settle for rest.

Those who believe say, "If only Allah had sent down a surah to His Messenger?" out of their longing for the descent of revelation and their eagerness to act upon what is in it. But when Allah sends down a decisive surah and makes fighting the disbelievers obligatory therein, you see the hypocrites in whose hearts is the disease of doubt and hypocrisy—O Muhammad—looking at you with an intense stare, like the look of a dying person whose eyes are fixed at the time of death and do not blink; and that is due to their cowardice, fear, and hatred of struggle [in Allah's way]. Allah Almighty says to those hypocrites, warning and threatening them, "It would have been better for them."

If they had obeyed Us and spoken a good word, it would have been better and more excellent. So if the hypocrites, when fighting became obligatory and its time arrived, had been true to Allah in their faith and their struggle [in His way], their truthfulness would have been better for them in their worldly life and their Hereafter.

So is anything expected and anticipated from you—if you turn away from the truth and abandon

struggle [in Allah's way]—except causing corruption in the land—through disbelief, sins, and bloodshed—and severing the ties of kinship?!

Those who cause corruption on the earth and sever their ties of kinship are the ones whom Allah has expelled and distanced from His mercy. Thus, Allah has deprived them of the ability to hear the truth in a way that benefits them, and Allah has deprived them of the ability to see the truth in a way that benefits them.

Do those who turn away not ponder the Qur'an, understand it, and contemplate it as it should be contemplated? Rather, Allah has locked their hearts so they cannot comprehend with them; they are sealed shut, and nothing of its meanings can reach them.

Indeed, the hypocrites abandoned faith and returned to disbelief after having known the truth, preferring misguidance over guidance: this only happened because Satan made apostasy from Islam seem appealing to them, and because Allah prolonged the lifespans of the hypocrites, granted them respite, and did not hasten their punishment, so they became deluded.

That enticement and prolonging of hope leading them to disbelief has occurred because the hypocrites said to the disbelievers who hated what Allah Almighty revealed of the Qur'an, "We will obey you and follow your desires in some of what

you hate of the revealed revelation." And Allah knows what the hypocrites and disbelievers conceal and keep secret among themselves of disbelief in Him and disobedience to His Messenger.

So how will the condition of those hypocrites be when the angels come to them to take their souls, and begin striking their faces and their backs?

That striking of the hypocrites at their death is only because they followed what angered Allah, through disbelief or disobedience, and from that is their obedience to Satan and their alliance with the disbelievers who hated what the Most Merciful revealed, and because the hypocrites hated what earns Allah's pleasure for them, such as fighting in His cause, and they had no desire for what brings them closer to Him. So Allah rendered their deeds void and caused them to vanish; thus, there is no benefit in them.

Or do those in whose hearts is the sickness of doubt and hypocrisy think that Allah will never expose what is in their hearts of malice and enmity against Islam and its people?!

Had We willed, We could have truly shown the hypocrites to you, O Muhammad, in their persons and identities, and you would have certainly recognized them by their marks apparent on their faces. And I swear, O Muhammad, you will surely recognize the hypocrites by the tone of their

speech, and the words they utter that indicate their evil intentions. And Allah knows your deeds; nothing of them is hidden from Him, and He will recompense you for them.

And I swear, We will surely test your faith and patience, so We command you to struggle in Allah's way until We know those who struggle in Allah's way among you and those who are patient in fulfilling what Allah Almighty has ordained and in enduring affliction—a knowledge of witnessing and reality upon which recompense is based—and We will test you with a trial that reveals your conditions and inner selves, and exposes the good and the bad of them.

Indeed, those who disbelieve and hinder people from the religion of Allah, and oppose His Messenger Muhammad out of stubbornness after it has become clear to them that he is truly the Messenger of Allah and that Islam is truly His religion: they will never harm Allah in the least by that, for He is in no need of them, and they only harm themselves. Allah will grant victory to His Messenger, make His religion prevail, and make His Word supreme, and Allah will render their deeds vain so they will derive no benefit from them.

O you who believe, obey Allah and obey His Messenger by complying with the commands and avoiding the prohibitions, with sincerity to Allah Almighty and by following His law. And do not let

your good deeds be in vain, O believers, by ruining them through polytheism, apostasy from Islam, or anything else that nullifies deeds and eliminates their benefit and reward.

Indeed, those who disbelieve and hinder people from the Way of Allah, and then die as disbelievers without repentance—Allah will never forgive their sins.

So do not falter, O believers, in fighting the disbelievers, nor begin by inviting them to peace and reconciliation, while you have the upper hand, conquering and prevailing over them. And Allah is with you, so He will protect you, aid you, and grant you victory over the disbelievers. And Allah will never decrease anything of the reward of your deeds, nor will He invalidate or nullify them.

The reality of worldly life is merely play with no benefit, and amusement with which people distract themselves, so do not weaken in striving because of it. And if you believe and fear Allah by obeying His commands and avoiding His prohibitions—which includes striving against His enemies—He will give you the reward of your faith and piety with what is better for you than the play and amusement of this world, and He does not ask you for your wealth.

If Allah were to ask you for your wealth, press you for it, and insist upon you, you would withhold out of stinginess, and Allah would then expose your hidden resentment.

