Simplified

Explanation of the Holy Revelation

Part 2

Surah Al- Isra - Surah Al - Baqarah

Prepared

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2023

Table of Contents

Sura #	Surah Name	Page #
17	Al-Isra	5
16	An-Nahl	21
15	Al-Hijr	40
14	Ibrahim	48
13	Ar-Ra'd	56
12	Yusuf	64
11	Hud	83
10	Yunus	97
9	At-Taubah	114
8	Al-Anfal	138
7	Al-A'raf	151
6	Al-An'am	177
5	Al-Ma'idah	202
4	An-Nisa	225
3	Al-Imran	254
2	Al- Baqarah	279

Al-Isra

{1} سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّه هُوَ السَّمِيعُ الْبَصِيرُ

Limitless in His glory is He who transported His servant by night from the Sacred Mosque [in Makkah] to the Aqşā Mosque [in Jerusalem] — the surrounding area of which We have blessed — so that We might show him some of Our signs. Indeed He alone is the One who hears all and sees all.

The story has been the subject of much controversy, which continues even today. There are various reports about the place from which the Prophet's night journey started. Some suggest that it was the mosque itself. Disagreement among scholars touches on the point of whether or not the Prophet went on this night journey when he was awake or if it was a dream-like journey. It is reported that `Ā'ishah, his wife, said: "By God, the Prophet's body was never missing, but it was his soul which ascended." In the verse 60 of this sura it says " **And when we said to you that your Lord surrounded the people, and We made the vision that we showed you nothing but a trial for the people**" . Whether it was a physical or spiritual trip, or a vision he saw while awake or asleep, does not make much difference. It does not alter much of the nature of this event to say that it was an act of unveiling that enabled the Prophet to see remote places and worlds that shows the power of Allah and His marvelous creations in a brief moment.

{2} وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا {3} ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا{4} وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا {5} فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا{6} ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {7} إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {8} عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

We gave Moses the book and made it a [source of] guidance for the Children of Israel, saying: Do not take anyone for a guardian other than Me. You are the

descendants of those whom We carried [in the ark] with Noah. He was a truly grateful servant of Ours. ‘ We made it clear to the Children of Israel in the book: ‘Twice will you spread corruption on earth and will indeed become grossly overbearing.’ When the prediction of the first of these came true, We sent against you some of Our servants of great might who wrought havoc throughout the land. Thus [Our] warning came to be fulfilled. Then We let you prevail against them once more, and We gave you wealth and offspring, and made you more numerous [than ever. And We said:] ‘If you do good, you will be but doing good to yourselves; and if you do evil, it will be also against yourselves.’ And when the second prediction came true, [We allowed your enemies] to disgrace you utterly, and to enter the Mosque just like [their predecessors] had entered it the first time, and to visit with destruction all that fell into their power. It may be that your Lord will have mercy on you; but if you revert [to your old ways], We shall revert [to punishing you]. Indeed We have made hell a place of confinement for the unbelievers.

{9} إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا {10} وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Allah praises His noble Book, the Qur'an, which He revealed to His Messenger Muhammad. It directs people to the best and clearest of ways. Allah gives good news to those who believe and do righteous deeds that they will have a great reward on the Day of Resurrection. And He tells those who do not believe in the Hereafter that they will have a painful torment.

{11} وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا {12} وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

Yet man prays for evil as eagerly as he prays for good. Truly man is ever hasty. We have made the night and the day as two [of Our] signs. Then We have effaced the sign of the night while the sign of the day We have left enlightened, so that you may seek bounty from your Lord, and you may learn to compute the years and be able to reckon. Most clearly have We spelled out everything.

{13} وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {14} اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Every human being’s action have We tied around his own neck. On the Day of Resurrection We shall produce for him a record which he will find

wide open. [And We will say:] 'Read this your record! Sufficient it is for you today that your own soul should make out your account.

The Arabic phraseology of this verse provides a highly graphic description which uses the word, 'bird', in place of 'action', as used in the translated text. Thus we have here a metaphor referring to what flies of a person's actions and becomes tied around his neck, so that it never parts from him. Thus does the Qur'ān in graphically describing things in order to emphasize its point. A person's actions do not leave him, and he cannot disown them. The same applies to the wide open record of all his actions. Thus whatever he has done in life is laid bare. He cannot hide, ignore or disown it. Both descriptions, of the bird denoting action and the record thrown open, produce a very strong effect that adds to the fears experienced on that very difficult day when nothing remains hidden.

{15} مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا {16} وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

Whoever chooses to follow guidance does so for his own good, and whoever goes astray does so to his own loss. No soul shall be made to bear the burden of another. We would never inflict punishment [on anyone] until We have sent a messenger [to give warning]. When it is Our will to destroy a community, We convey Our command to those of its people who live a life of affluence. If they persist in sin, judgement is irrevocably passed, and We utterly destroy them.

Others take the other meaning of the Arabic word "أمر" to mean "أكثر". Thus the meaning of the verse is: Whenever the corrupt wealthy people become dominant in a town forming a wide spectrum of the community, then they deserve to be destroyed. The affluent become too numerous and no one takes any action to curb their transgressions. They spread corruption, and bit by bit the whole community becomes corrupt. Consequently, it is liable to the effects of the law God has set in operation, condemning such communities to destruction. Indeed the community in question is responsible for the destruction it suffers, because it did not take the necessary action to stop such foul practices. Had it done so, it would have spared itself destruction. It would not have had corrupt people to lead it astray until it has faced the dire results.

{17} وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad, Allah says that He destroyed other nations who rejected the Messengers after Nuh. This indicates that during the centuries between Adam and Nuh, humans were following Islam. He knows everything they do, good and evil, and nothing at all is hidden from Him.

{18} مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا **{19}** وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا **{20}** كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

Allah tells us that whoever desires this world and its luxuries might get what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get. However, if he does not believe in Our message and does not follow Our orders, Then, afterwards, We have appointed for the disbelievers Hell in the Hereafter where they will be burned, disgraced and rejected. And whoever desires the Hereafter and its blessings and strived hard seeking it in the right way and believer in the reward and punishment in the hereafter, their work shall be appreciated and rewarded by Allah. He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants.

{21} انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا **{22}** لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا

Then Allah said, see how We prefer one above another in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between. And the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. Do not admit any partner into your worship of your Lord; otherwise you will be reprimanded and abandoned.

{23} وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا **{24}** وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Allah commands us to worship Him alone, with no partner or associate. He also commands good treatment of parents: if one of them or both of them attain old age in your life, do not let them hear anything offensive from you, not even the mildest word of disrespect; and do not reprimand them, but address them in terms of honor gently, kindly, politely, and with respect and appreciation; be humble towards them in your actions; and invoke your Lord, bestow on them Your Mercy as they did bring me up when I was young. This should be said especially when they grow old and when they die.

{25} رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

This refers to a man who said something that he did not think would be offensive to his parents without meaning anything bad by that. He is Ever Most Forgiving to those who repent after committing sin and come back from disobedience to obedience.

{26} وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {27} إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {28} وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. So Allah said, give to the needy of your relatives, the poor, and the travelers their due. But do not spend wastefully in the manner of a spendthrift, for the spendthrifts are brothers of Satan in extravagance, foolishness, and failing to obey Allah and committing sin. If your relatives and those to whom We have commanded you to give, ask you for something and you turn away from them because you have nothing to give, then speak to them with soft and kind words.

{29} وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {30} إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

Allah enjoins moderation in living. He condemns miserliness and forbids extravagance. So do not be miserly and stingy, never giving anything to anyone; nor be extravagant in spending and giving more than you can afford, lest you become blameworthy and find yourself in severe poverty. Allah is the One Who provides or withholds, He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom. He knows and sees who deserves to be rich and who deserves to be poor.

{31} وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

This Verse indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jahiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them poor. Allah forbade that and said, We shall provide for them as well as for you. Surely, the killing of them is a great sin.

{32} وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not come near adultery. It is indeed an abomination and an evil way.

{33} وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Allah commanded not to kill anyone whose killing Allah has forbidden, except for a just cause. Then Allah said, whoever is killed wrongfully, We have given his heir the authority over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the blood money, or he may forgive him with no payment. Thus the heir is supported by divine decree; but if he chooses the option of killing, then should not go to extremes, such as mutilating the body or taking revenge on persons other than the killer.

{34} وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Do not come near the property of an orphan before he comes of age, except with the best of intentions. Be true to all your promises, for you will be called to account for all that you promise.

{35} وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Allah commanded to give full measure when you measure, do not try to make it weigh less nor wrong people with their belongings; and to use a balanced scale that which is not distorted nor that which will cause confusion. That is good for you in your daily life and in your Hereafter.

{36} وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Allah forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. The person will be asked about these faculties of hearing, sight and the heart, on the Day of Resurrection, and they will be asked about him and what he did with them.

{37} وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا **{38}** كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

Allah forbids His servants from walking in boastful manner, like those who are arrogant oppressors; for you cannot penetrate the earth with your walking or reach the mountains in height. All the bad aspects of the above mentioned things are hateful to your Lord.

{39} ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

Allah says, what We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muhammad, so that you may command the people likewise. Allah then commands man not to set up with Allah any other god lest you should be thrown into Hell and your own self will blame and reject you, as will Allah and His creation.

{40} أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Allah refutes the lying Idolaters who claim, that the angels are the daughters of Allah. They made the angels, females, and called them daughters of Allah, then they worshipped them.

{41} وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

We have certainly explained things in various ways in this Qur'ān, so that they may take it to heart, but it only increases their aversion."

{42} قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا **{43}** سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

قُلْ يَا مُحَمَّد لِهَؤُلَاءِ الْمُشْرِكِينَ أَنَّه لو كان مع الله آلهَةً أُخرى، إذاً لسعى كلّ منهم للاستيلاء على السلطة. تَنَزَّه الله وَتَقَدَّس عمّا يقولون وَتَعَالَى عُلُوًّا كَبِيرًا.

Allah says, say, O Muhammad, to these Idolaters who claim that Allah has partners among His creation: if the matter is as you say, and there is another gods besides Him, then they will be fighting and each one will try to have control . So worship Him alone, you have no need of an intermediary between you and Him. Then He glorifies and sanctifies Himself far above all that.

{44} تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens extol His limitless glory, as does the earth, and all who dwell in them. Indeed every single thing extols His glory and praise, but you cannot understand their praises. He is indeed Forbearing, Much Forgiving.

{45} وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْـتُورًا **{46}** وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا**{47}** نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا **{48}** انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

When you read the Qur'ān, We place an invisible barrier between you and those who do not believe in the life to come. We cast a veil over their hearts which makes them unable to grasp its meaning, and their ears We make deaf. And so, when you mention your Lord in the Qur'ān as the One and only God, they turn their backs in aversion. We are fully aware of what they are listening for when they listen to you, and what they say when they speak to each other in private. The wrongdoers say: 'The man you follow is certainly bewitched.' See to what they liken you. They have certainly gone astray and are unable to find a way back [to the truth].

{49} وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا **{50}** قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا **51}** أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا **{52}** يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا

Allah tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial, after we have disintegrated and become nothing, and have been forgotten, is it possible that we will be resurrected to be a new creation? Say O Muhammad, if you even were stones or iron or whatever you want to be, which are more difficult to restore than bones and fragments; you will still be resurrected after you die. Then they will say, who will resurrect us back to life? Say to them, He Who created you when you were nothing then you became human beings walking about; is able to create you anew, no matter what you have become. They will then move their heads in a gesture of mockery and say, when will this promise of Resurrection be fulfilled, if you are truthful? Say, perhaps it is near! On the Day when He will call you, you will all rise up in response to His command and in obedience to His will and you will think that you have stayed in this earthly life but a little while.

{53} وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

Allah commands His servant Muhammad to tell the believing servants of Allah that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Satan will sow conflict among them, and words will lead to actions, so that evil and conflicts

and fights will arise among them. For Satan is the enemy of Adam and his descendants.

{54} رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا **{55}** وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

O mankind Allah knows best who among you deserves to be guided and who does not deserve to be guided. If He wills, He will have mercy on you by helping you to obey Him and turn to Him; or He will punish you. And We have sent you O Muhammad as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell. Allah knows best of all creatures in the heavens and earth; and indeed, We have preferred some of the Prophets above others; and to Dawud We gave the scripture of Zabur as an indication of his virtue and honor.

{56} قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا **{57}** أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Say: 'Call on those whom you claim (to be gods] besides Him, but they have no power to remove any affliction from you, nor can they shift it. Those whom they invoke strive to obtain their Lord's favor, vying with each other to be near Him. They hope for His grace and dread His punishment. Indeed your Lord's punishment is something to beware of.

{58} وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

There is no community but We shall destroy or severely punish before the Day of Resurrection. That is laid down in Our decree.

God has determined that the Day of Judgement will take place when the face of the earth is devoid of all life. Every living thing will have died before that promised day falls due. God has also determined that some communities will be made to suffer punishment for the sins they commit. This is part of God's knowledge which admits no uncertainty. God knows the future in the same way as He knows the present. Indeed what has taken place in the past and what will take place in the future are equally known to God.

{59} وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

Nothing hinders Us from sending miraculous signs except that the people of former times treated them as false. To the Thamūd We gave the she-

camel as asign to open their eyes, but they did wrong in respect of her. We never send signs for any purpose other than to give warning

It is reported that the people of Makkah said, O Muhammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn As-Safa into gold, and to remove the mountains from around Makkah so that they could cultivate the land. Allah told him by inspiration, if you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them were destroyed. The prophet said, O Lord, give them more time.

{60} وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

We said to you that your Lord encompasses all mankind. We have made the vision which We have shown you, as also the tree cursed in this Qur'ān, only a trial for people. We seek to put fear in their hearts, but it only increases their gross transgression.

Allah says to His Messenger, encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control. There is a reference here to the vision which the Messenger of Allah saw with his own eyes on the night when he was taken on the Night Journey and of the Tree of Zaqqum. Allah tells that this vision was a test. Thus some people gave up their Islam after they had been following the truth, because their hearts and minds could not comprehend the things the prophet told them he saw during the Night of Isra, and they denied what their knowledge could not grasp, but Allah caused it to increase and strengthen the faith of others.

Some scholars refer to the word "**الرُّؤْيَا**" to conclude that the journey was not physical, but a vision shown by Allah to the Prophet like it happened with other Prophets (Allah knows the truth) as per the above mentioned verses.

{61} وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {62} قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

Allah mentions here the enmity of Iblis, when He commanded the angels to prostrate to Adam, and all of them prostrated except Iblis, who was too arrogant and he haughtily refused to prostrate to him. Iblis said in a tone indicating contempt, do You see this one whom You have honored above me; if You give

me time, I will lead his descendants astray (as if putting a bridle rope around their necks and drag them to where I want them to go) , all but a few of them.

{63} قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا **{64}** وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا **{65}** إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا

Allah said to Iblis, go, and whoever follows you, surely, Hell will be the abundant recompense for all of you, for your deeds; go and fool some with your whispering, use whatever forces you have at your disposal against them, command them to spend their money in disobedience to Allah, and make deceitful promises to them. Then Allah tells us that He supports His believing servants, and guards and protects them against the accursed Satan, for He is All-Sufficient as a Protector, Supporter and Helper.

Some scholars see that Allah here is describing the ways Iblis uses to deviate people from the Straight Path and beautifies for them doing anything regardless if it is immoral or haram, utilizing humans desire for:

Desire for fame
Desire for attaining power and authority
Desire for maintaining luxury for his children
desire for accumulation of wealth

{66} رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا **{67}** وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا

Allah tells us of His kindness and mercy towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. Allah tells us that when harm befalls people, they call on Him, turning to Him and sincerely begging Him for help and forgetting everything they worship besides Allah. But when He brings you safe to land, you forget what you remembered of Divine Oneness, when you were on the sea, and you turn away. Indeed by nature, man forgets and denies His blessings, except for those whom Allah protects.

{68} أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا **{69}** أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Allah says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment? Will you be safe that a side of the land will not swallow you up, or He will not send against you a shower of stones? Then, you

shall find no guardian or helper to turn the punishment away from you and save you. Do you feel secure that when you go to sea another time, He will not send on you a fierce wind that will destroy your vessels and drown you?

{70} وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Allah tells us how He has honored the sons of Adam and made them noble by creating them in the best and most perfect of forms. We have provided for them: means of travel on land and sea like horses, mules, ships and boats; all kinds of goodies to sustain their living; and have preferred them over all living beings and other kinds of creation.

{71} يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا {72} وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا

Allah tells us that on the Day of Resurrection, he will call each people to account by their Book which was revealed to their Prophet. So whoever is given his record in his right hand, such will want to read their records because of their happiness and joy at what is recorded therein of good deeds. And none will be dealt with unjustly in the least. And whoever was blind to the signs and proofs of Allah in the worldly life, will be blind and most astray in the hereafter.

{73} وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لَاتَّخَذُوكَ خَلِيلًا {74} وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {75} إِذًا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا{76} وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا {77} سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

They endeavor to tempt you away from that which We have revealed to you, hoping that you would invent something else in Our name, in which case they would have made you their trusted friend. Indeed, had We not given you strength, you might have inclined to them a little. And in that case We would have made you taste a double punishment in life and a double punishment after death, and you would have none to support you against Us. And they endeavor to scare you off the land with a view to driving you away. But, then, after you have gone, they will not remain there except for a short while. Such was the way with all Our messengers whom We sent before you. No change you shall find in Our ways.

{78} أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا {79} وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا{80} وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا {81} وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا{82} وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Keep up prayer when the sun is on its decline, in the darkness of the night, and recite the Qur'ān at dawn, for the recitation of the Qur'ān at dawn is indeed witnessed. At night, rise from your sleep to recite it in prayer, as an additional offering from you. Your Lord may thus raise you to an honorable station. Say, My Lord, cause me to enter in a true and sincere manner and to leave in a true and sincere manner, and grant me, by Your grace, sustaining strength.' And say, The truth has now come about while falsehood has withered away. For falsehood is always bound to wither away. We bestow of the Qur'ān from on high what serves as a healing and a blessing to true believers, while it only adds to the ruin of the evildoers.

{83} وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا {84} قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Allah tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allah blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allah, and becomes arrogant. When man is stricken with evil, like disasters, accidents and calamities, he despairs and thinks he will never have anything good again. Say O Muhammad, Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

{85} وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

They question you about the soul. Say, 'The [knowledge of the nature of the] soul belongs to my Lord alone. You, [mankind], have been granted but little knowledge.

{86} وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا {87} إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

Had We so willed, We would have taken away that which We have revealed to you. In that case, you would not find anyone to plead with Us on your behalf except through the grace of your Lord. His favor towards you has been great indeed.

{88} قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Allah points out the great virtue of the Qur'an, and says that even if mankind and the Jinn were all to come together and agree to produce something like that

which was revealed to His Messenger , they would never be able to do it, even if they were to cooperate, support and help one another.

{89} وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

Allah said, indeed We have fully explained the Quran to mankind, We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that, most of mankind insist on disbelief, denying and rejecting the truth.

{90} وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا {91} أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا {92} أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا {93} أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

When the Quraysh leaders came together to speak with the Messenger of Allah they said, we will not believe you until; you bring forth springs of fresh water in the land, or get yourself garden under which rivers flow, Or cause the heaven to fall upon us in pieces, as you have pretended, or bring Allah and the angels who support you to face us, or get yourself a house of gold, or you ascend up into the sky while we are watching you; and even then we will put no faith in your ascension until you bring down for us a Book that we would read. Say, Allah is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allah, may He be glorified.

{94} وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا {95} قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا {96} قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

People found it strange that human beings would be sent as Messengers. Say: if the inhabitants on the earth were angels, then certainly Allah would have sent down an angel of their kind as a Messenger; But since the inhabitants of the earth are humans, so Allah sent them a human messenger of their kind. Say to them O Muhammad, Allah is a witness over me and over you. He knows what I have brought to you. He knows best who among his creation deserves blessings, and who deserves to be doomed and led astray.

{97} وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {98} ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

{99} أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّـــمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

He whom God guides is indeed rightly guided; whereas for those whom He leaves to go astray you cannot find anyone to protect them from Him. On the Day of Resurrection We shall gather them together, prone upon their faces, blind, dumb and deaf. Hell shall be their abode. Every time it abates We will increase for them its blazing flame. That is their reward for having disbelieved in Our revelations and said, 'When we are bones and dust, shall we be raised to life again as a new creation?' Do they not see that God, who has created the heavens and the earth, has power to create their like? He has beyond any doubt set a term for their resurrection. But the evildoers refuse to accept anything other than unbelief.

{100} قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا

Allah says to His Messenger; tell them O Muhammad, even if you had authority over the treasures of Allah, you would refrain from spending for fear of poverty and lest it run out, despite the fact that it can never be exhausted or come to an end. This is because being stingy and holding back is part of your nature.

{101} وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْـــحُورًا **{102}** قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّـــمَاوَاتِ وَالْأَرْضِ بَصَـــائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

Allah tells us that He sent Musa with nine clear signs, which provided definitive proof that his prophethood was real and that what he was conveying from the One Who had sent him to Pharaoh was true. These clear signs were: his staff, his hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. Yet, despite all these signs and their witnessing of them, the Children of Israel disbelieved them and belied them wrongfully and arrogantly. Similarly, even though Pharaoh had witnessed the signs which Musa brought, he said; O Musa! I think you are indeed bewitched. So Musa said to Pharaoh, you know that these signs have been sent down by none but the Lord of the heavens and the earth as proof and evidence of the truth of what I have brought to you; and I think you are indeed, O Pharaoh bound to be destroyed.

{103} فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا **{104}** وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

So Pharaoh resolved to expel the Children of Israel and drive them out. But We drowned him and all who were with him and caused the Children of Israel dwell

in the land until the final and the last promise comes near. Then We shall bring you altogether as mixed crowd.

{105} وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {106} وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

Allah tells us that His Book, the Glorious Qur'an, has been sent down to you, O Muhammad, preserved and protected, not contaminated or mixed with anything else. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group angels. And We have sent you) O Muhammad as a bearer of good news for the believers who obey you, and a warner to the disbelievers who disobey you. And We revealed it Verse by Verse , at stages according to events; and have explained it and made it clear in order that you might convey it and recite it slowly to the people.

{107} قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا {108} وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا {109} وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

Allah says to His Prophet; say O Muhammad to these disbelievers, it is all the same whether you believe in this Glorious Qur'an or not, for it is true in and of itself. Then Allah informs that when this Qur'an is recited to the knowledgeable righteous people among the People of the Book, who adhered to their Books and appreciated them without distorting them, they fall down on their faces in tears and in humble prostration to Allah, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed. Hence they say: Glory be to our Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muhammad.

{110} قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say O Muhammad, to these Idolaters who deny that Allah possesses the attribute of mercy and refuse to call Him Ar-Rahman, invoke Allah with any of his names, for there is no difference between calling on Him as Allah or calling on Him as Ar-Rahman, because He has the Most Beautiful Names. Allah instructs that when you perform prayer to neither recite it aloud, lest the Idolaters hear you and insult the Qur'an; nor recite it so quietly that your companions cannot hear the Qur'an and learn it from you; but follow a way in between.

{111} وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

And say: All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in His dominion. He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

An-Nahl

{1} أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Allah is informing about the approach of the Hour and that what was far is now near, so do not try to rush it. Glorified and Exalted be He above all that they associate as partners with Him.

{2} يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

He sends down the angels with the revelation to those servant Prophets of His whom He wills to warn the people of Allah's saying: none has the right to be worshipped but I, so fear My punishment, if you go against My commands and worship anything other than Me.

{3} خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ **{4}** خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

Allah tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain. Then He mentions how man has been created from something that is insignificant, but when man becomes independent and is able to fend for himself, then he begins to dispute with his Lord and disbelieves in Him and fights His Messengers.

{5} وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ **{6}** وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْـرَحُونَ **{7}** وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

Allah reminds His servants of the blessing in His creation of cattle including camels, cows and sheep. The blessings include the benefits derived from their

wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. There is beauty in them when you send them out to the pasture in the morning and when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger. And they carry your heavy loads that you cannot move or carry by yourselves to a land that you could not reach except with great trouble to yourselves; Truly, your Lord Who has subjugated the cattle to you is full of kindness and Most Merciful.

{8} وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

This refers to another category of animals that Allah has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment.

{9} وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

When Allah mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'an there is a shift from physical or tangible things to beneficial spiritual and religious matters. So Allah said, it is up to Him to show the right way and to clarify and explain the guidance and misguidance. Allah continued to say that there are ways that stray people, but all of that happens by His will and decree. And had He willed, He would have guided you all to the straight way.

{10} هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ **{11}** يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ **{12}** وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ **{13}** وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ

Allah then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. He made it fresh and pure so that they can drink it, not salty and undrinkable. With this water, He caused plants to grow for your cattle graze and made the earth sprout plants with different tastes, colors, scents and shapes for you to eat from. He also subjected to you the night and day; the sun and moon; and the stars offering light by which people may find their way in the darkness. This is a sign and a proof, for people who give thought, that there is no god besides Allah.

{14} وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

Allah tells us how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of their forefather Nuh, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here.

{15} وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ **{16}** وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ **{17}** أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ **{18}** وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Then Allah mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them. He also made signs like positions of the stars, great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost. Then Allah tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Allah then continued to say that if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.

{19} وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ **{20}** وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ **{21}** أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ **{22}** إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ **{23}** لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Allah tells us that He knows what is hidden in people's hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. Then Allah tells us that the idols which people call on instead of Him cannot create anything, they are themselves created; they are lifeless do not hear, see, or think. they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols They should hope for it from the One Who knows all things and is the Creator of all things. there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-

Sufficient, but the hearts of the disbelievers deny that and are astonished by that. They are too proud to worship Allah, and their hearts reject the idea of singling Him out.

{24} وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {25} لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ

Allah informs us that when it is said to those liars, What is it that your Lord has revealed? They say, nothing is revealed to him, what he is reciting to us is just tales taken from the previous Books. They will be held guilty not only for going astray themselves, but also for tempting others and having them follow them.

{26} قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {27} ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

Allah informs that the disbelievers of the nations before used all sorts of ploys to misguide their people, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them and expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open

{28} الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {29} فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

Allah informs us of the state of the Idolaters who are doing wrong to themselves; when death approaches and the angels come to seize their evil souls, they will submit and make it appear as if they used to listen and obey by saying, we did not do any evil. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell.

{30} وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ {31} جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {32} الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Here we are told about the blessed, as opposed to the doomed, who, when they are asked, what is it that your Lord has revealed? They denied the revelation; but the blessed, on the other hand will say, He revealed something good, mercy and blessings for those who followed it and believed in it. Then we are told about

Allah's promise to His servants which He revealed to His Messengers. He says: whoever does good in this world, Allah will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life. In the Hereafter they will have Gardens of Eternity with rivers flowing between its trees and palaces, in which they will have all that souls could desire, and all that eyes could delight in, and in it they will live forever. In contrast to the misery the disbelievers have when the angels come to take their souls, the blessed believers will be greeted by the angles and informed of their rewards in Paradise.

{33} هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {34} فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Threatening the Idolaters for their persistence in falsehood and their conceited delusions about this world, Allah says: Are these people waiting only for the angels to come and take their souls, or for the Day of Resurrection and the terror that they will go through? Then Allah said, thus did their predecessors and those who were like them; they waited until they tasted the wrath of Allah and experienced the punishment and torment that they suffered. Allah did not wrong them but they were wronging themselves because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

{35} وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {36} وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {37} إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Allah tells us about the Idolaters delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. They said, If Allah hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it. Rejecting their confusing ideas, Allah says that He continued sending Messengers to mankind with the Message to worship Allah alone, and shun all false deities, from the first incidence of Shirk that appeared among the Children of Adam, in the people to whom Nuh was sent - the first Messenger sent by Allah to the people of this earth. Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. Why don't they ask about what happened to those who went

against the Messengers and rejected the truth? Allah then says, even if you, Muhammad, desire that they be guided, then verily, Allah does not guide those whom He allowed to stray, and they will have no one to save them from the punishment of Allah.

{38} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ **{39}** لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ **{40}** إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

Allah tells us that the Idolaters swore their strongest oaths that Allah would not resurrect the one who died. They did not believe the Messengers when they told them about that. Allah said, refuting them: Yes, it will indeed happen, a promise upon Him in truth that it is inevitable, but most of mankind do not know. Allah mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling, so that those who disbelieved may know that they were liars. We say the command once, and then it happens.

{41} وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ **{42}** الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Allah promised them a great reward in this world and the next, for they bore their people's persecution with patience, putting their trust in Allah Who made their end good in this world and the Hereafter.

{43} وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ **{44}** بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

When Allah sent Muhammad as a Messenger, the Arabs, or some of them, denied him and said, Allah is too great to send a human being as a Messenger. Then Allah revealed, O Muhammad, ask the people of the previous Books, were the Messengers that were sent to them humans or angels? Tell them, if they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muhammad is a Messenger. Then Allah

mentions that He has sent them with Scripture, clear proof and evidence; We have also sent you with the Quran So that you may explain in detail what has been mentioned in brief, and explain what is not clear so that perhaps they may reflect and examine themselves and be guided by it.

{45} أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ **{46}** أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ **{47}** أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

Allah informs us about His patience, and how He delays the punishment for the sinners. Do they feel secure that He might make the earth swallow them; or to bring His wrath upon them in such a way that they do not know where it comes from; or when they are busy with their daily business, travel, and other distracting activities; Or that He may punish them where they fear it most?

{48} أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ **{49}** وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ**{50}** يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

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He tells us that everything that has a shadow leaning to the right and the left, in the morning and the evening, is by its shadow, humbly prostrating to Allah. And to Allah prostrate all that are in the heavens and all that are in the earth, of the moving creatures. The angels also prostrate to Allah and are not too proud to worship Him. They prostrate out of fear of their Lord and continually obey Allah, doing what He tells them to do and avoiding that which He forbids.

{51} وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ **{52}** وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ

Allah tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things. To Him submitted all creatures in the heavens and the earth.

{53} وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ **{54}** ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ **{55}** لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them. So when you are harmed, you turn

to ask Him for help and beg Him for aid because you know that none has the power to remove that harm except for Him. Allah decreed that the disbelievers would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress. Then Allah threatens them, saying: then enjoy yourselves, do what you like and enjoy what you have for a little while; but you will soon come to know the consequences of that.

{56} وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ **{57}** وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

Allah tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allah had provided for them. So Allah will question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. Then Allah tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allah's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves.

{58} وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ **{59}** يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ **{60}** لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

And when the news of the birth of a female child is brought to any of them, his face becomes dark with distress and grief. He hides himself from the people because of the evil of what he has been informed thinking: should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his male children over her; or bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allah?

For those who do not believe in the Hereafter there is an evil description and imperfection; and for Allah is the highest description. He is absolutely perfect in all ways and this absolute perfection is His Alone; and He is the All-Mighty, the All-Wise.

{61} وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {62} وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. They assign to Allah daughter which they dislike for themselves. Then Allah denounces their claims that better things will be theirs in this world and in the Hereafter and says, no doubt that their destination is the Fire on the Day of Resurrection where they will be forgotten and reside there forever.

{63} تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {64} وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

Allah says, He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. The reason for the Idolaters' rejection of the Messengers is that the Satan made their deeds attractive to them. So they will be suffering punishment while Satan cannot save them. Then Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about; and is a guidance and mercy for the believers who adhere to it.

{65} وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ {66} وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ{67} وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky. Surely that is a sign for people who listen and understand the words and their meanings. Then Allah addresses mankind reminding them of his wisdom and mercy by creating for them cattle to provide a drink from what is in their bellies that is free of blood, and is pure in its whiteness, taste and

sweetness. He follows this with a reference to the strong drinks that people make from the fruits of the date palm and grapevine. In another Verse of the Quran, Allah made such strong drinks forbidden.

{68} وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ **{69}** ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

Allah guided the bees to make its home in the mountains, in trees and in structures erected by man, and gave her permission to eat from all fruits and to follow the ways which Allah has made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. From the belly of the bee comes honey, that is white, yellow, red, or of other good colors, depending on the different things that the bees eat. There is a cure in honey for diseases that people suffer from. The fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen.

{70} وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness. After he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility.

{71} وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

The Most Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allah and fulfill the duties which are his by virtue of his wealth. The disbelievers used not to give any of their wealth to their servants. Allah says, denouncing them: You would not accept for your servant to have an equal share in your wealth, so how is it that Allah would accept His servant to be His equal in divinity and glory?

{72} وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ **{73}** وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ **{74}** فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Allah mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Adam male and female, and has made the females wives or mates for the males. Then Allah mentions that from these wives He creates children and grandchildren and has granted you good provisions of your food and drink. Then Allah denounces them saying: How can they then believe in false idols and rivals to Allah and deny His blessings?

Allah tells us about those who worship others besides Him that they worship those who have no power of providing them with their provisions like bringing rain from the skies or make plants and trees grow. Those idols cannot do these things for themselves, even if they wanted to. So do not set up rivals to Him or describe anything as being like Him. He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

{75} ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {76} وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

God makes this comparison between a man enslaved, unable to do anything of his own accord, and a [free] man on whom We have bestowed goodly favors, and he gives of it both in private and in public. Can these two be equal? All praise is to God alone, but most people have no knowledge. And God makes another comparison between two men, one of whom is dumb and can do nothing of his own accord. He is a sheer burden to his master: wherever he sends him, he accomplishes no good. Can he be considered equal to one who enjoins justice and follows a straight path*?*

The first example is taken from their own lives. They had slaves who owned nothing and who had no power over anything. They would never put the slave who has no independent will on the same level as his master who enjoys considerable power. How then can they justify their equation of the Master and Owner of all with any of His creation, when they all serve Him?

The second example depicts a dumb, dull and weak person who understands nothing and can do no good, and another who is eloquent, able, encouraging

fairness, hard working for every good cause. No reasonable person would equate the two. How is it, then, that dumb idols of stone are equated with God Almighty, who enjoins only what is reasonable and guides to the path of truth?

{77} وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allah informs about as He wills. His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is.

{78} وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

{79} أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Then Allah mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things, intelligence, and compassion. Allah has created these faculties in man to enable him to worship his Lord and give praise and thanks to Him.

Then Allah tells His servants to look at the birds held flying in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. In this, there are clear signs for people who believe.

{80} وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ

Allah mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the skins of cattle, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. You also use their wool, hair etc., to make carpets, clothing and other things from which you use as wealth and for trade.

{81} وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

And Allah has made shade for you out of what He has created and He has made the mountains places of refuge for you as fortresses and strongholds. He made clothing of cotton, linen and wool to protect you from the heat. He taught you to make coats of metals, such as shields made of layers of sheet iron, to protect

you in fighting. Thus He gives you what you need to go about your business, so that this will help you to submit and worship Him.

{82} فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {83} يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

If they turn away after this declaration and reminder, then do not worry about them; for your duty O Muhammad is only to convey the Message in a clear way. They know that Allah is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

{84} وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {85} وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ

Allah tells us about the predicament of the Idolaters on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah. They will not be allowed to offer any excuse, nor will they be allowed to return to the world to repent and ask for Allah's forgiveness. And once those who did wrong see the torment, it will not decrease for them and it will not be delayed for them.

{86} وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {87} وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {88} الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

Allah tells us that on the Day of Judgment, when the disbelievers see their partners they used to worship beside Allah, they will point to them saying; Our Lord! Those are the partners we used call upon; their gods will say to them, you are lying. We never commanded you to worship us and will disown them when they need them most. At this point the disbelievers will submit completely to Allah and the things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to. Those wrongdoers will receive double punishment, one punishment for their disbelief and another punishment for turning others away from following the truth.

{89} وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

Allah addressed His servant and Messenger Muhammad reminding them of the Day and its terrors and of the high position that Allah has bestowed upon His Messenger. A witness from each nation- their Prophet - will be brought against each nation and you Muhammad will be the witness of all. Allah then says, We revealed to you the Qur'an as guidance and Mercy containing all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

{90} إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ **{91}** وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Allah tells us that He commands His servants to be just, fair and moderate, and that He encourages kindness and good treatment. Allah commands to fulfill covenants, keep promises and to fulfill oaths after confirming them. Then Allah warns and threatens those who break their oaths after confirming them saying that He knows everything you do.

{92} وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Allah gives the example that the one who breaks a covenant after confirming it by taking your oaths as a means of deception among yourselves for the purposes of cheating and tricking one another, is like the woman who every time she spun the threads of yarn and made it strong, she would undo it again. Allah forbids the practices where they used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second; for you are being tested. And on the Day of Resurrection, He will certainly clarify that which you differed over and everyone will be rewarded or punished in accordance with his deeds, good or evil.

{93} وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

Had your Lord willed, He could make you one nation such that all of those on earth would have believed together; He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

But He allows whom He wills to stray and He guides whom He wills; then on the Day of Resurrection, He will ask them all about their deeds.

{94} وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

Allah warns His servants against taking oaths as means of deception, using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islam. Thus Allah says: and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.

{95} وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {96} مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Allah commanded not to neglect an oath sworn in the Name of Allah for the sake of this world and its attractions, for they are few, but the reward of Allah is better for the one who puts his hope in Him and believes in Him and in His promises. This is why Allah says: Whatever you have will come to an end and will vanish, because it is only there for a certain, limited time; while His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear. Then Allah affirms that He will reward the patient for the best of their deeds and will forgive them for their bad deeds.

{97} مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the Sunnah of His Prophet, with a heart that believes in Allah and His Messenger, while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter.

{98} فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {99} إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ {100} إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

This is a command from Allah to His servants upon the tongue of His Prophet, telling them that when they want to read Qur'an, they should seek refuge with Allah from the cursed Satan so that the Satan would not confuse him or stop

him from thinking about and pondering over the meaning of what he reads. Allah informs that Satan has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him, who take him as their protector instead of Allah, and who associate others in worship with Allah.

{101} وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {102} قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ {103} وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ {104} إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {105} إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

When We replace one verse by another — and God knows best what He reveals — they say: 'You are but a fabricator.' Indeed most of them have no knowledge. Say: 'The Holy Spirit has brought it down from your Lord in truth, so as to strengthen the believers, and to provide guidance and good news to those who surrender themselves to God.' We know full well that they say: It is but a man that teaches him [all] this.' But the man to whom they so maliciously allude speaks a foreign tongue, while this is Arabic speech, pure and clear. Those who do not believe in God's revelations shall not be granted guidance by God. Grievous suffering awaits them. It is only those who do not believe in God's revelations that invent falsehood. It is they indeed who are liars.