Indeed, you are invited to spend your wealth in striving against the enemies of Allah and in support of His religion; yet among you are those who withhold their wealth and do not spend it in the cause of Allah as Allah Almighty has commanded. And whoever withholds his wealth and does not spend it in the cause of Allah only deprives himself of the reward and abundant good. Allah is the Free of need of all else, while you are always in need of Him in all your circumstances, so He does not need your wealth. He only commanded you to spend in His cause so that the benefit of that may return to you. And if you turn away, O people, from what Allah Almighty has commanded you, He will replace you with another people; then they will not be the likes of you in turning away from the religion of Allah and withholding wealth; rather, they will be more obedient to Allah than you.

Indeed, We have granted you, O Muhammad, through the Treaty of Hudaibiyyah, a clear and manifest victory, and We have decreed and judged for you by it a great and decisive decree, through which abundant good is achieved, and by which the clear truth is made manifest.

So that We may forgive you all your sins, and that Allah, the Exalted, may complete His favor upon you in this world and the Hereafter, and that Allah may guide you to a straight path with no crookedness in

it, through what He ordains for you in Islam that leads to Allah's pleasure and His Paradise.

And so that Allah may grant you a powerful, overwhelming, complete, and unassailable victory over your enemies, without humiliation or weakness.

It is Allah Who sent down serenity into the hearts of the believers from among the Companions of His Prophet, so their hearts found peace in the truth when the disbelievers of Quraysh prevented them from entering the Sacred Mosque in the year of Al-Hudaybiyah. Thus, their souls did not waver, so that they may thereby increase even more in their faith upon their previous faith prior to the Treaty of Al-Hudaybiyah. And to Allah belong the forces of the heavens and the earth—among the angels, jinn, humans, and others—through whom He exacts retribution against whom He wills among His enemies. Indeed, Allah Almighty is eternally and forever characterized by perfect knowledge, such that nothing is hidden from Him, and by perfect wisdom, placing everything in its befitting place.

So that Allah may admit the believing men and women into gardens beneath whose palaces and trees rivers flow, wherein they will abide forever, and so that Allah may erase the sins of the believing men and women so He will not hold them accountable for them. That reward is a great

triumph in the sight of Allah, so they will attain every good and be saved from every evil.

And so that Allah may punish the hypocrite men and women, and the polytheist men and women in this world—those who assume that Allah will not grant victory to His Messenger and the believers over their enemies, that He will surrender them to be killed, and that He will not make His religion and His Word prevail over disbelief and its people. Thus, they attribute to Allah what does not befit His Wisdom and His Decree. So upon the hypocrite men and women, and the polytheist men and women, who harbour evil thoughts of Allah, is a circle of punishment, evils, misfortunes, and calamities—turning upon them and encompassing them in this world. And Allah has become angry with the hypocrite men and women and the polytheist men and women; He has distanced them and expelled them from His mercy, and prepared for them Hell that they will enter in the Hereafter. What an evil destination Hell is, to which they will proceed on the Day of Resurrection!

To Allah belong the forces of the heavens and the earth from among the angels, jinn, humans, and others, through whom He takes vengeance upon whom He wills among His enemies. Indeed, Allah Almighty is eternally and forever characterized by Perfect Might, for He is the Subjugator and Vanquisher of all things. None can overcome Him,

and none can prevent Him from what He wills. And He is characterized by Perfect Wisdom, placing everything in its rightful place.

Indeed, We have sent you, O Muhammad, as a witness—and part of that is your testimony over your nation—and a bearer of glad tidings of goodness and reward for those who obey you and a warner of evil and punishment for those who oppose you.

We have sent Muhammad (peace and blessings of Allah be upon him) as a witness, a bearer of glad tidings, and a warner, so that you—O people—may believe in Allah and His Messenger, support His Messenger and aid him, revere him and honor him, and glorify Allah at the beginning of the day and its end.

Indeed, your companions, O Muhammad—who pledge allegiance to you at Al-Hudaibiyah not to flee when meeting the disbelievers—are in reality only pledging allegiance to Allah. The Hand of Allah is over the hands of those pledging companions of His Messenger at the time of the pledge. So whoever breaks his pledge only harms himself by doing so, as he deserves punishment and deprives himself of reward. And whoever fulfills what he has covenanted with Allah in the pledge—of patience when fighting the disbelievers and supporting the Messenger—Allah will grant him an abundant

reward for his fulfillment of the pledge, a promise that will never be broken.

The Bedouins living around Madinah, whom Allah left behind with their families from traveling with you to Makkah in the year of Al-Hudaibiyah, will say to you—O Muhammad—when you reproach them for staying behind after you had commanded them to go forth with you, "Our properties, of camels and otherwise, and our families, of women and offspring, occupied us from going forth with you, so ask Allah to forgive us for staying behind you!" Those who remained behind say to you with their tongues mere words that they do not believe within their hearts, for they are lying in their excuses and in their request for forgiveness! Say to them, O Muhammad, "No one has any power to prevent the harm that Allah intends for you, of whatever kind it may be, nor does anyone have any power to withhold the benefit that Allah intends for you, of whatever kind it may be." The matter is not as those bedouins assume, that Allah does not know what their hearts conceal. Rather, Allah, the Exalted, is Aware of their innermost matters; their staying behind, or any other of their deeds, is not hidden from Him.