When He abrogates a verse that has completed its purpose, He puts another in its place which is more suitable for the stage the new community has reached, and better suited for the long future, the duration of which is known only to Him. The verses of this book may be likened to a medicine which is given in small doses to a patient until he is cured. Then he is advised to resume a normal diet which helps to protect his health.

{106} مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {107} ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {108} أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ {109} لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ

As for anyone who denies God after having accepted the faith — and this certainly does not apply to one who does it under duress, while his heart remains true to his faith, but applies to him who willingly opens his heart to unbelief— upon all such falls God's wrath, and theirs will be a tremendous suffering. This is because they love the life of this world better than the life to

come. God does not bestow His guidance on those who reject the truth. Such are those whose hearts and ears and eyes are sealed by God; such are the heedless. Without doubt, in the life to come they will be the losers.

{110} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allah tells them that He will forgive them and show mercy to them when they are resurrected.

{111} يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

Remember the Day when every person will come making a case in his own defense for himself, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife. On that Day, every one will be paid in full for what he did, good or evil; and they will not be dealt with unjustly in the slightest way.

{112} وَضَـرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {113} وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

This example refers to the people of Makkah, which had been secure, peaceful and stable. They were getting plenty of provisions with ease from every place. But they denied the blessings of Allah towards them, so He made them taste the hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed. He also deprived them of their sense of security which was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves.

{114} فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ **{115}** إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Eat the good and lawful things that He has provided, and give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allah mentions what He has forbidden things which harm them in both religious and worldly affairs, i.,e., dead meat, blood and the flesh of pigs; and any animal which is slaughtered with the mention of a name other than that of Allah. Nevertheless, if one is forced by necessity without deliberately disobeying or transgressing, then, Allah is Pardoning, Most Merciful.

{116} وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ **{117}** مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

Whoever speaks lies: declares something lawful that Allah has forbidden, declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so; will receive a severe punishment in the hereafter. Those who invent a lie against Allah, will never be successful. A brief enjoyment in this world! And then to Allah will be their return, then Allah shall make them taste the severest torment because they disbelieved.

{118} وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

After mentioning what He has forbidden the Muslims to eat, Allah then mentions what He forbade for the Jews in their laws before they were abrogated; as was revealed to you O Muhammad in Surat Al-An`am. And We did not wrong them in the restrictions that We imposed upon them, but they wronged themselves and they deserved that.

{119} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Allah tells us, honoring and reminding the believers who have sinned of His blessings, out of ignorance, that whoever among them repents and does righteous deeds, He will accept his repentance. After that mistake, your Lord is Pardoning and Most Merciful.

{120} إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ **{121}** شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ **{122}** وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ **{123}** ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Allah informs that Prophet Ibrahim was himself a model of the believing nation, obedient to Allah, a believer of the Oneness of Allah, thankful for His favors. Allah chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you: "Follow the religion of Ibrahim for he calls for the Oneness of Allah, and he was not one of the Idolaters.

{124} إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

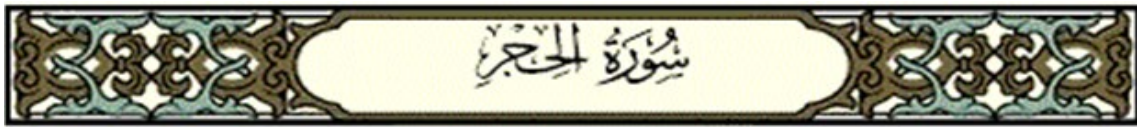
The Jews differed among themselves concerning the prohibition of work on Saturday. It is not part of Ibrahim religion nor part of Mohammad religion. They will be judged by Allah on the day of Reckoning.

{125} ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Allah commands His Messenger Muhammad to invite the people to Allah with wisdom and fair preaching. And if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech. Allah already knows who is doomed and destined for Hell, and who is blessed and destined for Paradise.

{126} وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ **{127}** وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ **{128}** إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Allah commands justice in punishment and equity in settling the cases of rights. So Allah said, if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient. Patience cannot be acquired except by the will, help, decree and power of Allah. Allah tells His Prophet, do not grieve and distress yourself over those who oppose you and plot against you, for Allah has decreed that this should happen. Truly, Allah supports those who believe and make good deeds.



Al-Hijr

{1} الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ {2} رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {3} ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

Alif. Lām. Rā. These are the verses of the Book, a clear discourse. Little do those who disbelieve wish that they were Muslims. Let them eat and enjoy themselves, and let their hopes beguile them. For they will surely come to know [the truth] .

{4} وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {5} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

Allah is informing us that He never destroys a township until He has established evidences for it and until its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their Shirk, their stubbornness and disbelief for which they deserved to be destroyed.

{6} وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {7} لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {8} مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ {9} إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Allah tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words: O you Muhammad, the one who claims to receive the revelation of the Quran, you are a mad man inviting us to follow you and leave the way of our forefathers. If you are truthful, why don’t you bring angels to us to bear witness to the accuracy of what you have brought? In response Allah revealed, We do not send the angels down except with the Message and the punishment, and in that case, the disbelievers would have no delay in getting the punishment. Then Allah, may He be exalted, stated that He is the One Who revealed the Qur'an in an Arabic voice form delivered by Angel Jibril to you. Allah then confirmed that He is protecting it from being changed or altered.

{10} وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ **{11}** وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ **{12}** كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ **{13}** لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ

Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance. Already the example of the ancients is well known where Allah destroyed those who rejected His Messengers, and saved His Prophets and their followers in this world and in the Hereafter.

{14} وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ **{15}** لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that, even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say: our eyesight has been taken away as if we have been dazzled so we were confused as if we were put under a spell.

{16} وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ **{17}** وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ **{18}** إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ

Allah mentions His creation of the heavens, with their immense height, and the heavenly bodies with which He has adorned it. He made the shooting stars to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear shooting star comes to him and destroys him.

{19} وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ **{20}** وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ **{21}** وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

Then Allah mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations and in due proportions. He is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone. He sends down in due proportion and measure by His Will and wisdom.

{22} وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

We send forth winds heavily loaded, then We send down water from the skies for you to drink. You are not the ones who store it up.

The Arabic term, *lawāqiḥ,* which signifies *heavily loaded* is referred to here to the fact that winds carry moisture. God then sends down water from that moisture carried by the winds, and He allows man to drink it for his own survival. Yet man cannot retain it all: *"You are not the ones who store it up."* (Verse 22) It has not come from the storehouses of human beings, but from God's treasures. It has been poured according to a well-defined measure.

{23} وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ**{24}** وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ **{25}** وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

"It is We who give life and cause death, and it is We who are the inheritors [of all things]. Well do We know those who lived before you and those who will come after you. Your Lord will gather them all together. He is indeed Wise, All-Knowing."

{26} وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ **{27}** وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

Allah informs that He created man (Adam) from smooth dried clay that comes from mud; and before that We created the Jinn from the smokeless flame of fire.

{28} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ **{29}** فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ **{30}** فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ **{31}** إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ **{32}** قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ **{33}** قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

Allah informs us of how He mentioned Adam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said: I am better than Adam, You created me from Fire and him You created from clay.

{34} قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ **{35}** وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ **{36}** قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ **{37}** قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ **{38}** إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Allah tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound

him until the Day of Resurrection. Iblis then asked for a waiting period till the Day of Resurrection and Allah granted him that delay.

{39} قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ {40} إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Iblis then said, O my Lord! Because You ordained for me to be misguided, I will make sin dear to the offspring of Adam, and will encourage, provoke and harass them to commit sin. And I shall mislead them all except Your chosen and guided servants among them.

{41} قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {42} إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ{43} وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {44} لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

Allah said threatening and warning Iblis, this is the way which will lead straight to Me. All of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you. You will have no way to reach those for whom I have decreed guidance except those of the astray who follow you. Hell is the abode designated for all those who follow Iblis. Hell has seven gates, for each gate a portion of the followers of Iblis have been decreed. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

{45} إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {46} ادْخُلُوهَا بِسَلَامٍ آمِنِينَ {47} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ {48} لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {49} نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {50} وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs. The In Paradise, no harm or hardship will touch them and nor shall they ever be asked to leave it. O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment.

{51} وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ {52} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {53} قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ{54} قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ{55} قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ {56} قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

Allah is saying: Tell them O Muhammad, about the story of the guests of Ibrahim; when the angels entered and greeted him with salam, and when he presented them with the food and noticed that they did not touch it, he said, indeed we are frightened of you. The angels then responded, do not be scared,

we bring you the good news of a boy possessing much knowledge and wisdom referring to Ishaq. Ibrahim spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old. They responded by confirming the good news they had brought, telling him not to be one of those who despair. He said: who despairs of the mercy of his Lord except those who are astray!

{57} قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ **{58}** قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ **{59}** إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ **{60}** إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ

Allah tells us that after Ibrahim had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said, we have been sent to a guilty people, the people of Lut, and we are going to destroy them but save the family of Lut from among those people, except for his wife, because she was one of those who were doomed.

{61} فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ **{62}** قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ**{63}** قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ **{64}** وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ**{65}** فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ **{66}** وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

When the angels came to Lut in the form of young men with handsome faces, he said; you are people unknown to me, what is your business here? They said, truly we are bringing the punishment and destruction that the people doubted they would ever suffer from. The angels ordered Lut to set out with his family after part of the night had passed. They told him to walk behind them, to protect them; and that none of you should turn around to look at them; but go on to where you are ordered. The angles told him that those sinners would be rooted out in the early morning.

{67} وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ **{68}** قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ **{69}** وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ **{70}** قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ **{71}** قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ **{72}** لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

Allah tells us about how Lut's people came to him when they found out about his handsome guests, and they came happily rejoicing about them. Lut said: these are my guests, so do not shame me. And have fear of Allah, and do not disgrace me. But they responded, didn't we tell you that you should not have

anyone as a guest? Here are my daughters, take them instead. Allah assured His Prophet, that they were wandering blindly as if intoxicated.

{73} فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ {74} فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {75} إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ {76} وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ {77} إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

The Dwellers of the Al Hijr were the people of Thamud who rejected their Prophet, Salih. Prophet Salih brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. But they persisted in their disbelief, thus the torment - awful cry overtook them in the early morning. Their extravagant dwellings cut from the mountains, and all of their wealth would not protect them or help them when the command of their Lord came to pass.

{78} وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ {79} فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ

The Dwellers of Al-Aykah (intertwined trees), were the people of Shu`ayb. Their evildoing included associating partners with Allah (Shirk), banditry and cheating in weights and measures. Allah punished them with the Sayhah (the awful cry or torment), the earthquake. They lived near the people of Lut. Their news and those of Lute people are recorded with Us in the Imam Mubeen record.

{80} وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ {81} وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {82} وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {83} فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {84} فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

The Dwellers of the Al Hijr were the people of Thamud who rejected their Prophet, Salih. Allah tells us that he (Salih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, the torment - awful cry - overtook them in the early morning. All of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

{85} وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ **{86}** إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

This is a confirmation of the Day of Resurrection and that Allah, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth.

{87} وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ **{88}** لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

Allah is saying to His Prophet: We have given you the Seven Ayat in addition to the Grand Qur'an. Interpreters differed in identifying such verses. Some said they are the verses of Surat Alfatiha , others said they are the seven vocal letters at the beginning of some Quran Suras ;ile (alef Lam Meem). Allah then said: do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion. But be gentle with believers.

{89} وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ **{90}** كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ **{91}** الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ**{92}** فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ **{93}** عَمَّا كَانُوا يَعْمَلُونَ

Allah commanded His Prophet to tell the people, I am a plain warner coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, and to those who used to take an oath for every single thing that they denied in this world, and to those who split up the Quran and the previously revealed Books, believing in parts of them and rejecting the other parts. So, by your Lord, We shall certainly call all of them to account for all that they used to do.

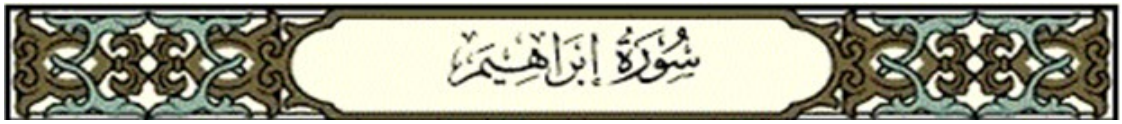
{94} فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ **{95}** إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ **{96}** الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ

Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, and to confront the Idolaters openly with it. The Prophet was still practicing and preaching Islam secretly until this Verse was revealed. So now, convey that which has been revealed to you by your Lord, and do not pay attention to the Idolaters who want to turn you away from the

signs of Allah. Truly, We will suffice you against the mockers, who make another god along with Allah; but they will come to know.

{97} وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {98} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {99} وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Allah is comforting His Messenger saying; We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allah, praising Him, glorifying Him, and worshipping Him until your appointed time for this life comes.



Ibrahim

{1} الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Allah says, `This is a Book that We have revealed to you, O Muhammad in order that you might lead mankind away from misguidance and crookedness to guidance and the right way by their Lord's leave. He guides those whom He destined to be guided to the path of the All-Mighty Who is glorified and praised in all His actions.

{2} اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {3} الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ

To Allah belongs all that is in the heavens and all that is in the earth. Woe to the disbelievers on the Day of Judgment because they defied you, O Muhammad, and rejected you. Allah described the disbelievers as preferring the life of the present world to the Hereafter, hindering people from following the Messengers to the path of Allah, and seeking to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth.

{4} وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message. After the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth. And He is the All-Mighty, the All-Wise.

{5} وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

Allah says here, just as We sent you O Muhammad and sent down to you the Book, We also sent Musa to the Children of Israel with Our Signs in order that he might guide them out of darkness into the light, and remind them of Allah's days, favors and bounties which He bestowed on them. The remembrance provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity.

{6} وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ **{7}** وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ **{8}** وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Pharaoh and his people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty indeed. And remember when your Lord declared that if you appreciate My favors on you, I will give you more of it; but if you are not thankful for My favors, My punishment is indeed severe by depriving you of the favors and punishing you for being unappreciative of it. And Musa said: If you disbelieve along with all on earth together, then know that Allah does not need the gratitude of His servants, and He is worthy of all praise.

{9} أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

Allah narrated to the Muslims the stories of the people of Prophet Nuh, `Ad and Thamud, and other ancient nations, only Allah knows their count, that belied their Messengers. The Messengers brought them evidences and plain tremendous proofs and signs. When they heard Allah's Word, they were amazed and placed their hands on their mouths and said, we do not believe what you brought us, and have strong doubt in its validity.

{10} قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said, can there be a doubt about Allah, the creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed in this worldly life. Their nations said, you are no more than human beings like us!, so why should we follow you and abandon the gods of our fathers Just because you say so, even though we did not witness a miracle by your hands.

{11} قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ **{12}** وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

Their Messengers said to them: yes, we are no more than human beings like you, but Allah bestows His grace of prophethood to whom He wills of His servants; it is not up to us to bring you miracles except by the permission of Allah after we beg Him and He provides us with a miracle. And in Allah alone let the believers put their trust in all their affairs. And why should we not put our trust in Allah after He had guided us to the best, most clear and plain way? And we shall certainly bear with patience all the hurt you may cause us, such as foolish actions and abusive statements.

{13} وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ **{14}** وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

Allah narrates to us how the disbelieving nations threatened their Messengers that they will be expelled from their land unless they return to the religion of the disbelievers. So their Lord revealed to His Messengers: Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them. This warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment.

{15} وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ **{16}** مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ **{17}** يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

The Messengers sought the help of their Lord over their nations, thus those who were arrogant and rebelled against the truth were defeated and destroyed. Allah says that Hell is in front of every obstinate tyrant where he will be forced to drink boiling festering water, and he will find great difficulty in swallowing it down his throat because of its awful taste, color and unbearable heat or coldness. He will be punished with all types of torment that carries the potential for death, but he will not die so that he will continue to receive eternal punishment and torment.

{18} مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, building their acts on groundless basis. On the Day of Resurrection, when those disbelievers are in bad need of their rewards for their deeds, they will find

nothing left; similar to what will be left from ashes when a strong wind scatters it around. That is because of their straying far away from the right path.

{19} أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {20} وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. If He wills, He can remove you and bring in your place a new creation! And for Allah that is not hard or difficult

{21} وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ

On the Day of Resurrection, all the creatures, the wicked and the righteous among them, will appear before Allah. Then the weak followers will say to their arrogant leaders, we followed you and obeyed your orders, can you prevent any of Allah's torment from striking us as you used to promise us? The leaders will say in response; had Allah guided us, we would have guided you, but the statement of our Lord shall come to pass and the destiny that He has appointed for us and you shall come true; we have no means of escape from what we are in, whether we face it with patience or grief.

{22} وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

After Allah finishes with the Judgment between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows of the Fire; Iblis will stand and address the disbelievers, in order to add sorrow to their sorrow. He will declare, Allah promised you a promise of truth by the words of His Messengers that if you follow them, you will gain safety and deliverance; while I promised you then betrayed you. I had no authority over you and no proof for what I called you to, but you listened to me and answered my call; so do not blame me but blame yourselves. I cannot help you or save you, nor you can help me or save me; I deny being a partner with Allah. Allah said next, indeed, the wrongdoers who deviate from truth and follow falsehood, will earn a painful torment.

{23} وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

After Allah mentioned the final destination of the miserable ones, He then mentioned that the final destination of the happy ones, who believed and did

righteous deeds, will be the Gardens under which rivers flow. dwell therein forever with the permission of their Lord, and their greeting will be peace.

{24} أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ **{25}** تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ **{26}** وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ**{27}** يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Do you not see how God compares a good word to a good tree? Its roots are firm and its branches reach to the sky. It yields its fruits at all times by its Lord's leave. Thus does God set parables for people so that they may reflect. And an evil word is like a corrupt tree, torn up onto the face of the earth. It cannot have a stable position. God will strengthen the believers through the true, unshakeable word in both this life and the life to come; but the wrongdoers God lets go astray. God does whatever He wills."

{28} أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ **{29}** جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ **{30}** وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Allah sent Muhammad as a mercy and a blessing to all mankind. The destination of those who denied this blessing and disbelieved in it, is Fire where they will burn and stay forever. Allah said next, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet , whatever you are able to do in this life, then do it, for Fire will be your destination and end.

{31} قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakah, spending on relatives and being kind to all others before the coming of the Day of Resurrection, on which no ransom will be accepted from anyone, if he seeks to buy himself. On that Day there will be no friendship between friends that might save those deserving punishment from it.

{32} اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ **{33}** وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ **{34}** وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also

sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits. And He has made the sun and the moon, both constantly pursuing their courses, rotating by night and by day. He has prepared for you all that you need in all conditions, and what you ask Him to provide for you. Allah states that the servants are never able to count His blessings, let alone thank Him duly for them.

{35} وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ **{36}** رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure. Ibrahim supplicated to Allah to keep him and his sons away from worshipping idols, for many among mankind were led astray because of idols. Those who follow my way are part of me, and those who disobey; if Allah wills, He will punish them, and if He wills, He will forgive them.

{37} رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ **{38}** رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored. In his supplication, Ibrahim also says, You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.

{39} الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ **{40}** رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ **{41}** رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Ibrahim next praised and thanked his Lord for granting him offspring after he became old. Allah accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring. Ibrahim said next, O my Lord! Make me and my offspring of those who performs Salah and preserve its obligations and limits; and forgive me and my parents and all the believers on the Day when the reckoning will be established. Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah.

{42} وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ **{43}** مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allah keeps full account of this for them and keeps it on record against them. Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering, raising their heads up; their hearts are empty and their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them.

{44} وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ **{45}** وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ

Allah mentions what those who committed injustice against themselves will say when they witness the torment, Our Lord! delay us for a little while, we will answer Your call and follow the Messengers! Allah refuted their statement saying, had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? You have witnessed or heard of the news of what happened to the earlier disbelieving nations, you even dwelled in their places, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you Therefore, taste this torment because of what you vowed before.

{46} وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ **{47}** فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ **{48}** يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Allah informs that the disbelievers plotted mighty plots against Ibrahim to the degree they , but Allah knew of their plots and took care of His Messenger though these plots were such as to shake the mountains. Then Allah affirms His promise to grant His Messengers victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him. His promise shall come to pass on the Day when the earth and heavens will be changed to an earth other than what we know and recognize. All creatures will be resurrected from their graves before Allah Who has full power and control over all things.

{49} وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ {50} سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ{51} لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

On that Day, you O Muhammad will witness the criminals who committed the crimes of disbelief and mischief bound in chains together, each with his or her like. Their garments will be made of tar which is one of the fastest objects to catch fire, and fire will cover their faces. Allah will judge each person according to what he has earned, and truly, Allah is swift at reckoning when He wills to reckon a servant of His, for He knows everything and nothing ever escapes His observation.

{52} هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

This Qur'an is a Message for mankind and a clear proof against them, in order that they may be warned thereby, and that they may know that He is the only One God and that men of good mind may remember and take a lesson.

Ar-Ra'd

{1} المر تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {2} اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

These are the verses of the Qur'an that which has been revealed to you, O Muhammad, from your Lord is the Truth, but most men will still not believe. Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He has subjected the sun and the moon to continue their course until they cease doing so upon the commencement of the Final Hour. He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

{3} وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allah said, He spread out the earth and made it spacious in length and width. Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants are watered. He two types from every kind of fruit, and Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. In these things, there are Signs for people who reflect on Allah's evidences of His wisdom.

{4} وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And in the earth are tracts next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. And there are gardens of vines, green fields, and date palms. Some

plants grow into two or three from a single stem, such as figs, pomegranate and dates; while others have one stem for every tree, as is the case with most plants. Although they are watered with the same water; yet some of them are more delicious than others to eat. In these things there are Signs for the people who understand.

{5} وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَئِذَا كُنَّا تُرَابًا أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

O Muhammad, it is a wonder how the disbelievers deny Resurrection, yet, they admit to what is more amazing, that Allah originated the creation of all things! They are those who disbelieved in their Lord! They are those who will be dragged in the Fire by chains, and they will remain in Hell forever and will never escape it or be removed from it.

{6} وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

The Messenger warns those who disbelieve with torment and brings good news to those who believe in the Hereafter. However the disbelievers ask you to hasten their punishment if you can, but do not ask to hasten the good; although We have shown examples of Our punishment on the previous disbelieving nations, and made them a lesson for those who might take notice from such destruction. But your Lord is full of forgiveness for mankind in spite of their wrongdoing. Allah then reminds that His punishment is severe, so that fear and hope are both addressed and mentioned.

{7} وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

Allah states that, out of their disbelief and stubbornness, the Idolaters used to ask, why is not a miracle sent down to the Messenger from his Lord? Well, you are only a warner, and your duty is only to convey Allah's Message which He has ordered you, and for every people there has been a caller to guide them.

{8} اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ {9} عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying in her womb, by how much the wombs fall short and causes miscarriage, and by how much the term of pregnancy exceeds the usual term. All of this occurs by His

knowledge and everything with Him has a term appointed. He knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge. He is greater than everything and above everything.

{10} سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ **{11}** لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

It is all alike [to Him] whether any of you speaks in secret or aloud, whether he seeks to hide under the cover of the night or walks openly in the light of day. Each has guardian angels before him and behind him, who watch him by God's command. Indeed God does not change a people's conditions unless they first change what is in their hearts." When God wills people to suffer some misfortune, none can avert it. Besides Him, they have none to protect them.

{12} هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ**{13}** وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ **{14}** لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ **{15}** وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ **{16}** قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

It is He who displays before you the lightning, giving rise to both fear and hope, and originates the heavy clouds. And the thunder extols His limitless glory and praises Him, and so do the angels, in awe of Him. He hurls the thunderbolts to smite with them whom He wills. Yet they stubbornly argue about God. His might is both stern and wise. To Him is due the prayer aiming at the Truth. Those whom people invoke beside God cannot respond to them in any way. They are just like a man who stretches his open hands towards water, [hoping] that it will come to his mouth; but it will never reach it. The prayer of those without faith is nothing but wandering in grievous error. To God prostrate themselves, willingly or unwillingly, all those who are in the heavens and on earth, as do their very shadows, morning and evening. Say: 'Who is the Lord of the heavens and the earth?' Say: [It is] God.' Say: 'Why, then, do you take for your protectors, instead of Him, others who have no power to cause either benefit or harm even to themselves?' Say: 'Can the blind and the seeing be deemed equal? Or is the depth of darkness equal to light?' Or do they assign to God partners that have created the like of His creation, so that both creations appear to them to be

similar? Say: ‘God is the Creator of all things. He is the One who has power over all things.

{17} أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْــرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

This Verse contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allah said, He sends down rain from the sky, each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others. But the flood carries away the useless foam and rubbish that mounts up to the surface of the water and throws it away, leaving good water to use for drinking and vegetation. The second parables states that people heat ore of gold and silver to make ornaments and utensils. As it is heated foam and scum comes out and gets disposed of leaving the gold and silver that benefits people. This Verse indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge. These parables show forth truth and falsehood; falsehood does not remain, just as foam does not remain with the water or with the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes, while what is good remains to benefit the people. Similarly truth remains and falsehood vanishes.

{18} لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Allah mentions the final destination of the blessed ones and the wretched ones, for those who obeyed Allah and followed His Messenger Muhammad, theirs will be the good reward. As for those who disobeyed, they would try to ransom themselves from Allah's torment; but, even if the offer the earth's fill of gold and its like with it, ransom will not be accepted from them. On the Day of Reckoning, they will receive punishment and their dwelling place will be Hell; and worst indeed is that place for rest.

{19} أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Those among people who know that what has been revealed unto you O Muhammad from your Lord is the truth about which there is no doubt and in which there is no confusion, are not equal to those who were blind to the truth.

But it is those who have sound minds who draw lessons, gain wisdom and understand.

{20} الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ {21} وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {22} وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

Allah states that those who have good qualities, will earn the final achievement in their eternal home in Paradise. Because they fulfill the covenant of Allah and do not break it. They are good to their relatives and do not sever the bond of kinship. They are also kind to the poor and the needy and generous in nature, and fear their Lord in what they do or do not do of actions and statements. They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward. They perform the prayers in their time and spend out of that which Allah has bestowed on them secretly and openly. They resist evil with good conduct, and when the people harm them they face their harm with good patience, forbearing, forgiveness and pardon.

{23} جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ {24} سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Those who have these good qualities will earn the final home in Paradise. Allah will gather them with their loved ones, from among their fathers, family members and offspring, and those who are righteous and deserve to enter Paradise. The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

{25} وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

Allah then mentioned that those who used to break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land; they will be cast away from Allah's mercy and an evil destination is their dwelling. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life.

{26} اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.

{27} وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

The disbelievers say, why is not a sign sent down to him from his Lord? Tell them O Muhammad, Allah brings misguidance or guidance whether the Messenger was given a miracle according to their asking or not. He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

{28} الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ **{29}** الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ

Those who believed, their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allah said, indeed, in the remembrance of Allah the hearts do find rest. Those who believed, and did good and righteousness, how excellent is what they earned and a beautiful final destination.

{30} كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

Allah says, Just as We sent you, O Muhammad, to your people so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let your people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced. Say O Muhammad, I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no deity worthy of worship except Him, in Him is my trust in all of my affairs and to Him I return and repent.

{31} وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ **{32}** وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it, for He says, if there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be split open, or the dead speak in their graves, it would have been this Qur'an and none else. But the decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs. Don't the believers realize that not all people are expected to believe and understand and that had Allah willed, He could have guided all of Mankind? Because of the disbelievers' stubbornness and denial, disasters will continue to strike them in this life or strike those all around them, as a lesson and example for them. Yet they persist on denial until the promise of Allah comes to pass. Certainly, Allah does not break His promise to His Messengers to aid them and their followers in this life and the Hereafter. Allah says to His Messenger, while comforting him in facing his people's denial of him, that many Messengers were mocked at before you, but I deferred their judgment for a term appointed, and finally I punished them severely.

{33} أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {34} لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

Is then He (Allah) Who takes charge of every person and knows all that he has earned like any other deity who knows nothing? Yet, they ascribe partners to Allah. Ask them O Muhammad to name these partners for surely, they do not exist at all! Is it that you will inform Him of something He does not know on earth? Or is it just a show of words? Had that thing existed in or on the earth, Allah would have known about it; because nothing ever escapes His knowledge. You worshipped the idols because you liked to think that they had power to bring benefit or harm, and this is why you strayed from the right path. For the disbelievers, there is a torment in the life of this world, by the hands of the believers, and certainly, the torment of the Hereafter is many times harder, and they will not find any protector.

{35} مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ

Allah describes how rivers flow beneath the Gardens of Paradise and the eternal enjoyment the believers find there, in contrast to the destination of the disbelievers in Hell.

{36} وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَـــهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

Allah said that the people of the Book who adhere to it rejoice at what has been revealed to you O Muhammad because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation. However, there are those among the sects who disbelieve in some of what was revealed to you. Say to them, I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me, I call the people to His path and to Him is my return.

{37} وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

We sent down to you the Qur'an, a Judgment of authority in Arabic. If you were to follow their vain desires and opinions after the knowledge which has come to you from Allah, then you will not have any protector or defender against Allah.

{38} وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ **{39}** يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

Allah says, just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring. Allah said next, no Prophet could have brought a miracle to his people except by Allah's permission and will. For every term appointed, there is a record or decree that keeps it, and everything has a specific due measure with Allah. Allah cancels out what He wills and confirms what He wills from the Book of Deeds and with Him is the Mother of the Book.

{40} وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

Whether We show you O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life or cause you to die before that, your duty is only to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you, and their reckoning and their reward or punishment is on Us.

{41} أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

Don’t they see that We are granting the believers victory over the disbelievers and reducing the lands they control? Whatever Allah decides, no one can turn His decision, and He is Swift in calling to account.

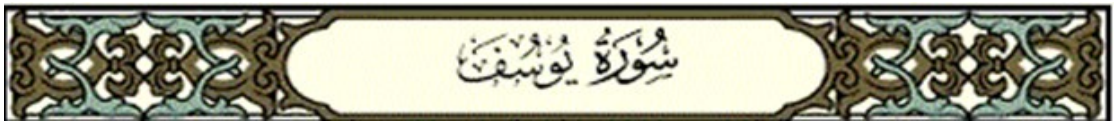
{42} وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ

And indeed, those before them did devise plots against their Messengers, they wanted to expel them from their land, but Allah devised plots against the

disbelievers and gave the good end to those who fear Him. He alone knows all secrets and concealed thoughts and will reckon each person according to his work. The disbelievers will know who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

{43} وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

Allah says, the disbelievers reject you and say that you are not a Messenger from Allah. Say to them, Allah is sufficient for me and He is the witness over me and you and the scholars of the People of the Scriptures who find the description of Muhammad in their Books that were conveyed to them by their Prophets.



Yusuf

{1} الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2} إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3} نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Alif. Lām. Rā. These are the verses of the Book that clearly shows [the truth]. We have revealed it as a discourse in Arabic so that you may understand. In revealing this Qur'ān We relate to you the best of narratives. Before it you were among those who are unaware [of revelation].

{4} إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {5} قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {6} وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

'Father, I saw in a dream eleven stars, as well as the sun and the moon; I saw them prostrate themselves before me.' 'My son,' he replied, do not relate your dream to your brothers, lest they plot some evil against you. Satan is Indeed man's open enemy. Even thus will your Lord make you His chosen one, and will impart to you some understanding of the real meaning of statements. He will perfect His favor to you and to the House of Jacob, as He perfected it to your forefathers, Abraham and Isaac. Your Lord is certainly All-Knowing, Wise

{7} لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ {8} إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ {9} اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {10} قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

Allah says that there are lessons and wisdom to learn from the story of Yusuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated. Allah informs that Yusuf brothers said to each other, Yusuf and his full brother Benjamin are dearer to our father than we as a group. Really, our father is in a plain error because he preferred them and loved them more than us. They conspired to devise a plot to get rid of him: Remove Yusuf from your father's face so that his favor is yours alone. Either kill Yusuf or expel him to a distant land so that you alone enjoy the love of your father; and after that you will repent and become righteous folk.

One from among them said, do not kill Yusuf, and do not let your enmity and hatred towards him reach this level of murder. If you must do something, then throw him down to the bottom of a well. He will be picked up by some caravan of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him.

{11} قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {12} أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ {13} قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {14} قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ

When Yusuf's brothers agreed to take him and throw him down the well, they went to their father Ya`qub, peace be upon him. They said to him, why is it that you do not trust us with Yusuf though we wish him well. Send him with us tomorrow so that we all enjoy ourselves and play, we will protect him and ensure his safety for you. Allah narrates to us that His Prophet Jacobsaid to his children, in response to their request that he send Yusuf with them to the desert to tend their cattle; It saddens me that you should take him away for I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware. They gave a spontaneous reply for their father's statement saying, If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.

{15} فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

Allah says that when their father permitted taking Yusuf with them, they all agreed to execute their plan and they threw him down to the bottom of a well in a faraway place in the desert. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you.

{16} وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ {17} قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ {18} وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

Allah narrates to us the deceit that Yusuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yusuf. They started giving excuses to their father for what happened to Yusuf, falsely claiming that, We went racing with one another and left Yusuf guarding our clothes and luggage, and a wolf devoured him. We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yusuf and that is what happened. To prove the truth of their story, they slaughtered a sheep and stained Yusuf's shirt with its blood and presented it to their father. But, they forgot to tear the shirt, and this is why Allah's Prophet Jacobdid not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim, no, you have made up this story, I will firmly observe patience and seek Allah’s help against that which you describe.

{19} وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {20} وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

And there came a caravan; and they sent their water- drawer, and he let down his bucket into the well — [and when he saw Joseph] he cried: ‘What good luck. Here is a boy!’ They concealed him with a view to selling him; but God had full knowledge of what they were doing. And they sold him for a paltry price, a few silver coins. Thus low did they value him.”

{21} وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ **{22}** وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

The man from Egypt who bought him said to his wife: Be kind to him. He may well be of use to us, or we may adopt him as our son. Thus We established Joseph in the land, and We imparted to him some understanding of the real meaning of statements. God always prevails in whatever be His purpose; though most people may not know it.

{23} وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Allah states that the wife of the Aziz of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with manhood and beauty. She beautified herself for him, closed the doors and called him to come to her. But he categorically refused her call and said, your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife, for the wrongdoers will never be successful.

{24} وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

She showed passionate desire for him and he would have responded except that, at that moment, the remembrance of Allah prevented him from committing such a sin. Allah then says, just as We showed him the evidence that turned him away from that sin, We ordained to save him from all types of evil and illegal sexual activity in all his affairs, because, he was one of Our chosen and righteous servants.

{25} وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ **{26}** قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ **{27}** وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

Allah says that Yusuf and the wife of the Aziz raced to the door, Yusuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yusuf's back. Yusuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when

she responded by deceit and evil plots, trying to clear herself and implicate him, saying, What is the punishment for him who intended an evil design against your wife other than be imprisoned and severely tortured.? Yusuf said, it was she that sought to seduce me, and mentioned that she pursued him and pulled him towards her until she tore his shirt. One of the household suggested to examine the torn shirt; if it was torn from the front, then she is telling the truth; for it means that he tried to commit an illegal sexual act with her and she refused; she would have pushed him away from her and tore his shirt from the front. But, if the shirt is torn from the back, then she has told a lie and he is speaking the truth; for it means that he was running away from her and she was pursuing him pulling his shirt to bring him back to her, thus tearing his shirt from the back.

{28} فَلَمَّا رَأَى قَمِيصَـــهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّـهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ {29} يُوسُـــفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ

When her husband saw the shirt torn from the back, he became certain that Yusuf was telling the truth and that his wife was lying. He said, this false accusation is of many devious plots and traps you, women, have. Then the husband ordered Yusuf to be discrete about what happened. Addressing his wife, the Aziz said, ask forgiveness for your sin, for indeed you were of the sinful.

{30} وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

Allah states that the news of what happened between the wife of the `Aziz and Yusuf spread in the city, and women of chiefs and princes said, while admonishing and criticizing the wife of the Aziz, that she is luring her servant to have sex with her, her love for him filled her heart and engulfed it, and we see her in plain error.

{31} فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَـهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَـــرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {32} قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ

When she heard of their accusation, she thought that they heard of Yusuf's beauty and wanted to see him, so they said these words in order to get a look at him. Thus, she invited them to her house and prepared a sitting room which had couches and pillows to recline on. She then served them fruits and gave each one of them a knife, as a part of her plan of revenge for their plot to see Yusuf. She then asked Yusuf to come out before them. When they saw him,

they thought highly of him and were astonished at what they saw. Overtaken by his beauty, they started cutting their hands while thinking that they were cutting the fruits with their knives. When they felt the pain, they started screaming and she said to them, you did all this from one look at him, so how can I be blamed! They said to her, we do not blame you anymore after the sight that we saw, for by Allah this is not a man, he certainly is a noble angel. She said, this is the young man about whom you blamed me; she said these words to them so that they excuse her behavior; for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said next, and now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.

{33} قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ {34} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Hearing what the women were saying, Prophet Yusuf sought refuge with Allah from their evil and wicked plots and supplicated, O my Lord! Prison is dearer to me than that to which they invite me of illegal sexual acts; if You abandon me and I am reliant on myself, then I have no power over myself, I will feel inclined towards them and be one of the ignorant. So his Lord answered his invocation.

{35} ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ

After the spread of the news of the scandal, it occurred to them that it would be in their interest to imprison Yusuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity. They wanted to pretend that Yusuf was the one who tried to seduce the Aziz's wife and that they punished him with imprisonment.

{36} وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {37} قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {38} وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Allah informs that Yusuf was put in prison along with two young men. One of them said to Yusuf, I saw myself in a dream pressing wine; the other said: I saw myself in a dream carrying bread on my head and birds were eating from it. They then asked Yusuf, we see you one who does good to others, so tell us the meaning of our dreams.

Yusuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their dream, and that he will tell them

about the interpretation of the dreams before they become a reality. This is why he said, I will inform you of its interpretation before you get your ration of food for the day; this knowledge is from Allah Who taught it to me. I abandoned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah's reward nor fear His punishment on the Day of Return. I followed the way of my fathers, Messengers Ibrahim, Ishaq and Ya`qub; we never associate any partner with Allah. That is a grace from Allah to us and to mankind; yet some people are not thankful.