You did not stay behind, O Bedouins, from going out with the Messenger and the believers due to being preoccupied with your wealth and families, as you claimed. No! Rather, you stayed behind from

them because you thought that the disbelievers of the Quraysh would eradicate them by killing, and that they would never return to their families in Madinah. Satan made that thought seem pleasing in your hearts, and thus made staying behind from going out with the believers seem pleasing to you. You harbored an evil thought that Allah would not grant victory to His Messenger and the believers, would not return them safely, and would not make the clear truth prevail. And you were—O you who stayed behind—an utterly doomed and worthless people, with no good in you, nor any benefit expected of you!

Whoever does not believe in Allah and His Messenger is a disbeliever deserving of punishment, and We have prepared and readied for the disbelievers an intensely blazing and burning fire!

To Allah belongs the dominion of the heavens and earth, so He alone disposes of them as He wills, and He decrees what He wills. He forgives by His grace whom He wills among His servants, and He punishes by His justice whom He wills among them. Indeed, Allah, the Exalted, is characterized by forgiveness and mercy, eternally and forever. For He is the All-Forgiving of the sins of His servants, so He conceals them for them, and overlooks holding them accountable for them. And He is the Most

Merciful to them, so He honors them and bestows His blessings upon them.

The Bedouins who were left behind with their families and did not go out with the Messenger to Makkah in the year of Al-Hudaibiyah will say, when you—O Messenger—and your Companions set out to Khaybar to take the spoils that Allah promised you would take, "Let us follow you to Khaybar!" They want to change, by going with you, the promise of Allah that He made to the people of Al-Hudaibiyah: that He would make the spoils of Khaybar exclusively for them. Say to them, O Muhammad, "You shall never go with us to Khaybar." Thus has Allah said to us before we returned to you from Al-Hudaibiyah and before you asked us to go out with us to Khaybar, "Indeed, the spoils of Khaybar are exclusively for those who witnessed Al-Hudaibiyah, and you stayed behind from going out at that time; therefore, you have no right to the spoils of Khaybar." Then those Bedouins who were left behind will say when you prevent them from going out with you to Khaybar, "The matter is not as you claimed, that it is the word and command of Allah, but rather you prevented us from going out with you because you envy us sharing the spoils with you!" But the matter is not as the Bedouins claimed, that you prevented them from going out with you to Khaybar out of envy

towards them; rather, they are a people who do not understand or comprehend except a little!

Say, O Muhammad, to the Bedouins who stayed behind from marching with you to Al-Hudaibiyah, "You will be called to fight against a people of great might in warfare; you will fight them, and the fighting will continue against them, or they will enter into your religion without war or fighting. So it will be one of two outcomes: either fighting or Islam, with no third option. So if you obey Allah—O Bedouins—by responding to the call to fight the fierce disbelievers, Allah will give you a good reward for striving in His cause: spoils in this world and Paradise in the Hereafter. But if you disobey Allah and turn away from fighting, as you stayed behind before from marching forth to Al-Hudaibiyah, Allah will punish you with a painful torment.

There is no sin upon the blind in staying behind from fighting [in Allah's way] with the believers due to his excuse of blindness that prevents him from fighting, nor is there sin upon the lame due to his excuse of lameness, nor is there sin upon the sick due to his excuse of sickness. Whoever obeys Allah and His Messenger, Allah will admit him in the Hereafter into Gardens beneath whose trees and palaces rivers flow. But whoever turns away from the obedience of Allah and His Messenger, Allah will

punish him with a painful and agonizing punishment.

Indeed, Allah was pleased with the believers when they pledged allegiance to His Messenger under the tree located in the land of Al-Hudaibiyah, pledging to fight the disbelievers of the Quraish and not to flee. Allah knew what was in the hearts of the Companions of sincerity, loyalty, and obedience to Allah and His Messenger, so Allah sent down serenity upon their hearts, whereby they remained steadfast upon the religion and increased in certainty of the manifest truth, and Allah rewarded them with an imminent victory.

And He rewarded them with abundant spoils that they would take from the wealth of the Jews of Khaybar, and He made them exclusively for them and not for others. Indeed, Allah Almighty is characterized eternally and forever by Perfect Might, for He is the Subduer and Overpowering over all things, and He is characterized by Perfect Wisdom; thus, He places everything in its appropriate place.

Allah has promised you, O believers, many other spoils, and this is from the rest of the spoils that the Muslims will take after Khaybar at the times Allah has decreed for them to take them. So Allah hastened for you—O believers who pledged allegiance to His Messenger under the tree—the spoils of Khaybar, which you will take shortly after

your return from Al-Hudaybiyah, and you will obtain many spoils after it. And Allah restrained the hands of the disbelievers from you so no harm reached you from them and so that this may be a sign for the believers and a lesson for them, and so that Allah may guide you, O believers, to a straight path in religion with no crookedness in it.

And Allah has promised you, O believers, the conquest of other lands that you are not able to conquer now. Allah has preserved them for you, prepared them for you, and withheld them from others, so He will make their conquest easy for you after a while. Indeed, Allah Almighty is eternally and forever characterized by perfect power over all things, so nothing He wills is beyond His ability.

If those who disbelieve in Allah were to fight you, they would certainly be defeated and flee from you, then they would find no protector to take charge of their affairs, protect them, and care for them, nor any helper to support them and aid them against you, for they are forsaken and defeated.

Such was the way of Allah and His established custom that He enacted among those who passed before, by granting victory to the believers—from among the messengers and their followers—defeating the disbelievers, destroying falsehood, and manifesting the clear truth. And you will not find—O Muhammad—any change in the way of Allah that He has established for His creation.

It is Allah alone Who withheld the hands of the polytheists from you, O believers, and withheld your hands from them while you were in Al-Hudaibiyah, after He made you prevail and granted you victory over them. And Allah is All-Seeing of what you do—O believers and polytheists—so nothing of your deeds is hidden from Him, and He will recompense every doer for their deed.

These polytheists of the Quraysh are those who disbelieved in the truth and hindered you—O believers—from entering the Sacred Mosque in the year of Al-Hudaibiyah, and they are the ones who prevented the sacrificial animals from reaching their place of slaughter in Makkah. And were it not for oppressed men and women who were concealing their faith in Makkah, whom you did not know about, lest you might kill them if you entered Makkah as conquerors and thus be afflicted because of killing them with harm, such as sin, blood money, grief, or blame—Allah would have permitted you to conquer Makkah. So Allah prevented you from fighting the disbelievers of the Quraysh in the year of Al-Hudaibiyah, so that Allah may admit into Islam whom He wills from the people of Makkah before you enter it as conquerors. If those who believed in Makkah had been separated from its disbelievers, We would have punished those disbelievers at your hands—O believers—with a painful and agonizing

punishment in this world through killing or otherwise.

When the disbelievers of the Quraysh harbored in their hearts the pride of the days of ignorance, its arrogance, and its heinous morals, they refused to allow "In the name of Allah, the Most Gracious, the Most Merciful" to be written in the peace treaty on the Day of Hudaibiyah. They also refused to allow "Muhammad is the Messenger of Allah" to be written in it, and they prevented the believers coming for 'Umrah from entering Makkah. When the polytheists did what they did, Allah sent down tranquility, contentment, patience, and steadfastness upon His Messenger and upon his believing Companions, and Allah made His Messenger and his believing Companions adhere to the word "There is no god but Allah," by which they ward off His wrath and punishment. He granted them success in adhering to it in word and deed and in fulfilling its rights, so they would never part from it. They were more deserving of that word than those who disbelieved, and they were its rightful people rather than others. Indeed, Allah Almighty is characterized eternally and forever with perfect knowledge of everything; nothing is hidden from Him, the Exalted, and part of that is His knowledge of who deserves His grace and bounty.

Allah has indeed fulfilled the vision of His Messenger Muhammad (peace and blessings of

Allah be upon him)), which he saw in his dream, that he and his Companions would enter the Sacred Mosque in safety. I swear that you will certainly enter the Sacred Mosque, if Allah wills, secure from the disbelievers of the Quraysh, with some of you shaving your heads and others shortening their hair, and you will experience no fear. Allah knew what you did not know—O believers—of the interests and benefits in preventing you from entering Makkah in the year of Al-Hudaibiyah, and delaying your entry until the following year. Thus, He ordained for you, before you enter the Sacred Mosque in the following year, a near victory, which is the Treaty of Al-Hudaibiyah.

It is Allah Who sent His Messenger Muhammad with beneficial knowledge comprising the clarification of the truth and sent him with the religion of Islam comprising righteous deeds and the perfect laws of the religion. Allah sent His Messenger with guidance and the religion of truth so that Allah may make Islam prevail over all other religions. And sufficient is Allah as a witness that He will make His religion prevail, and that Muhammad is His Messenger (peace and blessings of Allah be upon him).

Muhammad is the Messenger of Allah, in truth, without any doubt. And the Companions of Muhammad who are with him demonstrate firmness and severity against those who oppose

their religion, and show mercy, compassion, and gentleness toward those who follow it. You see the Companions of Muhammad persevering in their prayers, performing them abundantly; thus, you see them bowing and prostrating [in prayer], seeking that Allah bestow His grace and mercy upon them, admit them into His Paradise, and grant them His pleasure; for this is their objective. The distinguishing sign of the Companions of Muhammad is on their faces from the effects of their prostration in their prayers. This by which they are described is their description in the Torah. And their description in the Gospel is like that of a seed that sprouts its shoots, which grow around it; then the shoots make the seed strong, and it grows thick, reaches its full height and peak strength, and stands straight on its roots. This seed, which has grown thick and stood straight on its stems, delights the sowers. Allah Almighty has endowed the Companions of His Prophet with this description, multiplying and strengthening them, so that He may enrage thereby the disbelievers when they witness their multitude and strength. Allah has promised those among the Companions of His Prophet who believe and do righteous deeds that they will attain forgiveness for their sins—as He will conceal them and overlook holding them accountable for them, and He has promised them that they will attain a great reward.

O you who believe, do not hasten with a word or deed before Allah and His Messenger command it, but be followers of what they command. Establish a shield and a barrier between yourselves and the displeasure of Allah and His punishment by fulfilling His commands and avoiding His prohibitions, and beware of saying or doing anything that Allah and His Messenger have not permitted for you. Indeed, Allah is All-Hearing of all things, including the words of His servants, and All-Knowing of all things, including the deeds of His servants, their hearts, and their intentions; nothing of their affairs is hidden from Him.