{39} يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ {40} مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Prophet Yusuf went on calling his two prison companions to worship Allah alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men. Yusuf said, are many different gods better or Allah, the One, the Irresistible? Prophet Yusuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice. That I am calling you to is the right, straight religion that Allah has ordained, and for which He has revealed what He wills of proofs and evidences; but most men do not know, and this is why most of them are Idolaters.

{41} يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {42} وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

After calling the two prisoners to believe in Allah alone, Prophet Yusuf said, O two companions of the prison! As to the man who saw in a dream that he was pressing wine, he will be out of prison and will be working as servant to the king, pouring out wine for his master to drink. As for the other, he will be crucified and birds will eat from his head. Yusuf told them that the decision about their matter has already been taken and it shall come to pass. Yusuf then turned to the one he knew that would be saved and asked him to mention Yusuf to his master. After the man got out of prison and started working as a servant to the king, Satan made him forget Yusuf's request and did not mention his story to the king. Thus Yusuf remained in prison a few more years.

{43} وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ **{44}** قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ

Allah informs that the King of Egypt had a dream from which he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said, what you saw are mixed up false dreams; besides we have no knowledge in interpreting dreams.

{45} وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِي **{46}** يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ **{47}** قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ **{48}** ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ **{49}** ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

Having witnessed the discussions, the servant, the man who was saved from the two, who were Yusuf's companions in prison, remembered Yusuf after all these years; he said to the king and his staff, I will tell you the interpretation of this dream; send me to the prison, to Yusuf, the man of truth. So they sent him, and he said to Yusuf, O Yusuf, the man of truth! Explain to us the king’s dream, so I may return to the people and explain it to them. The king saw seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and seven others dry!

This is when Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said, you will receive the usual amount of rain and fertility for seven consecutive years. He interpreted the cows to be years, because cows till the land that produces fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years: He said, whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years. This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected

during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest. He then delivered the good news that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

{50} وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ **{51}** قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ **{52}** ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ **{53}** وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

Allah narrates to us that when the king was conveyed the interpretation of his dream, he liked Yusuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yusuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said, Release him from prison and bring him to me. When the king's emissary came to Yusuf and conveyed the news of his immediate release, Yusuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor. So, he told them to go back to the king and ask him, What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.

The king gathered those women who cut their hands, while being hosted at the house of the wife of the `Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the `Aziz in particular. He asked the women who cut their hands, what was your story with regards to trying to seduce Yusuf on the day of the banquet? The women answered the king, Allah forbid that Yusuf be guilty of this, for by Allah, we never knew him to do evil. At this point, the wife of the Aziz said: Now the truth clear and plain to all, I am the one who sought to seduce him, and he is surely of the truthful; I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. She continued to say, I do not free myself from blame, because the soul wishes and lusts, except when my Lord bestows His mercy upon whom He wills.

{54} وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ **{55}** قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

Allah states that when the king became aware of Yusuf's innocence of what he was accused of, the king said, bring him to me that I may make him among my close aids and associates. When the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him; you have assumed a high status with us, and you are indeed fully trusted. Yusuf, peace be upon him said, set me over the storehouses of the land; I will indeed guard them with full honesty and knowledge.

{56} وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ **{57}** وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Allah said, thus did We give full authority to Yusuf in the land of Egypt to move about freely after being imprisoned, suffering from hardship and the disgrace of slavery. Allah said next, we did not let the patience of Yusuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the `Aziz, to be lost. Instead, Allah the Exalted and Most Honored rewarded him with His aid and victory. He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter what is much greater than the authority He gave him in this life.

{58} وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ **{59}** وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ **{60}** فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ **{61}** قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

When the seven years of drought struck all areas of Egypt, it also reached the area of Canaan, where Prophet Ya`qub, peace be upon him, and his children resided. They knew that the `Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Jacobpeace be upon him kept his son and Yusuf's brother Binyamin with him. Binyamin was the dearest of his sons to him after Yusuf. When Prophet Yusuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young. He asked them, what brought you to my land? They said, O Aziz, we came to buy provisions, from the area of Kana`an, and our father is Allah's Prophet Ya`qub. He then ordered that they be treated well as guests.

And when he furnished them with their provisions according to their needs and gave them what they wanted to buy, he asked them, does your father have

other children besides you? They said, yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother, Binyamin, is alive and his father kept him, so that his closeness compensates him for losing our youngest brother who died. He said to them, bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth. He continued, encouraging them to return, don't you see that I give full measure, and that I am the best of the hosts? He then threatened them that if the next time they come without Binyamin with them, they will not be allowed to buy the food that they need. They said, we will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.

{62} وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

Yusuf told his servants to put their merchandise, they brought with them to exchange for food, into their bags while they were unaware in order that they might come again. It was said that Yusuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

{63} فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ {64} قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Allah says that when they went back to their father, they said: O our father! No more measure of grain shall we get after this time, unless you send our brother Binyamin with us. So send him with us, and we shall get our measure and we shall certainly guard him. He asked them, will you do to him except what you did to his brother Yusuf before, when you took him away from me and separated me from him? Jacobthen said, Allah is the best to take care of him, He is compassionate with me for my old age, feebleness and eagerness for my son.

{65} وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

Allah says, when Yusuf's brothers opened their bags, they found their merchandise inside them. They said: O our father! What more can we ask for? Our merchandise was returned to us and the `Aziz has given us the sufficient load we wanted; we shall get more food for our family if you send our brother

with us the next time. We shall guard our brother and add one more measure of a camel's load, since the Aziz gave each man a camel's load of corn, and this is easy for the Aziz to give. They said these words to make their case more appealing, saying that taking their brother with them is worth this gain.

{66} قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

Yaqub said, I will not send him with you until you swear by Allah with the strongest oath that you will bring him back to me, unless you were all overwhelmed and were unable to rescue him. When they had sworn their solemn oath, he affirmed it further, saying, Allah is the Witness to what we have said.

{67} وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {68} وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Allah says that Ya`qub, peace be upon him, ordered his children, when he sent Binyamin with them to Egypt, to enter from different gates rather than all of them entering from one gate. He feared that people might direct the evil eye at them. He next said, this precaution will not resist Allah's decision and appointed decree, for whatever Allah wills, cannot be resisted or stopped; in Him, I put my trust and let all those that trust, put their trust in Him. And when they entered according to their father's advice, it did not avail them in the least against the will of Allah; it was but a need of Jacob’s inner self which he discharged, as a precaution against the evil eye, but most men do not know.

{69} وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

Allah states that when Yusuf's brothers went in before him along with his full brother Binyamin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him, do not feel sad for what they did to me. He ordered Binyamin to hide the news from them and to refrain from telling them that the Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

{70} فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّـقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَـارِقُونَ {71} قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ{72} قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

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After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl in Binyamin's bag while they were unaware, and then he asked one of the servants to announce pointing at them, O you in the caravan! Surely, you are thieves! They looked at the man who was announcing this statement and asked him, what is it that you have lost? He said, we have lost the bowl of the king which he used to measure food grains with, and for him who finds it, I guarantee a camel load as a reward.

{73} قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {74} قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {75} قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ {76} فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

In response to the accusation, Yusuf's brothers said, by Allah! you know that we came not to make mischief in the land, and we are no thieves! Theft is not in our character, as you came to know. The servants then asked them, what should be the thief's punishment if he is one of you? The brothers said, his penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers! This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot. They found the bowl in his brother's bag. Therefore, Yusuf took Binyamin as a slave according to their Judgment and the law which they believed in. So Allah said; this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all. Yusuf could not take his brother by the law of the king as a captive, for this was not the law of king of Egypt. Allah says next, We raise to degrees of wisdom whom We please, and Allah is the All-Knowing and His knowledge is above the knowledge of every knowledgeable person.

{77} قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

After Yusuf's brothers saw that the king's bowl was taken out of Binyamin's bag, they tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did beforehand, meaning Yusuf, peace be upon

him! Allah said; Yusuf said, keeping it to himself, you are in an evil situation, and Allah is the Best Knower of that which you describe.

{78} قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {79} قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ

When it was decided that Benyamin was to be taken and kept with Yusuf according to the law they adhered by, Yusuf's brothers started requesting mercy and raising compassion in his heart for them; they said, O Aziz! He has an old father who loves him very much and is comforted by his presence from the son that he lost; so take one of us in his place, we think you are one of the good doers, just, and accepting fairness. He said, Allah forbid, that we should take anyone but him with whom we found our property according to the Judgment that you gave for his punishment; otherwise, we would be acting unjustly.

{80} فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ {81} ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {82} وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

Allah narrates to us that Yusuf's brothers were desperate because they could not secure the release of their brother Binyamin, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so, they consulted in private among themselves. The eldest among them, the one who recommended throwing Yusuf into a well rather than killing him, said; Don’t you realize that your father did take an oath from you in Allah's Name, that you will return Binyamin to him However, you were not able to fulfill this promise and, before you caused Yusuf to be lost from his father; therefore I will not leave this land until my father allows me to go back to him or Allah decides my case, for He is the Best of the judges. He next ordered them to narrate to their father what happened and say, we did not know the unseen, that Binyamin would steal something that belonged to the king. And ask (the people of) the town where we have been and the caravan in which we returned, for indeed we are telling the truth that Binyamin stole and was taken captive as compensation for his theft.

{83} قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ **{84}** وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

When they went back home and narrated to their father what happened, Allah's Prophet Jacob repeated to his children the same words he said to them when they brought false blood on Yusuf' shirt; no, but your own selves have tempted you into something. So patience is most fitting for me. He then begged Allah to bring back his three sons: Yusuf, Binyamin and his eldest who stayed behind. He then turned away from his children and remembered his old grief for Yusuf, then he lost his sight because of the sorrow that he was suppressing.

{85} قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ **{86}** قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Jacob’s children, having seen their father’s distress, felt pity for him and said, by Allah! you will keep remembering Yusuf, until your strength leaves you and if you continue like this, we fear for you that you might die of grief. Jacob then said, I only complain of my grief and sorrow to Allah alone; and I know from Allah that which you don’t know, referring to the vision that Yusuf saw and that Allah will certainly make it come true.

{87} يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Allah states that Jacob, peace be upon him, ordered his children to go back and inquire about the news of Yusuf and his brother Binyamin, in a good manner, not as spies. He ordered them to never give up hope in Allah, nor to ever discontinue trusting in Him for what they seek to accomplish; because only the disbelieving people despair of Allah's mercy.

{88} فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ **{89}** قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ **{90}** قَالُوا أَئِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ **{91}** قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ **{92}** قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ **{93}** اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

When they went back to Egypt and entered upon Yusuf, they said: O Aziz! A hard time has hit us and our family because of severe droughts and the scarcity of food, and we brought money for the food we want to buy, but it is not substantial, so give the full load on our animals and be charitable with us.

Allah says; when Yusuf's brothers told him about the hardship, and shortages in food they suffered from the draught, and he remembered his father's grief for losing his two children; he felt compassion, pity and mercy for his father and brothers. Thus he decided to reveal his true identity to them when he asked them, do you know what you did with Yusuf and his brother, when you were ignorant? In amazement, they said, you are indeed Yusuf! He said, I am Yusuf, and this is my brother; Allah has indeed been gracious to us by gathering us together after being separated all this time. Yusuf continued to say, Allah does make the reward of the good-doers to be lost. They said: By Allah! Indeed Allah has preferred you above us. They affirmed Yusuf's virtue above them, being blessed with beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him.

Yusuf said to them, there will be no blame for you today and I will not remind you after today of your error against me. He then multiplied his generosity by invoking Allah for their forgiveness for is the Most Merciful of those who show mercy. Yusuf said, take this shirt of mine, and cast it over the face of my father, his vision will return; and bring to me all your family.

{94} وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ **{95}** قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ **{96}** فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ **{97}** قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ **{98}** قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Allah informs that when the caravan departed from Egypt, Ya`qub, peace be upon him, said to the children who remained with him, although you might think I am senile, still, I tell you that I feel the smell of Yusuf. His children’s response was, certainly you are wrong! Indeed, few days later; his eldest son arrived before the caravan bringing Yusuf's shirt, it was he who brought Yusuf's shirt stained with the false blood, so he liked to erase that error with this good act, by bringing Yusuf's shirt and placing it on his father's face. His father's sight was restored to him. Jacob said to his children, didn’t I tell you that I know that Allah will return Yusuf to me?

When the caravan arrived, Yusuf's brothers said to their father, with humbleness, O our father! Ask forgiveness from Allah for our sins, indeed we have been sinners. He said, I will ask my Lord for forgiveness for you. Indeed, He! Only He is the Oft-Forgiving, the Most Merciful, and He forgives those who repent to Him.

{99} فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ {100} وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

When Yusuf received news of his family's approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Jacob, peace be upon him. When they arrived, Yusuf took them to himself and said, reside in Egypt where you will be safe with the will of Allah. Yusuf received his parents in his divan, giving them high status of dignity; and as they entered, Yusuf's parents and brothers fell down prostrating before him. Yusuf then said, O my father! This is the interpretation of my earlier dream, and my Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you all here out of the desert after Satan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.

{101} رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Yusuf then invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim; and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers.

{102} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {103} وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {104} وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {105} وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ {106} وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {107} أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Allah said, O Muhammad, this and similar stories are part of the unseen incidents of the past; We reveal to you and inform you of, because it carries a lesson for you to draw from, and a reminder to those who defy you. Allah said next, you did not witness their conference nor saw them when they arranged their plan together to throw Yusuf into the well; We taught you all this through Our Revelation which We sent down to you. Yet, most of mankind will not believe, even if you desire it eagerly.

Allah says, O Muhammad, you do not ask them, in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allah's Face and to deliver good and sincere advice to His creatures. The Qur'an is no less than a Reminder unto the men and Jinn with which they receive guidance and save themselves in this life and the Hereafter.

Allah states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth; on the contrary, they turn their faces away from such Signs. Most of the people have a part of faith, for when they are asked, who created the heavens? Who created the earth? They say Allah did. Yet, they associate others with Him in worship. Do these Idolaters who associate others with Allah in the worship, feel secure from the coming of an encompassing torment from where they do not perceive or anticipate?

{108} قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Allah orders His Messenger Muhammad to say to mankind and the Jinns that this is his way, calling to the testimony that there is no deity worthy of worship except Allah alone without partners. He calls to this way, and those who followed him call to what Allah's Messenger called to, with sure knowledge, certainty and evidence, whether logical or religious evidence. All praise and honor be to Allah, glorified He is from all that they attribute to Him.

{109} وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ

Allah says, O Muhammad; We have not sent Messengers with Our revelation before you but men from among the people of townships, not angles from heaven. Have not these people who rejected you O Muhammad, traveled in the land, and seen what was the end of the earlier nations that rejected the Messengers, and how Allah destroyed them? Allah says next, just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world. Can't they understand and consider?

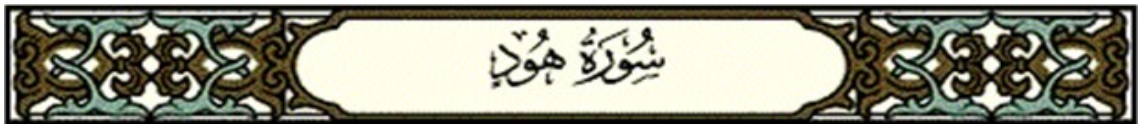
{110} حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

Allah informs that He delays the punishment of the disbelievers, until such a time when the Messengers give up hope that their people will believe in them, and the delay seems to be taking long so the disbelievers start accusing the

Messengers of lying about the warning of punishment, then Allah will aid His Messengers with victory. Allah then will rescue whomever He wills, and the punishment for the wrongdoers will not be averted.

{111} لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

Allah states that the stories of the Messengers and their nations, and how We saved the believers and destroyed the disbelievers are a lesson for those who have sound minds. Allah says that this Qur'an could not have been forged; it truly came from Allah. It confirms the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. It contains detailed explanation of everything, and it is a guide and a mercy for the people who believe.



Hud

{1} الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {2} أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّنِي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {3} وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {4} إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

This Quran, perfect in its wording, detailed in its meaning, is complete from Allah, the Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters. Prophet Muhammad is telling the people; worship Allah alone, without any partners; I am only a warner to those who do not believe. and bringer of glad tidings for those who believe; seek forgiveness from your previous sins that He may grant you good enjoyment for a term appointed in this worldly life, and bestow His Grace on you in the hereafter. But whoever turns away from the commandments of Allah and rejects His Messengers, will be severely punished and there will be no escape from the Day of Resurrection.

{5} أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

But they try to hide their faces by bending their chest downward forgetting that even when they cover themselves with their clothes, Allah knows what they conceal and what they reveal; for He knows well all the secrets of the hearts.

{6} وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows where they reside and where and when they will die. All their activities are written in a Book with Allah that explains all things in detail.

{7} وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that. Allah will test you, which of you has the best deeds. O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally, they would still reject. They will say, Muhammad only says this about resurrection of the

dead, because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

{8} وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Allah, the Exalted, is saying; if We delay the torment and the destruction of these polytheists until an appointed time and a period determined; and if We promise them a specific time-period of life, they would still say, in rejection and haste; what delays this torment from overtaking us? But, on the day it reaches them, they will have no escape or refuge from the torment, and they will be completely encircled by what they used to mock at!

{9} وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ {10} وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ {11} إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Allah informs, when any hardship befalls man, after he has experienced Our blessings, he becomes disheartened and despairs of any good in the future. He denies and rejects the bounties of his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief from his situation. Likewise, if any blessing befalls him after displeasure, he will boast and claim that no harm or calamity will afflict him after this blessing. He is pleased with what he has in his hand and ungrateful to Allah. Allah, the Exalted, then says, except those who show patience during times of hardship and adversity, and they perform the good deeds in times of ease and good health; will be forgiven and given great reward.

{12} فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

Allah is comforting His Messenger Muhammad from the worries that the disbelievers were causing him due to their statements directed towards him like; why is not an angel sent down with him? Why has not a treasure been granted to him? They were saying such things so that the Prophet may be compelled to give up the Message or part of it. However, Allah goes on to explain: You Muhammad, are only a warner, and you have an example in your brothers of the Messengers who came before you and were also rejected and harmed, yet they were patient until the help of Allah came to them.

{13} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {14} فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

When the disbelievers said that Muhammad might have invented or changed the revelation, Allah is challenging them and whoever helper they can bring, to come up with ten forged chapters like it. If they do not come with a reply, then know that it is due to their inability to do so. And it is a proof that this is the speech revealed from Allah, and that there is no God besides Him! Will they then believe!

{15} مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ **{16}** أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Those who desire the glimmer of this worldly life, will be fully paid for their deeds in this life. Then, on the Day of Judgment, they will not have any good deeds left, for they have been already compensated for during lifetime, and will be punished in Hellfire.

{17} أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Those to who accepted the clear Signs from their Lord as conveyed to Prophet Muhammad by Jibril, as guidance and mercy from Allah, as was the Book of Musa before it; are the believers. But those of the sects that reject the Quran, the Fire will be their promised meeting place. There is no doubt that it is the truth from Allah, yet many do not believe.