O you who believe, do not raise your voices above the voice of the Prophet of Allah, Muhammad, so lower your voices, and address him with proper manners and reverence, and do not call him by his name when addressing him as some of you call to others, but say, "O Prophet of Allah," or "O Messenger of Allah," in a low voice, with reverence and veneration befitting him, lest your righteous deeds become worthless without you realizing it.

Indeed, those who lower their voices in the presence of the Messenger of Allah, out of good manners with him and reverence for him—they are the ones whose hearts Allah has tested with commands, prohibitions, and trials, purifying and cleansing them from every evil, so that they become pious, obeying the commands and avoiding the

prohibitions, out of fear of Allah's wrath and His punishment. For them is forgiveness from Allah for their sins, as He conceals them and overlooks holding them accountable for them, and they will have a great reward from Him.

Indeed, those who call you from behind the house of your wives, O Muhammad, most of them are ignorant of the religion of Allah and of what is required of them in revering you and observing proper manners with you.

If they had waited for you to come out from your house on your own accord, and had not called out to you from behind your chambers out of reverence for you, it would have been better and more proper for them in their religion, their worldly life, and their Hereafter. And Allah is All-Forgiving of the sins of His servants, so He conceals them for them and pardons them without holding them accountable for them, and He is extremely Merciful to them.

O you who believe, if any evildoer brings you any news, pause and refrain from accepting his news until you are certain of it, verifying its truth or falsehood, and the truth becomes apparent to you, lest you harm a people—by mistake and unknowingly on your part—with what harms them because of your believing the evildoer in his false news, and then you become regretful—O believers—for inflicting damage and harm upon

innocent people due to your haste in accepting the evildoer's news and your abandonment of verification and investigation.

And know—O companions of the Prophet—that the Messenger of Allah is amongst you. If he were to act according to your opinions in many matters, you would fall into hardship and difficulty. But Allah is the One Who has endeared faith to you, so you preferred it and were pleased with it, and He has beautified it in your hearts; He alone is the One Who guided you to it and made it beloved to your souls, and He has made hateful to you disbelief in Him and His Messenger, deviating from their obedience, and committing sins. Those described with what has been mentioned are the ones pursuing the path of truth, steadfast upon it, and guided to what is right.

Allah did that to them as a favor from Him upon them and a blessing He bestowed upon them, without any might or power on their part. And Allah is All-Knowing of everything, and part of that is His Perfect Knowledge of the doers of good from the evildoers, and those who are worthy of His favor and blessing; and He is All-Wise, so He places everything in its proper place.

If two groups of the believers fight one another, then strive, O believers, to make peace between them. But if one of the two fighting groups refuses to respond to reconciliation while the other responds, then fight the transgressing group until it

returns to the law of Allah, listens to the truth, and obeys it. And if the transgressing group returns to accepting the judgment of Allah, then make peace between it and the other group with justice, and judge between the two fighting groups with truth and equity, without injustice. Indeed, Allah loves those who judge with truth and equity.

The believers are but brothers in religion, obligated to mutually love and support one another. So make peace between both groups of believers if they fight by holding them to the judgment of Allah and His Messenger. And establish a shield and a barrier between yourselves and the wrath and punishment of Allah—O believers—by complying with what Allah Almighty has commanded and avoiding what He has forbidden, so that you may receive the mercy of Allah Almighty.

O you who believe, let not some believing men ridicule other believing men, for it may be that those ridiculed are better than those who ridicule and of greater status than them; nor let some believing women ridicule other believing women, for it may be that those ridiculed are better than those who ridicule and of greater status than them. Do not speak ill of one another, finding fault and defaming, nor call one another—O believers—by offensive names and attributes disliked by the one being called. How evil is the name of wickedness

you acquire after being characterized by faith! Whoever does not repent from ridiculing their believing brothers, defaming them, or calling them by offensive nicknames—it is they who are the wrongdoers to themselves by exposing their souls to the punishment of Allah, and wrongdoers to others by transgressing against them.

O you who believe, avoid much suspicion, thereby accusing people of evil based on your assumption without proof. Indeed, a believer's negative assumption about another without proof is a sin. And do not track—O believers—the faults of people, nor pry into them. Rather, leave them be, and treat them according to their apparent state. And let not any of you mention another in his absence with faults and disparagement that he would hate to hear. Would any of you like to eat the flesh of his brother after his death?! So if you would hate that and abhor it—due to its unlawfulness and gruesomeness—then likewise hate backbiting a Muslim. And establish a shield between yourselves—O believers—and the wrath of Allah and His punishment by complying with His commands and avoiding His prohibitions; and among these are negative assumptions about a believer, spying on him, and backbiting him. Indeed, Allah guides His servants to repentance and accepts it from them. He is Most Merciful to them, so He calls them to what benefits them, and He does

not hold them accountable for their sins after their repentance from them.

O people, indeed We began your creation from your father Adam and your mother Eve, and made you trace your lineages back to peoples and tribes so that you may know one another by attributing yourselves to them, not so that you may take pride in them over one another. Indeed, the best and most noble of you in the sight of Allah Almighty is the most righteous among you towards Him by obeying His commands and avoiding His prohibitions, not the most noble of you in lineage, nor the greatest of you in clan. Indeed, Allah is perfectly All-Knowing of His servants, completely All-Aware of their inner selves and secrets; nothing of their outward and inward affairs is hidden from Him.

The Bedouins—who are the desert-dwelling Arabs—said to the Prophet (peace and blessings of Allah be upon him), "We have believed." Say to them, O Muhammad, "You have not yet believed with a complete faith, so do not claim this status for yourselves, but say: 'We have entered Islam,' and restrict yourselves to this statement, for complete faith and the realities of its meanings have not yet entered your hearts, but it is expected of you. If you obey Allah and His Messenger, Allah will not diminish anything from the reward of your righteous deeds. Indeed, Allah is All-Forgiving of the sins of His servants, concealing them for them

and overlooking holding them accountable for them, and He is Most Merciful to them.

The true believers are only those who believe in Allah and His Messenger, and then do not doubt the oneness of Allah Almighty, and the truthfulness of His Prophet's prophethood, remaining steadfast upon that and never wavering. They are also the ones who strive against the enemies of Allah by spending their wealth and sacrificing their lives so that the Word of Allah becomes supreme. It is they who are truly sincere in their faith, not those who claim faith without actualizing it.

Say, O Muhammad, to the Bedouins who claimed faith, "Do you inform Allah of the faith in your hearts when you said, 'We have believed,' while He knows all that is in the heavens and the earth of apparent and hidden things?! Your condition is not hidden from Him, and He is in no need of being informed. Allah is All-Knowing of everything, so beware of saying other than what is in your hearts."

These Bedouins consider their embracing of Islam as a favor to you, O Muhammad, mentioning it to you like someone who has done you a good deed and bestowed a blessing upon you! Say to them, "Do not consider your Islam a favor to me, for you have no favor over me in that. The benefit of your Islam returns to you. Rather, it is Allah who has bestowed a favor upon you by guiding you to faith, if you are truthful in your claim of faith."

Indeed, Allah knows all that is unseen in the heavens and the earth, and of that is His knowledge of the truthful from the liar, and what the hearts and consciences conceal, so nothing is hidden from Him, the Exalted. And Allah is All-Seeing of all your deeds, the good and the evil, the apparent and the hidden, and He will recompense you for them with what you deserve of reward or punishment.

This noble Surah begins with this letter from the disjointed letters with which many Surahs of the Qur'an begin to demonstrate its miraculous (inimitable) nature, 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. And He swears by the noble Qur'an, of vast meanings, the honorable, possessing great and perfect attributes.

But they wondered and denounced the coming of a human messenger warning them of the punishment of Allah Almighty, so the disbelievers of the Quraysh said, "It is indeed a strange and far-fetched thing that a human messenger should come to us warning of a punishment after death!

The polytheists said, "When we die and become dust, shall we really be brought back to life after that, and see the punishment we were promised?! That is far-fetched and impossible to occur!"

We certainly know what the earth consumes of their bodies after their death, and nothing of that is

hidden from Us; so let the disbelievers not think that We are unable to resurrect them when they die and become dust. And with Us is a Book that contains everything and preserves everything, and it is protected from devils and from alteration.

Rather, they hastened to deny the Qur'an when it came to them, so they are in a confused, unsettled, and perplexed state of affairs.

Have those who deny Allah's power to resurrect the dead not looked at the sky, which Allah raised above them, and reflected on how We built it and adorned it with stars and that it has no rifts or cracks, but is rather built perfectly without flaws?! For He who is capable of doing that, nothing is impossible for Him, the Exalted!

And We have spread out the surface of the earth and placed in it firmly rooted mountains to stabilize it so it does not shake or sway, and We have caused to grow in it every kind of crop, plant, and fruit that delights the onlookers with its beauty.

We did that in order for every servant who turns to Allah Almighty and is devoted to His obedience to gain insight and remember, so that by looking at it and reflecting upon it, he may find evidence of the perfection of Allah's power and His encompassing of all attributes of perfection.

And We sent down from the sky water of abundant goodness and benefit, and with it We caused to grow gardens of many trees and types of

grains that are harvested, such as wheat, corn, barley, and rice.

And We caused tall palm trees to grow with rainwater, having emerging fruit—which is the first of its fruit to appear, and it is in the sheath of the cluster—stacked and arranged one above the other.

We caused gardens, grains, and palm trees to grow as a provision for people, both believers and disbelievers, and We revived with rainwater a barren land with no crops or vegetation. Just as We brought the earth to life after its death, likewise We will bring you forth alive on the Day of Resurrection after your death.

Before the polytheists of the Quraysh—who denied Muhammad—the people of Noah, who denied Noah, the companions of Ar-Rass, and Thamūd, who denied their messenger Sālih, also denied.

And before the polytheists of the Quraysh, ‘Ād, who denied Hūd, Pharaoh, who denied Moses, and the people of Lot, who denied Lot, also denied.

Before the polytheists of the Quraysh, the dwellers of the dense intertwined trees denied; they denied their messenger Shu‘ayb, and the people of King Tubba’ denied. All of those past nations denied the messengers whom Allah Almighty sent to them, so the punishment of Allah became due and confirmed upon them, which He

had threatened them with for their disbelief in Him and their denial of His messengers.

Were We incapable of originating the creation the first time, such that We did not know what We were doing or were incapable of it?! That is not the case, for We were not incapable of it, nor do they doubt Our power over it. Rather, they are in doubt, hesitation, and confusion about Allah's capability of the Resurrection; thus, Allah's bringing the dead back to life as a new creation has become confusing to them, although there is no room for confusion in it, for recreating is easier than origination!