{18} وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ **{19}** الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Allah said, who is more wrong than those who fabricate lies against Allah? On the Day of Return, they will be brought before Allah, and the witnesses will say; these are the ones who lied against their Lord. Thus, the curse of Allah is on the wrongdoers who prevent the people from following the path of Allah and desire it to be crooked and uneven and they deny the hereafter.

{20} أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ **{21}** أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ **{22}** لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

These disbelievers are under the power of Allah and His force; they will not be able to escape or find any helper aside from Allah; the torment will be doubled upon them, because Allah gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. They lost themselves and the idols and rivals they invented left them. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

{23} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ **{24}** مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ

Those who believe and work righteous deeds and humble themselves before their Lord will be in Paradise forever. Allah makes a parable of the two parties. The wretched disbelievers are like one who is blind and deaf, while the delightful believers are like he who sees and hears. Then Allah says; Will you not consider, so that you may distinguish between these two categories of people?

{25} وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ **{26}** أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ **{27}** فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

Allah mentions that Prophet Nuh said to his people, I have come to openly warn you against facing Allah's punishment if you continue worshipping other than Allah. The chiefs who disbelieved among his people said; You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, and we do not see that you and your followers have any virtuous status above us; in fact we think you are liars.

{28} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ **{29}** وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُو رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ **{30}** وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ

In response, Nuh said; O my people! If I have a clear proof and great mercy from my Lord, but that mercy has been obscured from your sight; should we force you to accept it, while you actually detest it.?

Nuh said to his people; I do not ask you for any payment in return for my sincere advice to you, I am only seeking the reward from Allah. When the disbelievers requested Nuh to ask his followers to leave, because they felt themselves too important to sit with them; Nuh refused. Who will help me against Allah, if I drove them away? Why don't you consider and remember?

{31} وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ

Nuh also explains that he has no power to manipulate the hidden treasures of Allah, nor does he have any knowledge of the Unseen, except what Allah has allowed him to know. Likewise, he is not an angel, rather, he is merely a human Messenger aided with miracles. Nuh goes on to say, I do not say about these believing people whom you detest and look down upon, that Allah will not

reward them for their deeds; for if I did, I will be a doer of wrong. Allah knows best what is in their souls.

{32} قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ **{33}** قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ **{34}** وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

They said, "O Nuh! You have argued with us long enough, and we are still not going to follow you; if you are telling the truth, then bring upon us the punishment you threaten us with. Nuh said, only Allah will bring it on you if He wills, and then you will not escape. If Allah's will is to keep you astray, then even if I advise you and show you the right way it will not be of any benefit to you.

{35} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ

These obstinate disbelievers say that he fabricated this and invented it himself; therefore Allah instructed him to say, if I have fabricated it, the sin would be mine alone. But I am innocent of all the crimes which you commit.

{36} وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ **{37}** وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

Allah sent revelation to Nuh that, none of your people is going to believe except for those who already believed in you. Therefore, do not grieve over them and do not be concerned with their affair. So construct the ship under our vision and inspiration, and We will teach you how to do that, and do not speak to Me on behalf of those who did wrong; they are surely going to drown.

{38} وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ **{39}** فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

As Nuh was constructing the ship, and whenever the chiefs of his people passed by him, they used to mock him. He said in a severe threat and a serious warning, if you mock at us now, we will mock you likewise. But soon, you will know who will be shamed and get the continuous and everlasting punishment.

{40} حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

When the command of Allah came, the rain was continuous and there was a severe storm, which did not slacken or subside, Allah commanded Nuh to select one pair from each kind of domestic animals he has, and load them on the ship. Also load your family and the few who believed excluding those against whom the Word has already gone forth, for they did not believe in Allah.

{41} وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ **{42}** وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ **{43}** قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

Nuh asked them to embark the ship, its sailing upon the surface of the water, the end of its journeying and its anchoring, would all be with the Name of Allah. While the ship was sailing with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains, Nuh called his son that he might believe and embark with them, and thus be saved from drowning like the other disbelievers. The son replied; I will betake myself to some mountain, it will save me from the water. His father said to him, nothing will be saved today from the command of Allah. Afterwards, waves came in between them, so the son was among the drowned.

{44} وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ

Allah informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, then He commanded the sky to cease raining, thus the water began to decrease. Allah's promise was fulfilled, and the ship with its people rested on Mount Judi and all the wrongdoers were destroyed.

{45} وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ **{46}** قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ **{47}** قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ **{48}** قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ

Nuh said in an inquiry mode, O my Lord! You promised to save my family, and Your promise is the truth that does not fail. Therefore, how can my son be drowned and You are the Most Just of the judges? Allah replied, your son is not of those whom I promised to save. I only promised you that I would save those of your family who believe. So do not ask me of what you do not know thus acting like the ignorant people. Then Nuh supplicated to Allah saying, unless You forgive me and have mercy on me, I would indeed be one of the losers. Allah next command Nuh to come down to earth with blessing on you and on the people with you. Allah then informs, some of the descendants of these people will be granted provisions and pleasures for a time appointed. But they will reject Our Signs thus be severely punished on the Day of Judgment.

{49} تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

Allah says to His Prophet Muhammad that these stories and their like are information of the unseen past, We teach it to you as revelation from Us. Neither you nor your people knew it before this; so that no one who rejects you can say that you learned it from him. Rather, it was Allah Who informed you of it in conformity with the true situation of the story, just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you.

{50} وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ **{51}** يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ **{52}** وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

Allah informs about the story of village called 'Ad. Prophet Hud came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him. Then he commanded them to seek the forgiveness of the One Who is capable of cancelling previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation.

{53} قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ **{54}** إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ **{55}** مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ **{56}** إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ **{57}** فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

They said to their Prophet, you have not brought us any proof or evidence for what you claimed. We do not believe in you and we are not going to leave our gods just because you say so. We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop people from worshipping them. Hud said, indeed I am innocent of all of the rivals and idols that you associate with Allah. So plot against me you and your false gods and do not give me any waiting.

{58} وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ

Hud continued to say, I put my trust in Allah, my Lord and your Lord; every creature is under His power and His authority. He is the Best Judge and He is

on the straight path. If you turn away from that which I have brought to you, then know that the proof has already been established against you. My Lord will replace you with other people, who will worship Allah alone, without associating anything with Him. Allah is a Witness and Guardian over the statements of His servants and their actions.

{59} وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ **{60}** وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ

Such were `Ad people, they disbelieved in the proofs and revelations of Allah, disobeyed the Messengers of Allah, and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allah and His believing servants whenever they are mentioned. On the Day of Resurrection, a call will be made against them in front of witnesses that `Ad disbelieved in their Lord.

{61} وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ **{62}** قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

To Thamud People We sent their brother Salih who commanded them to worship Allah alone Who began their creation from the earth and settled you therein, then ask His forgiveness from your previous sins and turn to Him in repentance; for my Lord is Near and Responsive to all. They said, O Salih! We had hope in your strong intellect before you began saying what you have said! Do you now forbid us the worship of what our fathers have worshipped? We are really in grave doubt as to that which you invite us.

{63} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ **{64}** وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ **{65}** فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

He said, O my people! Tell me, if I have a clear proof from my Lord in reference to what Allah has sent me with to you as a mercy from Him, who then can help me against Allah, if I were to disobey Him? If I did so, you would not be able to bring me any benefit, but utter loss.

The people asked Prophet Salih for a Sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allah's Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allah Salih prayed

to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel, ten months pregnant as they had requested. So some of them believed, but most of them disbelieved. Prophet Salih said; here is a she-camel, she will drink from your water one day, and on the next day you will drink from it. He warned them of the punishment of Allah if they should do her any harm.

{66} فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَـــالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ {67} وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّـــيْحَةُ فَأَصْـــبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {68} كَأَنْ لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِثَمُودَ

The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefitted from her milk, which they took in sufficient quantities for everyone to drink his fill. After this had gone on for some time, they conspired and killed her. So, the torment overtook them and their land was shaken by a strong earthquake leaving them lying dead in their homes.

{69} وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ {70} فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

Allah informs of the coming of the angles to Prophet Ibrahim with glad tidings. He brought a roasted calf to feed his guests. When he saw that they are not reaching for the food, he was afraid. Sensing his fear, the angles told him of their mission to the people of Lut.

{71} وَامْرَأَتُهُ قَائِمَةٌ فَضَـــحِكَتْ فَبَشَّـــرْنَاهَا بِإِسْـــحَاقَ وَمِنْ وَرَاءِ إِسْـــحَاقَ يَعْقُوبَ {72} قَالَتْ يَا وَيْلَتَا أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَـــيْخًا إِنَّ هَذَا لَشَـــيْءٌ عَجِيبٌ {73} قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

Moreover, the angles informed Ibrahim and his wife Sara of the good news of having a son Ishaq and a grandson Yaqub. She said in amazement, How will I have a child while I am and Old woman? The angles responded, do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is.

{74} فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْـــرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ {75} إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {76} يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

After the fright of Ibrahim and the impact of the news of having a son left him, Ibrahim started to question them of their mission and his fear for Lut and his people. Ibrahim, without doubt, was forbearing and used to invoke Alllah with humility, and was repentant to Allah.

{77} وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ {78} وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّـــيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَـــيْفِي

أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِـيدٌ {79} قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {80} قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

After the angles left Ibrahim, they came to Lut in the forms of young men with handsome faces. Their appearance saddened Lut, and he felt grief in his soul because he knew that he would have to defend them and it would cause great problems for him. As the mischievous people of Lut heard of the coming of these guests, they made haste and rushed to Lut's house due to their delight of the new young men. Lut said, please take my daughters, referring to some of the girls of the nation, they are purer for you; and do not disgrace me with regard to my guests; is there not a good man among you who will accept what I am suggesting to you and abandon what I have forbidden for you? The people's response was, you know that we do not want women, nor do we desire them. Lut said, I wish I had the power to defeat you or I could find some powerful support.

{81} قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

Sensing his fear, the angles said, we are the messengers from your Lord! They shall not reach us! Then, the angles commanded him to travel with his family, except his disbelieving wife, during the last part of night and not to look back to see what torment befalls the people of the village. In the meantime, the people were trying to rush the door and Lut was standing at the door trying to prevent them from what they were doing. At this point Lut asked the angles to destroy them in this very hour. The angles replied, morning is their appointed time for destruction. Is not the morning near?

{82} فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {83} مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

When the appointed morning time came, Allah rained upon the village with successive showers of stones made of clay. These stones, were arranged in heaven for the wrongdoers, and each stone was marked with the name of the person it will hit.

{84} وَإِلَى مَدْيَنَ أَخَاهُمْ شُـعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُـوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ {85} وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْـطِ وَلَا تَبْخَسُـوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ {86} بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Allah informs that He sent the Prophet Shu`ayb, noblest of them in lineage, unto the people of Madyan. Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from

cheating in their weights and measures for business transactions. He said, I see you in prosperity in your livelihood and your provisions, and I fear that you would be deprived of the bounty that you are enjoying, by violating Allah's prohibitions. He commanded them to give just measure and weight- whether they were giving or receiving - in transactions. He also forbade them from causing mischief and corruption in the land. He said that what you gain from your just successful business dealings is better for you than wrongfully taking the wealth of the people.

{87} قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

They said to Shu`ayb in mockery, does your religion command you that we give up the idols that our fathers used to worship? Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please. You are supposed to be the forbearer right-minded man!

{88} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Lut said to them: O my people! Can’t you see that I have a clear guidance from my Lord in that which I am calling to, and He has given me the prophethood and lawful provisions? I do not want to forbid you from something while I do it myself. I only desire reform to the best of my power. My guidance comes from Allah in Him I put my trust, and unto Him I repent.

{89} وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ {90} وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

Lut continued to say, O my people! Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people. And ask forgiveness of your Lord from the previous sins, and turn unto Him in repentance in whatever evil actions you may encounter in the future. Indeed my Lord is Most Merciful, Most Loving to those who repent.

{91} قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ {92} قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ {93} وَيَا

قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ سَــوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ

They said, O Shu`ayb! We do not understand most of what you say. You are only one person with no power, and even your tribe is not upon your religion. Were it not for your family's powerful position among the people of Madyan, we would have stoned you to death.

Lut said: O my people! Is the respect of my family of more weight with you than Allah so you have thrown his obedience and the fear of Him behind your back? My Lord knows all of your actions and He will reward you according to them. In a threating tone, Lut said, act according to your current ways and I am acting according to my way. But wait and I will be waiting with you; and soon you will come to know who between us will get the shameful torment and who between us is the liar!

{94} وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُــعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّــيْحَةُ فَأَصْــبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {95} كَأَنْ لَمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ

And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us, but the mighty Blast destroyed the wrongdoers and left the place as though nobody has ever lived there. So, Madyan was vanished and gone away just as Thamud went away!

{96} وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {97} إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

Allah informs of His sending Prophet Musa with His Signs and clear proofs to Pharoh and his people who followed the unwise guidance of Pharoh in this life.

{98} يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ {99} وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

On the Day of Resurrection, Pharoh will lead them into the Fire, and evil indeed is the place to which they are led. Moreover, they were pursued by a curse in this deceiving life of this world and they will be pursued by a curse on the Day of Resurrection.

{100} ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّــهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِــيدٌ {101} وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَــهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَــيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ {102} وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

These are some of the news of the population of towns that We relate unto you Muhammad; some of them are still standing, and some have been already destroyed. When We destroyed them, it was not Us that wronged them, but they

wronged themselves by rejecting their Messengers and disbelieving in them. Their idols did not benefit them, nor did they save them when Allah's command came for their destruction. Therefore, they were losers in this life and the Hereafter. Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them.

{103} إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ {104} وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ {105} يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {106} فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {107} خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ {108} وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُوذٍ

Allah is saying that in the destruction of the disbelievers and the salvation of the believers is a lesson concerning the truthfulness of that which We promised in the Hereafter. The Day of Resurrection will be delayed for a fixed period of time that cannot be increased or decreased, then all will be present on that Day. The angels will be present, the Messengers will gather, and all of the creation will be present with their families. The humans, Jinns, birds, wild beasts, and domesticated animals will all be there. On the Day of Judgment, no one will speak except with the permission of Allah; some will be miserable and some will be happy. Allah informs of the Condition of the Wretched People and their Destination in Hell Fire, in comparison to the Condition of the Happy People and their Destination in Paradise.

{109} فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ

Allah says to Prophet Muhammad, so do not be in doubt as to what these people worship, for what they are doing is falsehood, ignorance and misguidance like what their fathers worshipped before. We will pay them in full their portion of punishment without reduction.

{110} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {111} وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

Then, Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you. If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now. He will then reward them based upon their deeds.

If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad.

{112} فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {113} وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنْصَرُونَ

Allah commands His Messenger and His believing servants to stand firm in the straight path as commanded. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allah also forbids transgression, which is to exceed the bounds of what is allowed. Then, Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him. Allah next said, do not seek assistance from wrongdoers, lest the Fire touches you. You will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

{114} وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ {115} وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Allah asks the believers to perform Salah, at the two ends of the day and in some hours of the night. Allah then said, the performance of good deeds cancels previous sins. Be patient, for Allah will not forget the reward for the righteous. It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of Isra', the Prophet's night journey to Jerusalem.

{116} فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {117} وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

Allah informs that there were only a small number of people present among them who have wisdom prohibiting others from the corruption in the earth. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allah commanded the believers to always have among them those who command the good and forbid the evil. But the disbelievers continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

{118} وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ {119} إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

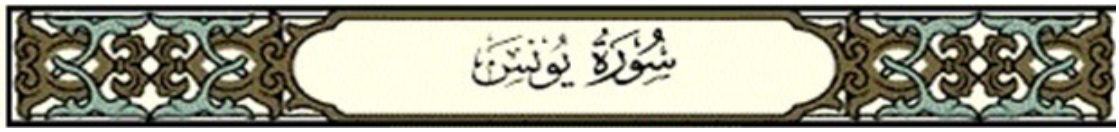
Allah informs that He is able to make all of mankind one nation upon belief, or disbelief, but people will always differ in religions, creeds, beliefs, opinions and sects; except those who have received the Mercy of Allah. Allah informs that He precedes everything in His decree. The result of this decree is that some

deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns.

{120} وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ {121} وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ {122} وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ {123} وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Allah says, We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers. Allah commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning, act according to your path and your way, We are acting our path and our way (Islam); and you wait! We too are waiting!

Allah informs that He is the All-Knower of the unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, will give them their reward for it on the Day of Reckoning. Unto Him belongs the creation and the command. Then He commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.



Yunus

{1} الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2} أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ

Allah rebukes the attitude of the disbelievers that they have always found it strange that Allah would send Messengers to them from among mankind. They accuse him of being a magician.

{3} إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ {4} إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللَّهِ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {5} هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {6} إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. He controls the affairs of the creatures; Intercession with Him profits not except for him whom He permits. Allah then said, That is Allah, your Lord; so worship Him without partners.

The return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning, that He may reward with justice those who believed and did deeds of righteousness. The disbelievers will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. The days are revealed by the action of the sun, and the months and the years by the moon. He didn't create that for amusement but with great wisdom and perfect reasoning. The creation of the heavens and the earth, and the alternation of night and day, are indeed signs for men of intelligence.

{7} إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ **{8}** أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ **{9}** إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ **{10}** دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it; whereas they were heedless of Allah's signs in the universe, they did not contemplate them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes.

Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those that have complied with what they were commanded to follow. The promise is that He will guide them through their faith to Paradise. Peace is their greetings therein! And the close of their supplication will be: All praise is due to Allah, the Lord of all that exists.

{11} وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ **{12}** وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

Allah tells us about His mercy and kindness with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Those who do not believe in the Day of Return will be left to their wrong-doing wandering in distraction.

When man suffers adversity, he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. However, when Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before. Thus do the deeds of transgressors seem fair in their eyes!

{13} وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ **{14}** ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

Allah tells us how He destroyed past generations when they belied the Messengers and rejected the clear signs and proofs brought to them. Allah then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger.

{15} وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ **{16}** قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ

Allah tells us about the stubbornness of the disbelievers of Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they wanted the Prophet to take back this Book and bring them another book of a different style or change it to a different form. So Allah said to His Prophet to say, it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah. I fear the torment of the Great Day of Resurrection if I were to disobey my Lord. Say: If Allah had so willed, I should not have recited it to you nor would He have made it known to you. You should be fully aware of my truthfulness and honesty since I grew up among you, until Allah sent the Message to me, why don't you understand?

{17} فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ **{18}** وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, or denied His Signs. But the wrongdoers will never be successful.

Allah reproaches the Idolaters that worshipped others beside Him, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the Idolaters had claimed about them. Say to them O Muhammad, are you telling Allah about something He does not know in the heavens and earth? Allah then announced that His Glorious Self is far above all that which they associate as partners with him.

{19} وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

Allah then tells us that associating partners with Allah was new among mankind. He tells us that people were believers in one religion and that religion was Islam. Ibn `Abbas said, there were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers. if Allah had not decreed He would not punish anyone until the evidence is established against them, and if He had not given creatures a respite until a defined term had passed; He would have immediately judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

{20} وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {21} وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

These stubborn, lying disbelievers said, why would not a sign be revealed to Muhammad from his Lord? They meant a sign such as given to Prophet Salih where Allah sent the she-camel to Thamud. They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements. Tell them O Muhammad, the matter in its entirety is for Allah. He is well aware of the outcome of all matters. Wait for Allah's Judgment for me, as well as for yourselves.