We have already created every man, and We know what his soul whispers to him in secret, so nothing that stirs within his heart is hidden from Us, and We are closer to him than his jugular vein that is in his neck.

We are closer to him than his jugular vein at the time when the two angels receive everything he does of words and deeds, recording them against him: one of them is stationed on his right, and the other is stationed on his left, never leaving him.

A person does not utter a word except that there is a vigilant angel with him, observing his speech to write it down, present and never leaving him.

The throes and overwhelming pangs of death that overcome the human being will bring what comes after death, such as reward and punishment, happiness and misery, and the truth of what the

messengers foretold regarding this will become manifest. That death is what you—O human being—were trying to avoid and escape, and now it has overtaken you!

And the angel will blow the Trumpet for the resurrection of the people on the Day of Resurrection, and this Day on which it will be blown is the Day Allah warned the disbelievers and the wrongdoers with punishment.

Every soul will come on the Day of Resurrection with an angel driving it to Allah Almighty, and a witness from the angels testifying against it regarding what it did in the worldly life.

"Indeed, you were—O man—heedless of this Day in the world, so you did not prepare for it. Now We have removed from you your cover and lifted the veil from you on the Day of Resurrection, so the realities of the Hereafter have become manifest to you. Thus, your sight on the Day of Resurrection is extremely sharp, strong, and piercing, and with it you see what you were heedless of in the world."

The angel accompanying man in this world to record his deeds will say, "This is the one I was entrusted with; I have brought him. And these are his deeds that I have recorded against him, prepared and presented, without addition or omission."

Allah Almighty says, "Throw into the fire of Hell every persistent disbeliever in Allah, His religion,

His signs, and His blessings; severely obstinate against the truth.

Withholder of all good, transgressor of the limits set by Allah, wrongdoer against people, doubter of the oneness of Allah and His power, and of His promise and warning, and one who instills doubt in others.

Who associated partners with Allah and worshipped another god from His creation along with Him; so cast that person characterized by these traits into the severe punishment of the Fire."

The devil will say, disassociating himself from that disbeliever he was associated with in the worldly life: "Our Lord! I did not make him fall into the transgression he was in, nor did I lead him astray or deceive him, for I had no authority over him, nor any proof or evidence. Rather, he was far astray by his own choice."

Allah will say to those polytheists and their companions from among the devils, "Do not dispute in My presence, since I had already established the proof against you in the world by revealing the Scriptures and sending the messengers, and My warning reached you regarding those who disbelieved in Me, disobeyed Me, and denied My messengers. So there is no escape for you from Hell, and your dispute is useless!"

No one can change My Word that I have said before—that I will fill Hell with jinn and mankind;

so the disbelievers will be in the Fire, and the people of faith will be in the Gardens. What I have decreed must inevitably come to pass, and I am not unjust to My servants; thus, I do not punish anyone without a sin, nor do I add to their bad deeds, nor do I detract from their good deeds.

On the Day We will say to Hell, "Have you been filled as I promised?" Hell will say, asking for more of the people of misguidance, "Are there any more jinn and men to be added to me?!"

Paradise will be brought near on the Day of Resurrection to those who feared Allah Almighty by obeying His commands and avoiding His prohibitions, to a place not far from them, so they will see it before entering it.

This reward that you have been promised is for everyone who frequently turns back to Allah Almighty, turning from disobedience to His obedience, and from heedlessness of Him to His remembrance; who constantly guards the rights of Allah Almighty and does not transgress His limits.

Whoever fears Allah and refrains from disobeying Him in secret and in private, and comes on the Day of Resurrection with a heart devoted to the love of his Lord, obedience to Him, submission and sincerity to Him, and not turning to anything besides Him.

It will be said on the Day of Resurrection to those who possess these qualities, "Enter this Paradise in

peace, secure from every evil and harm, and affliction and wickedness. This is the Day in which they will live in Paradise forever, without end."

They will have in Paradise whatever their souls desire, so whatever they ask for will be brought to them; and with Us, they have an additional reward beyond what they desire, of that which has never crossed their minds, the greatest and best of which is looking at the Honorable Face of Allah.

How many past nations We destroyed before the disbelievers of the Quraysh due to their disbelief and denial of the truth, even though they were stronger and greater in might than them. They traversed the land, roamed and penetrated it, moved about in their journeys, and took every path, but did that avert the punishment from them and save them from destruction. So you too—O assembly of the Quraysh—have no escape or refuge when destruction befalls you, and your strength and might will not avail you anything!

Indeed, in that is a reminder, an admonition, and a lesson for whoever has a mind to reason and ponder so he remembers and fears the punishment of Allah Almighty, or who listens to the words of Allah Almighty and pays full attention to His verses, so that nothing escapes him while his heart is present, neither heedless nor distracted.

Indeed, We have created the seven heavens and the earth and whatever creation is between them in

six days, and no weariness or fatigue touched Us as a result of that, due to the perfection of power and the completeness of strength.

So be patient—O Muhammad—over what the disbelievers say of harm and evil. And glorify your Lord before the rising of the sun and before its setting with a glorification coupled with describing Him with the attributes of perfection, out of love and reverence for Him, and offer prayers to Him.

And during some parts of the night, glorify Allah Almighty, declaring Him free from all that does not befit Him, and offer prayer to Him, and glorify your Lord—O Muhammad—after the prayers.

And listen—O Muhammad—when the angel entrusted with the Trumpet calls out from a near place.

That is the Day all will hear the Blast of Resurrection in all truth; that is the Day when people will emerge alive from their graves for gathering and reckoning.

It is certainly We Who give life to the dead, and We cause the living to die by Our power. And to Us is the return of all creation on the Day of Resurrection, so We will hold them accountable and recompense them according to their deeds.

The Day the earth will split open for the dead, and they will emerge from their graves alive, rushing to the land of gathering. The gathering of the people upon the land of gathering on the Day of

Judgment will be an easy and effortless gathering for Us, involving no fatigue or hardship.

We know best what the disbelievers say of lies and fabrication against Allah, their denial of His verses and His messengers, and their rejection of His power to resurrect His servants. And you, O Muhammad, are not a compeller over them to force them to follow the truth and force them to yield to it. You are responsible only for conveying the message. So remind, O Muhammad, with this Qur'an those who fear My punishment, with which I have threatened those who disobey Me.

I swear by the winds that scatter dust, or rain, or dry plants, or anything else that the wind scatters and spreads.

And the clouds that carry a heavy load of abundant water.

And the ships that sail in the seas with ease and smoothness.

And the angels who distribute blessings among the creation by the permission of Allah and according to what He commanded them, such as provisions.

Indeed, what Allah promises you—O mankind—is a true promise in which there is no falsehood at all.

And indeed, Allah's reckoning of His servants and their recompense is something that will inevitably happen and come to pass.

I swear by the heaven of beautiful, perfect creation and firm structure.

Indeed, you—O polytheists—are in conflicting, contradictory, and inconsistent views regarding your denial of the truth, such as your describing the Qur'an as magic, poetry, and tales of the ancients, or your describing the Prophet as a magician, a madman, and a poet!

He who is diverted because of this contradictory speech is already destined in Allah's knowledge to be diverted.

Cursed are those liars who speak falsehood in religion, out of mere conjecture without certainty!

Those who are immersed in falsehood, heedless of the truth, and distracted from the Hereafter.

Those who deny the Resurrection ask, out of mockery and deeming its occurrence unlikely, "When will this Day come to pass, in which Allah will resurrect His servants to hold them accountable and recompense them for their deeds?!"

The recompense will fall upon them on the Day they will be exposed to the Fire, being burned by it and tortured.

It will be said to them while they are being tormented then in the Fire: "Taste your burning and your torment as a consequence of your disbelief and denial! This is the torment which you sought to

hasten in the worldly life, making a mockery of it, denying it, and deeming its occurrence unlikely!"

Indeed, those who fear the wrath of Allah Almighty and His punishment by obeying His commands and avoiding His prohibitions will surely settle in the Hereafter in gardens and springs flowing therein.

Taking in the Gardens what Allah Almighty has given them of blessings and bounties. Indeed, the righteous were doers of good in worldly life in the worship of Allah, and doers of good to the servants of Allah.

They used to sleep only a little at night, enduring wakefulness at night to worship their Lord.

And at the end of the night, they seek forgiveness from Allah for their sins.

And in the wealth of those pious doers of good is a fixed share for the needy who ask them and for the deprived of wealth who do not ask them for anything.

And on the earth are signs and indications of the Oneness of Allah, His Wisdom, the perfection of His Power, and His other attributes of perfection, for those who have Faith with certainty in Allah, the meeting with Him, and the truthfulness of His messengers.

And in yourselves are proofs and signs indicating the Oneness of Allah, the perfection of His Power

and Wisdom, and His other attributes of perfection. Do you not then see those proofs?!

And in heaven is your provision of rain and various written destinies, and in heaven is also what you are promised.

I swear by the Lord of heaven and earth that it is an established truth with no doubt in it, just as you speak the truth without the slightest doubt about it.

Has there not come to you, O Muhammad, the story of Abraham's guests from the angels, honored by Allah, and by Abraham and his family through their good hospitality?

That was when those angels entered upon Abraham, and they said to him, "We greet you with peace." Abraham said to them, "Everlasting peace be upon you, an unfamiliar people!"

So Abraham slipped away and turned to his household secretly from his guests in haste to honor them! Then he brought them a fat, roasted calf to honor them with it!

Abraham brought the calf near to them, but their hands did not reach out to eat it! So he said, gently offering them the food, "Will you not eat?"

So Abraham felt fear of them within himself when they refrained from eating the food! They said, reassuring him, "Do not be afraid of us." And they gave him the glad tidings of his wife Sarah giving birth to a boy who would possess knowledge

of Allah and His religion, and he is Isaac (peace be upon him).

Then Abraham's wife came forward with a cry when she heard those glad tidings! She struck her face with her hand in astonishment at what she had heard! And she said, "I am a barren old woman who did not give birth in my youth, so how can I give birth now in my old age when I am completely unfit for pregnancy in the first place?!"

The angels said to her, "Thus has your Lord said; indeed, you will give birth to a boy, just as we have given you the glad tidings! Indeed, Allah is the All-Wise in His actions, His creation, His law, and His decree, as He places everything in its proper and befitting place. And He is the All-Knowing of everything; nothing is hidden from Him, the Exalted."

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