Allah tells us that when He makes men feel His mercy after being afflicted with distress, they take to plotting against Our Signs and guidance. Say to them O Muhammad; Allah is more swift in planning and more capable of gradually seizing them with punishment, while granting them concession of a delay until

the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble angel writers will record everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds.

{22} هُوَ الَّذِي يُسَـــيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِـفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِـينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {23} فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Remind them O Muhammad, Allah is Who enables you to travel through land and sea, preserves you and maintains you with His care and watching. When you are in the ships, and they sail smoothly and calmly, you feel happy. When a stormy wind hits these ships and they feel the danger, they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers saying; If You (Allah) deliver us from this situation, we will be grateful and not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. But when He delivers them from that distress, they returned to their wrongdoing as if they had never experienced any difficulties and had never promised Him anything. Allah next said, O mankind, it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it. You only have a short enjoyment in this low worldly life; then on the Day of Judgment you will return to Us and We shall inform you of all your deeds and judge you accordingly.

{24} إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّـمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {25} وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَـاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods and some for the cattle. But while the people who planted it were in a joyful frame of mind, a thunderbolt or a severe, cold storm came to it and dried its leaves and spoiled its fruits as if nothing existed

there before. We do explain the proofs, and evidences, in detail so such people may take a lesson from this example in the swift vanishing of this world from them while they are deceived by it.

{26} لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

When Allah mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace free from defects and miseries. Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter, no darkness will be on their faces during the different events of the Day of Judgment and no degradation or disgrace.

{27} وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

After Allah told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with similar evil, without any increase. Their faces will be covered with darkness and overtaken by humiliation because of their sins and their fear from these sins. There will be no protectors to prevent them from punishment and they will be in Hell forever.

{28} وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ **{29}** فَكَفَى بِاللَّهِ شَـــهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ **{30}** هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

On the Day, Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious. He will then command the disbelievers and their partners to stay aside and separate them into leaders and followers. The leaders would say to the followers, we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us, neither did we accept your worship of us. This will be the state of accounting on the Day of Resurrection; every soul shall know all that it had sent forth, both good and evil. All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell. What the disbelievers invented and worshipped besides Allah will disappear on that Day.

{31} قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ **{32}** فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ **{33}** كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

Allah argues that the Idolaters' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said, ask them Muhammad, who sends down water from the sky and splits the earth with His power and allows things to grow from it? Who granted you the power of sight and hearing? Who brings out the living from the dead and brings out the dead from the living by His great power and grace? Who protects all, while against Whom there is no protector? They will say Allah. Then tell them, don't you fear Him when you worship others because of your ignorance and false opinions! Allah then said, this Lord that you admitted is the One Who does all this and deserves to be worshipped alone. Any one worshipped other than Him is false, for there is no God but Allah, He Has no partners; how then can you turn away from His worship? As they disbelieved and were persistent in their denial, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire.

{34} قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ **{35}** قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ **{36}** وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

Say to them O Muhammad, is there any of your partners who started the creation of these heavens and earth and created all the creatures in them, placed the planets and the stars in their positions and can then repeat the process of the creation? Say, Allah is He Who does this by Himself, alone without partners; how is it that you are so misled from the right path to falsehood? It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path, thus none has the right to be worshipped but He. Then what has happened to your mind to make Allah's creatures equal to Him? The fact is that they were following mere guessing and imagination. But guessing is in no way a substitute for the truth. Allah is All-Aware of what they do.

{37} وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ **{38}** أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ **{39}** بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الظَّالِمِينَ {40} وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {41} وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

Allah informs that the Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Surahs or even one Surah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The Qur'an confirms the previously revealed Books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. No, they did not believe in the Qur'an and they have not yet grasped it or comprehended it. The past nations before them also denied the guidance out of ignorance, so look at how We Destroyed them. So beware you who deny the message that the same end will befall you.

Among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you, and some will die as a disbeliever and will be resurrected as such. And your Lord is All-Aware of the mischief makers. Then Allah said to His Prophet, if these Idolaters deny you, then be clear from them and their deeds and say, for me are my deeds and for you are your deeds.

{42} وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {43} وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {44} إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

Addressing His Messenger, Allah said; believers listen to you and look at you with respect and dignity while disbelievers listen to you and look at you with contempt. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear or the blind to see. Therefore you cannot guide these people except if Allah wishes. Truly, Allah does not treat mankind unjustly; but mankind are unjust to themselves.

{45} وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {46} وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ {47} وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {48} وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {49} قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {50} قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ {51} أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ آلْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {52} ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {53} وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ

On the Day when Allah shall resurrect them, they will see the torment with which the disbelievers were promised, they will feel as if they had not stayed in the worldly life more than an hour. They will recognize each other and the children

will know their parents and relatives will recognize one another. However, on that Day everyone will be busy with himself. The disbelievers will feel their great loss on that Day. Allah said to His Messenger, We shall avenge them, be it in your lifetime so you can witness their punishment; and after your death Allah is the witness and you will see their punishment on the Day of Judgment where every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds, and their guardian angels will be witnesses too. Then they will be judged justly.

Allah told us about the Idolaters who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allah inspired Prophet Muhammad to say, I have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. For every generation or community there is a set term appointed for them. When the end of that term approaches, neither can they delay it nor can they advance it an hour or a moment.

Say O Muhammad, if Allah’s torment should come to you by night or by day, which portion of punishment would the criminals wish to hasten? Now that the punishment actually happened, you declare that you believe in Allah alone and wish you are given more time, while you used to hasten it because you did not believe it is coming!

On the Day of Resurrection, the wrongdoers will be told in a tone of blaming and rebuking, taste the everlasting torment! You are only being punished for what you used to do. They used to ask you to inform them about the return and the Resurrection from the graves if it is truly going to happen. Say: Yes! By my Lord! It is the very truth! And you cannot escape it!

{54} وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

Allah informed us that when the Resurrection is established, the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold. They would feel in their hearts regret when they see the torment, and they will be judged with justice.

{55} أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ **{56}** هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ **{57}** يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ **{58}** قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature.

O mankind! There has come to you good advice from your Lord with a warning and a shield from shameful deeds; a cure from suspicion and doubts, and guidance and mercy from Allah to the believers. So rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in.

{59} **قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ** **{60}** **وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ**

Allah criticized those who make lawful what Allah has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked: What do those who invent a lie against Allah think will happen to them when they return to Us? So they were unthankful and prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. The Idolaters committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

{61} **وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ** **{62}** **أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** **{63}** **الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ** **{64}** **لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his nation and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book.

Allah tells us that His friends and allies, those who believe and have fear of Allah in whatever they do; should not fear from the future horrors of the Hereafter; and should not feel sad over anything left behind in this world. For them is good news, in the life of the present world, and in the Hereafter. This promise from Allah doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

{65} وَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّـــمِيعُ الْعَلِيمُ **{66}** أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّـــمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُـرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُـونَ **{67}** هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

Allah said to His Messenger, do not be sad because of the remarks of these Idolaters; depend on Allah, ask for His help, and put your trust in Him. All might and honor belong to Him, His Messenger and the believers; He hears His servants and knows their affairs. Allah states that to Him is the dominion of the heavens and earth. Yet the disbelievers worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own lies, and falsehood. Allah then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion and made the day bright and clear for them to seek livelihood and to travel to fulfill their needs. Those who hear these proofs and take a lesson from them realize the greatness of their Creator and Sustainer.

{68} قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُـبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّـمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُـلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ **{69}** قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ **{70}** مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

Allah criticizes those who claim that He has begotten a son. He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him. So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant. You have no proof for the lies and falsehood that you claim, then how can you say against Allah what you don't know? Allah then threatens them that the enjoyment in this world is only a short period then on the Day of Resurrection they will return to Him and He make them taste the painful punishment because of their lies and denial of His Message.

{71} وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ **{72}** فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْـــلِمِينَ **{73}** فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ **{74}** ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُـــلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ

Allah instructed His Prophet Muhammad saying, relate to the disbelievers of the Quraysh, who belied you and rejected you, the story and news of Prophet Nuh When he said to his people: O my people, if you find that it is too much of an

offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you. Get together with all of your idols and statues that you call upon beside Allah, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful! Do not give me relief even for one hour; whatever you can do, go ahead and do it. If you deny the message and turn away from obedience, I am not losing anything for I have not asked you any reward for my advice; my reward is only from Allah and I have been commanded to be of those Muslims who submit to Allah alone.

Allah informs that they rejected him and He delivered him and those on his religion in the ship and saved them and made them generations replacing one after another on earth. Tell them O Muhammad, how Allah destroyed them and caused every last one of them to drown. Let this be a lesson for your people, lest they will be destroyed like them.

After Nuh We sent many Messengers to their people but they did not believe what their Messengers brought to them because they already rejected it from the beginning.

{75} ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {76} فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ {77} قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ {78} قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ {79} وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {80} فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {81} فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ {82} وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {83} فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {84} وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {85} فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ {86} وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {87} وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ {88} وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ {89} قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {90} وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {91} آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {92} فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ {93} وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Allah says, We also sent Musa and Harun to Pharaoh and his people with Our proofs and evidences, but they were criminals and too arrogant to follow the

truth and submit to it and claimed that it is only magic. Musa criticized them saying: how can you claim that the Truth is magic while you know that magicians will never be successful? They said: Have you come to us to turn us away from the religion of our fathers so that you two may have the leadership in the land? We are not going to believe you two!

Pharaoh gathered the magicians and wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood. After the magicians threw their sticks and Musa thru his, the people witnessed how the magician lost and Musa proved that he is telling the truth from Allah.

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from pharaoh's followers believed in him. They were even scared that Pharaoh and his followers would force them to return to disbelief. Pharaoh was an evil tyrant and extremely arrogant. His people feared him and his power too much.

Allah told us that Musa said to the Children of Israel: O my people! If you have believed in Allah, then put your trust in Him if you are Muslims. They said, we put our trust in Allah. Our Lord! do not give them authority over us so they might make us fall back into disbelief; and save us through Your mercy from the disbelievers who denied the truth and covered it.

The Children of Israel said to Musa, we cannot offer our prayers in public in front of Pharoh's people. So Allah permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah.

Musa prayed, Our Lord! You have indeed bestowed on Pharaoh and his chiefs wealth and pleasure in this worldly life. You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them. Our Lord! Destroy their wealth and harden their hearts for the will not believe till they see the severe torment. Allah says, as I have answered your prayer, you should remain steadfast on My command and keep to the straight way.

Allah tells us how He caused Pharaoh and his soldiers to drown. When the last one of the Children of Israel crossed, Pharaoh and his soldiers had arrived at the edge of the other shore. When Pharaoh saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered. He wanted to sound strong before his chiefs, so he said, The Children of Israel do not have more right in the sea. So they rushed into the sea. When they all were in the sea, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves accumulated above Pharaoh and he was overwhelmed by the closeness of death. While in this state, he said: I believe that none has the right to be worshipped but He Allah, in Whom the Children of Israel believe, and I am one of the Muslims. He believed at a time when he couldn't benefit from his faith. Therefore Allah said, as a response to Pharoh, Now you believe! while you refused to believe before and you were among the makers of mischief on the earth who misled the people. Some of the Children of Israel doubted the death of Pharaoh so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction.

Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel and provided them with good things. There should be no reason for them to have any disputes among themselves, since Allah has sent them knowledge and explained different matters and issues to them. On the Day of Resurrection, Allah will be the judge between them in that which they used to differ about.

{94} فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {95} وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ {96} إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ {97} وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ

Allah said, so if you are in doubt concerning what We have revealed to you, then ask those who are reading the Book before you. For indeed, the truth has come to you from your Lord. So do not be one of those who have doubt or who reject the Signs of of Allah, otherwise you will be one of the losers. Truly, those, against whom the punishment of your Lord has been justified, will not believe in a way that they might benefit from that belief, even if every sign should come to them. They believe only at the time when the torment comes to them.

This statement does not imply that Muhammad was in doubt, it is said in an Arabic style where it means: I know you are not in doubt but for whoever is in doubt should consult the believers in the previously Devine Books who will acknowledge that it is written in their Books that Muhammad is the next messenger. It is like a boss who wants to emphasize an instruction to his secretary not to let anybody enter his office without getting his permission; so he tells her: If you are in doubt that you are my secretary, go and check with personnel department; you should not let anybody enter my office without getting permission. Here the secretary has no doubt that she is working for him, neither he has doubt that he is her boss. It is a style of speech used especially in Arabic to give emphasis on what comes next, which is to adhere to the instruction.

{98} فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ {99} وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ {100} وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ {101} قُلِ انْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ {102} فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {103} ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ

Allah informs that no town from those who reject the truth, after being warned, and only believed when they saw the torment coming to them, has benefited from so late a belief, except for the people of Yunus. When they lost their Prophet and they realized that the torment was close upon them, they believed, wore woolen fabrics, and cried out to Allah to accept their regret and repentance for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He lifted the planned punishment from them; and let them enjoy their life until the appointed time.

O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does. It is not for you to force them to believe. You are not commanded to do that either. It is not up to a person to believe, except by the leave of Allah, and He will put the disorder and misguidance upon those who do not have sound minds to accept Allah's proofs and evidences.

Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who

possess correct understanding. But neither the Signs nor the warning Messengers benefit those who do not believe.

Allah says, are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers? Tell them O Muhammad, wait and I am waiting with you. Then when the time comes, We save Our Messengers and those who believe and We destroy those who reject the Messengers.

{104} قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {105} وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {106} وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ

Allah, the Exalted, says to His Messenger Muhammad to say: O mankind! If you are in doubt about the correctness of the religion which Allah has revealed to me, then know that I will not worship those whom you worship besides Allah, for I will be one of the wrong doers. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.

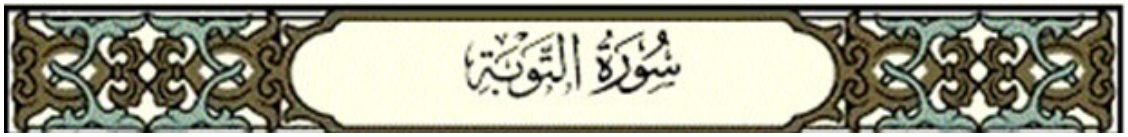
{107} وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ {108} قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {109} وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, Allah said; if He causes any benefit or any harm to come to you, there is no one who can remove it but He.

He is the One Who deserves to be worshipped alone, without ascription of partners. He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed.

Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences

against his own self. I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah. And adhere O Muhammad to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people; until Allah judges between you and them. He is the best of those who pass judgment, due to His Justice and His wisdom.



At-Tauba

The first part of this honorable Surah was revealed to the Messenger of Allah when he returned from the battle of Tabuk, just before the Hajj season, which the Prophet thought about attending. But he remembered that the Idolaters would still attend that Hajj, as was usual in past years, and that some perform Tawaf around the House while naked. He disliked to associate with them and sent Abu Bakr As-Siddiq, to lead the Hajj rituals on the ninth year of Hijrah. When this Surat was revealed, He sent `Ali bin Abi Talib to follow Abu Bakr with the revealed Verses from surat Bara'ah (At-Tawbah). On the day of sacrifice, where all believers and non-believers gather, Ali stood and recited the Verses to the people. He proclaimed to them in their camping areas, that no disbeliever will be allowed to perform Hajj after this year; no naked person to perform Tawaf around the House; only those who believe are admitted to Paradise, and the cancelation of all contracts with the disbelievers according to the conditions explained in the Verses.

{1} بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ **{2}** فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ **{3}** وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ **{4}** إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ **{5}** فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ **{6}** وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

Disavowal by God and His Messenger [is hereby announced] to those of the idolaters with whom you have made a treaty. [Announce to them:] You may go freely in the land for four months, but you must realize that you can never escape Gods judgement, and that God shall bring disgrace upon the unbelievers. And a proclamation from God and His Messenger is hereby made to all mankind on this day of the greater pilgrimage: God is free from obligation to the idolaters, and so is His Messenger. If you repent, it shall be for your own good; and if you turn away, then know that you can never escape Gods judgement. Give the unbelievers the news of grievous suffering, except for

those idolaters with whom you have made a treaty and who have honored their obligations [under the treaty] in every detail, and have not aided anyone against you. To these fulfil your obligations until their treaties have run their term. God loves those who are righteous. When these months of grace are over, slay the idolaters wherever you find them, and take them captive, besiege them, and lie in wait for them at every conceivable place. Yet if they should repent, take to prayer and pay the zakat, let them go their way. For God is Much- forgiving, Merciful. If any of the idolaters seeks asylum with you, grant him protection, so that he may hear the word of God, and then convey him to his place of safety. That is because the idolaters are people who lack knowledge.

Allah said to His Prophet, peace be upon him, if any of whom you were commanded to fight asked you for protection and safe passage, then accept his request until he hears the Words of Allah, the Qur'an; and then escort him to where he can be secure and safe, until he goes back to his land or home. That is because they do not know the Truth.

{7} كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {8} كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ {9} اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {10} لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ {11} فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {12} وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

Allah mentions the wisdom in dissolving all obligations to the Idolaters by raising the question; How can there be a covenant giving them a safe resort and refuge, while they persist in associating other gods with Allah, and disbelief in Him and His Messenger? Excluded are those with whom you made a covenant near the Sacred Mosque. If they keep the terms of the treaties you conducted with them, then you keep them too, for, Allah loves those who keep their promises. Allah then points out, if these disbelievers have a chance to overcome you, they will not respect the ties of kinship nor respect the agreements with you. They might please you with their words, but their hearts are against you; and most of them are wicked evil doers.

The Idolaters rejected following the guidance of Allah in exchange for the lower affairs of life that they indulged in. Moreover, they prevented the people from

following the truth; their deeds are evil; they do not respect any ties, either of kinship or of a treaty; and they are transgressors. However, if they repent, perform regular prayers, and give charity; then they are your brothers in Faith. Thus we explain the Verses in detail for those who understand.

Allah says, if the Idolaters with whom you conducted peace treaties for an appointed term break the terms of their oaths, treaties and covenants, and fight you in your religion; then fight against the leaders of disbelief; for surely, their oaths mean nothing to them. So fight so that they may refrain from the disbelief, rebellion and the transgression they indulge in.

{13} أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ **{14}** قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ **{15}** وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ **{16}** أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

These Verses encourage and recommend fighting against the Idolaters who break the terms of their covenants, those who tried to expel the Messenger from Makkah. They were the first to attack you, referring to the battle of Badr when the Idolaters marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance. Do you fear them? Allah has more right that you should fear Him if you are believers. Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and relieve the hearts of the believing people from their aggravation and still their outrage. For Allah will grant mercy to whom He will; and Allah is All-Knowing, All Wise.

Allah said, do you think O believers, that We will leave you untested to show those among you who have striven hard and fought and have not taken supporters besides Allah, His Messenger, and the believers? But Allah knows what you do.

{17} مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ **{18}** إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ **{19}** أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the Masjids of Allah that were built in His Name alone without partners. Accordingly, the believers took over the function of serving the pilgrims and the mosque. The statements and actions of the Idolaters testify to their disbelief, so their work will go in vain and their destination is in Fire. The Masjids of Allah shall be maintained only by those who: believe in Allah and the Day of Judgment, perform the prayers, give the charity, and fear no one but Allah. It is those people who are expected to be on true guidance.

The Idolaters of Quraish used to boast and show off among the people because they claimed, they were the maintainers of Al-Masjid Al-Haram. Allah says, do you consider the providing of drinking water to the pilgrims and maintaining the Sacred Mosque, equal to believing in Allah alone and the Day of Resurrection and fighting for the sake of Allah? Of course they are not equal. Allah does not guide those who do wrong.

{20} الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ {21} يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ {22} خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

The believers who suffer exile and fight in the cause of Allah with their wealth and their persons have a higher status with Allah, and they are the successful ones. Allah will reward them with His Mercy and their destination is Gardens in Paradise with lasting delights.

{23} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {24} قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Tell them O Muhammad: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, your trade, and dwellings are dearer to you than Allah, His Messenger, and striving hard and fighting in His cause; then wait for what will befall you of Allah's punishment and torment. And Allah does not guide the people who are rebellious.

{25} لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ {26} ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ

تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ {27} ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَـــاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ

Allah, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger . Allah mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Hunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allah. Allah then sent down His angles to aid and support His Messenger and the believers who remained with him, thus defeating the disbelievers. Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.

{28} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْـــرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْـــجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

Believers, know that the idolaters are certainly impure in their thoughts and actions. So, let them not come near to the Sacred Mosque after this year is ended. If you fear poverty, then in time God will enrich you with His own bounty, if He so wills. Truly, God is All-knowing, Wise.

{29} قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Fight against those who — despite having been given Scriptures — do not truly believe in God and the Last Day, and do not treat as forbidden that which God and His Messenger have forbidden, and do not follow the religion of truth, till they [agree to] pay the submission tax with a willing hand, after they have been humbled.

{30} وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ {31} اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِـــيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered terrible statement and lies against Allah. As for the Jews, they claimed that `Uzayr was the son of God, and the Christians said `Isa is the son of God. But they have no proof that supports their claim, other than lies and fabrications resembling the previous nations who fell into misguidance just as Jews and Christians did. May Allah curse be on them, for they deviated from truth. They make of their rabbis and their monks, and of the Christ, son of Mary, lords

besides God. Yet they have been ordered to worship none but the One God, other than whom there is no deity. Exalted be He above those to whom they ascribe divinity."

That they made them lords does not mean that they treated them as if they were gods in control of the universe. What is meant is that they obeyed them in what they have bidden and forbidden. This alone, regardless of beliefs and rituals, is sufficient to make anyone who does it a person who associates partners with God, which takes him out of faith altogether and puts him in the category of unbelievers. Polytheism, or idolatry, comes into being merely by assigning the authority to legislate to anyone other than God, even though this is not accompanied by a belief that such a legislator is a deity or by offering worship rituals to it.

{32} يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {33}هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

They want to extinguish God's light with their mouths, but God will not allow anything but to bring His light to perfection, however hateful this may be to the unbelievers. It is He who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all [other] religions, however hateful this may be to the idolaters.

{34} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {35} يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Allah informs the believers that many of the Jewish rabbis and the Christian monks use their positions and status among people to illegally overtake their wealth and property and hinder them from following the truth. Allah warns against imitating them in action and statement. For, those who hoard gold and silver and do not spend in the way of Allah; will face a painful torment on the Day of Judgment. On that Day the gold and silver will be heated in the fire of Hell and with it, they will be stamped on their foreheads, their flanks, and their backs; and they will be told in a mocking way, this is the treasure which you hoarded for yourselves, now have a taste of what you used to hoard!

{36} إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {37} إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Allah informs that out of the twelve months of the year, there are four sacred months: Dhul-Qa`dah, the month before the Hajj month, was made sacred because they refrained from fighting during that month. Dhul-Hijjah, the next month, was made sacred because it is the month of Hajj, during which they performed Hajj rituals. Muharram, which comes next, was made sacred so that they are able to go back to their areas in safety after performing Hajj. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform Umrah and visit the House and then go back to their areas safely. Allah instructs the believers not to make sins during these Sacred Months, for sin in them is worse than sin in other months, and injustice during the Sacred Months is worse and graver than injustice in other months. Allah then commanded the believers to fight against the Idolaters collectively as they fight against you collectively. This Verse also includes permission for the believers to fight the Idolaters in the Sacred Month, if the Idolaters initiate hostilities therein; But know that Allah is with those who restrain themselves.

Allah admonishes the Idolaters for choosing their wicked opinions over Allah's Law. They changed Allah's legislation based upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islam they innovated a change in the Sacred Month of Muharram, delaying it to the month of Safar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allah decided! Thus Allah says, the postponing of a Sacred Month is indeed an addition to disbelief.

{38} يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {39} إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {40} إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ {41} انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Allah criticizes those who lagged behind the Messenger of Allah in the battle of Tabuk, at a time when fruits were ripe and shades tempting in the intense and terrible heat by saying, why do you do this, is it because you prefer this life

instead of the Hereafter? Allah next diminishes the eagerness for this worldly life and increases it for the Hereafter.

Allah warns those who do not join Jihad saying; if you do not march against the disbelievers, He will punish you with a painful torment and will replace you by another people who will give aid to His Prophet and establish his religion. You should know that you can never harm Allah when you lag behind and stay away from joining Jihad, because He is able to destroy the enemies without your help. Allah said, if you do not support His Prophet, then it does not matter, for Allah will help, support, and protect him, just as He did when the disbelievers drove him out of Macca. Allah helped Prophet Muhammad escape with his friend and Companion, Abu Bakr, to the cave of Thawr. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger. The Prophet kept reassuring him and strengthening his resolve, saying, O Abu Bakr! What do you think about two with Allah as their third? Then Allah sent down His comfort upon him and sent the angles to aid His Messenger and triumph over the disbelievers. Allah is All-Mighty and All-Wise.
Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances; and strive hard with your wealth and your lives in the cause of Allah for this is better for you in this life and the Hereafter.

{42} لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ **{43}** عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ **{44}** لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ **{45}** إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

Allah admonishes those who lagged behind and did not join the Prophet for the battle of Tabuk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so. Allah said; had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allah If we only could, we would certainly have come forth with you. They destroy themselves, and Allah knows that they are liars.

Starting with forgiveness before criticism, Allah says to His Messenger that it would have been better not to give them permission so that you know who are the liars in their excuses and who were intent on remaining behind even if you do not give them permission to do so.
Allah asserts that none who believe in Allah and His Messenger seek his permission to remain behind from fighting, because they consider Jihad an act of worship. This is why when Allah called them to perform Jihad, they obey and hasten to act in His obedience. The ones who ask for permission not to fight are those who do not believe in Allah and the Last Day. They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything.
{46} وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ **{47}** لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ **{48}** لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ

Allah said, and if they had intended to march out with you to participate in Jihad, they would have prepared for such task; but Allah hated that they should go with you, so He made them lag behind, and stay away from Jihad. Allah then explained why He disliked that they march with the believers, saying; had they marched out with you, they would have added to you nothing except disorder, because they are cowards and failures. They would have rushed to spread false stories, hatred and discord among you, and there are some among you who would have listened to them. Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur.

{49} وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ **{50}** إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

Allah says, for a long time, hypocrites thought and plotted against you and your Companions attempting to extinguish your religion. This occurred soon after the Prophet migrated to Al-Madinah, when pagan Arabs joined forces with the Jews and hypocrites of Al-Madinah and waged war against the Messenger. When Allah gave victory to the Prophet in Badr and raised high his word, they embraced Islam outwardly, and whenever Allah elevated Islam and its people in might, hypocrites increased in rage and disappointment. Regarding the battle of Tbuk against the Romans, Allah says; some hypocrites say to you, O Muhammad, grant me leave to stay behind and do not put me into trial, for if I go with you and see the women of the Romans I would not be patient from

committing sin. Allah, the Exalted, replied that the sin that he fell into because of not joining the Messenger of Allah in Jihad and preferring his safety to the safety of the Messenger is worse than the sin that he falsely claimed to fear.

If a blessing, such as victory and triumph over the enemies, is given to the Prophet, thus pleasing him and his Companions, it grieves the hypocrites; but if a calamity overtakes you, they turn away rejoicing and say; we took our precaution beforehand, when we did not join him.

{51} قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ **{52}** قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

Allah directed His Prophet to reply to the enmity the hypocrites have towards him, say to them; nothing shall ever happen to us except what Allah has ordained, for us for we are under His control and decree; He is our Master and protector, and we put our trust in Him. Say O Muhammad to them, what do you expect will happen to us except one of the two best things, martyrdom or victory; while we await for you either that Allah will afflict you with a punishment from Himself, or at our hands either by capture or killing. So wait, we too are waiting with you.

{53} قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ **{54}** وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

Say O Muhammad to the hypocrites, Spend willingly or unwillingly, for whatever you spend will not be accepted from you. Verily, you are ever a people who are rebellious. Then Allah mentions that the reason behind not accepting their charity from them is that the deeds are accepted if they are preceded with faith; but in their case, they disbelieved in Allah and in His Messenger and they neither have good intention nor eagerness to perform the acts of faith like prayer and giving charity.

{55} فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ **{56}** وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ **{57}** لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

Allah says to His Messenger, do not let their wealth nor their children impress you; in reality Allah's plan is to punish them with these things in the life of this

world for it leads them gradually astray. When Allah brings death to them, they will still be disbelievers and that makes matters worse for them and the torment more severe.

Allah describes to His Prophet the fright, fear, anxiety and nervousness of the hypocrites, and how they swear by Allah that they are truly of you, while they are in reality not of you. Should they find a refuge, such as a fort in which they hide and fortify themselves, or caves in some mountains, or a tunnel, or a hole in the ground; they would turn straightway thereto with a swift rush. In fact they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules!

{58} وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ **{59}** وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ **{60}** إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Allah said, some of the hypocrites question your fairness concerning the distribution of the alms. If you give them something from the alms, they are pleased, but if they are not given thereof, behold! They are enraged. They should have been content with what Allah and His Messenger gave them and should have said, Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger will give us from alms; we implore Allah to enrich us; that would have been good for them.

After Allah mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allah mentioned the expenditures of alms in this Verse: (1) the poor, a graceful person who does not ask anyone for anything like an ill person; (2) the needy, the one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people; (3) those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allah; (4) those you want to draw their hearts closer to Islam; (5) those slaves who make an agreement with the master to pay a certain ransom for their freedom; (6) indebted persons like a man who incurred debts solving disputes, a man

who was inflicted by a disaster that consumed his wealth, and those whose funds do not sufficiently cover their debts; (7) the fighters for the cause of Allah who do not receive compensation from the Muslim Treasury; (8) the needy traveler in a land, where he does not have what helps him continue his trip.

{61} وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ **{62}** يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ **{63}** أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

Allah says, some hypocrites bother the Messenger of Allah by questioning his character saying, he is lending his ear to those who say anything about us; he believes whoever talks to him. Allah says that the Prophet listens to what is best for you and he knows who's saying the truth and who is lying; he believes in Allah and has faith in the believers; and he is a mercy to those of you who believe and a proof against the disbelievers. But those who annoy Allah's Messenger, will have a painful torment.

Allah informs that the hypocrites swear by Allah to you Muslims in order to please you, while they should be striving to please Allah and His Messenger. Have they not come to know and realize that those who defy, oppose, wage war and reject Allah, are destined to abide forever in Fire of Hell with extreme disgrace!

The hypocrites would say something to each other: we wish that Allah does not send down a Verse that would expose this secret of ours. Say to them; go ahead and mock! But certainly Allah will expose and explain your reality to His Messenger through revelation.

{64}يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ **{65}** وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ **{66}** لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

When you question the hypocrites about their lies, fabrications, and mocking the Verses of the Quran, they would say, we were only engaged in idle talk and jesting. Tell them O Muhammad, make no excuse; you disbelieved after you had believed on account of your statement and mocking. If We pardon some of you, We will punish others among you because they were criminals due to their terrible, sinful statements.

{67} الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ **{68}** وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ

Allah admonishes the hypocrites who command evil, and forbid the good, and they close their hands from spending in Allah's cause. They have forgotten the remembrance of Allah, so He has forgotten them. Allah has promised the hypocrites and the disbelievers the fire of Hell and severe torment for eternity and expelled them from His mercy.

{69} كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ **{70}** أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Yours is just like the case of those before you. They were more powerful than you and had greater wealth and more children. They enjoyed their share. And you have been enjoying your share, just as those who preceded you enjoyed their share; and you have been indulging in idle talk just like they did. Their works have come to nothing in this world and shall come to nothing in the life to come. They are indeed the losers. Have they not heard the histories of those who preceded them, such as Noah’s people, `Ād and Thamūd, and Abraham’s people, and the folk of Madyan and the ruined cities? Their messengers came to them with clear evidence of the truth. It was not God who wronged them; it was they who wronged themselves.”

{71} وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ **{72}** وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

After Allah mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers: they help and aid each other; they command good, and forbid evil; they perform the Salah, and give the Zakah, they obey the commands of Allah and His Messenger. Allah will give mercy to those who have these qualities, Surely, Allah is All-Mighty and All-Wise. Allah describes the joys and eternal delight He has prepared for the believers: Gardens under which rivers flow, beautiful mansions; but the greatest bliss is the good pleasure of Allah.

{73} يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ **{74}** يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

When the Qur'an was revealed about the hypocrites, exposing their practices, Al-Julas said, by Allah! If Muhammad is saying the truth, then we are worse than donkeys. Umayr bin Sa`d who was under the care of Al-Julas heard him and reported that to Prophet Muhammad. On realizing this, Al-Julas went to the Prophet and swore by Allah that he did not say what Umayr bin Sa`d conveyed. When this Verse was revealed, the Messenger of Allah conveyed this to Al-Julas, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy. The hypocrites could not find any cause to behave badly except that Allah and His Messenger had enriched them of His bounty. The Ayah says, If then they repent, it will be better for them; but if they persist on their ways, Allah will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation, and they will find none on earth as a protector or a helper.

{75} وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ **{76}** فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ **{77}** فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ **{78}** أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ **{79}** الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ **{80}** اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Allah says, some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allah the Exalted, on the Day of Resurrection. He placed hypocrisy in their hearts because they broke their promise and lied. Truly, Allah knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah stands not in need of this man's charity. Allah will throw back their ridicule on them: and they shall have a grievous penalty.
Allah says to His Prophet that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them. The number seventy here was mentioned to close the door on this subject, for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy.

{81} فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ {82} فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

Allah admonishes the hypocrites who lagged behind from the battle of Tabuk with the Companions of the Messenger of Allah , rejoicing that they remained behind after the Messenger departed for the battle. They hated to strive and fight along with the Messenger with their properties and their lives in the cause of Allah. Since the battle of Tabuk occurred at a time when the heat was intense and the fruits and shades became delightful; they said to each other don't go fight in the heat. Thus Allah said to His Messenger to inform them that the fire of Hell, which will be your destination because of your disobedience, is more intense in heat. If they have any comprehension or understanding, they would have marched with the Messenger of Allah during the heat, so as to save themselves from the Fire of Hell. Allah then warns the hypocrites against their conduct and informs that Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allah, the Exalted and Most Honored, they will start crying forever without end.

{83} فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ {84} وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ {85} وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

Allah commands His Messenger, peace be upon him, if Allah brings you back from this battle to a party of them and they ask your permission to go out with you to another battle, say: you shall never go out with me nor fight an enemy with me because you were content to lag behind in the first time, so sit behind and do not come with us to fight.

Allah commands His Messenger to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allah's forgiveness for him, or to invoke Allah for his benefit. This is because hypocrites disbelieved in Allah and His Messenger and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of `Abdullah bin Ubayy bin Salul, the chief hypocrite.

{86} وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ **{87}** رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ **{88}** لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ **{89}** أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah chastises and admonishes those who stayed away from Jihad and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the Messenger for permission to stay behind; thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowards, but when it is safe, they are the most boastful among men.

After Allah mentioned the sins of the hypocrites, He praised the faithful believers who believe in him and fight with him with their wealth and in person. For them are all good things and in the Hereafter they will be in Paradise. They are the successful ones.

{90} وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ **{91}** لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ **{92}** وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

Allah informs that some of the Bedouins living around Al-Madinah asked for permission to remain behind from Jihad due to their weakness and inability to join the fighting. In contrast those who were able but lied to Allah and His

Messenger and sat at home without asking permission for it; and Allah warned them of painful punishment.

Allah next mentions the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows one from Jihad, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allah, or poverty that prevents preparing for Jihad. There is no sin in these cases if they remain behind, providing that they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state. Allah is Oft-Forgiving, Most Merciful.

{93} إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ {94} يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {95} سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {96} يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

There is no blame on those who came to you to be provided with mounts when you said: I can find no mounts for you. They were saddened by their inability to join in the fighting for the cause of Allah. However, the blame is on those who seek permission to remain behind while they are rich and able. Allah is admonishing them for wanting to stay behind with women who remained in their homes. He sealed up their hearts, they do not know what they are losing.

Allah said that when the believers go back to Al-Madinah, the hypocrites will begin apologizing to them. Say to them O Muhammad, do not present any excuses, we shall not believe what you say because Allah has already exposed you and informed us of the news concerning you. Allah and His Messenger will observe your deeds and make your actions public to people in this life. In the end you will be brought back to the All-Knower of the unseen and the seen, then He will inform you of what you used to do.

Allah said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allah ordered disgracing them by turning away from them, for they are impure inwardly and in their actions. Their destination in the end will be Hell Fire for the sins and evil deeds they used to earn. Allah said that if the believers forgive the

hypocrites when they swear to them, certainly Allah is not pleased with the people who deviate against the obedience of Allah and His Messenger

{97} الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ { 98} وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {99} وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Allah states that there are disbelievers, hypocrites and believers among the Bedouins. He also states that the disbelief and hypocrisy of the Bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.

Allah also said that among Bedouins are those who look upon what they spend in the cause of Allah as a loss and a burden; they stay behind awaiting disasters to strike you. Evil will touch them instead, for Allah hears the invocation of His servants and knows who deserves victory and who deserve failure. However, among the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's cause as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Those will attain what they sought, and Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

{100} وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah mentions that He is pleased foremost with the Immigrants, Ansar and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy.

{101} وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

Allah informs His Messenger, peace be upon him, that among the Bedouins around Al-Madinah and in Al-Madinah itself, there are hypocrites who persist in hypocrisy and you don’t know them. But We know them and We shall punish them twice by killing and capture, by hunger and torment in the grave; and thereafter they shall be brought back to a great and horrible torment.

{102} وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {103} خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ {104} أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {105} وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt; He then mentioned the disobedient who stayed away from Jihad due to laziness and preferring comfort, even though they truly believed; and here He mentions others who have acknowledged their sins. They had performed good deeds before, as well as, this evil deed of not joining the battle. For them there was forgiveness and pardon of Allah. This Verse refers to Abu Lubabah and some of his friends who stayed away from the battle of Tabuk. When the Messenger of Allah returned from that battle, this group tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allah . When this Ayah was revealed, the Messenger of Allah untied them and pardoned them.

Allah commanded His Messenger to take charity from the Muslims' money to purify and sanctify them with it. This Ayah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors. Allah also instructed His Messenger to supplicate for them, and ask Allah to forgive them and have mercy for them. Allah is All-Hearer of your invocation O Muhammad and He knows who are worthy of it. Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger and the believers. This will certainly occur on the Day of Resurrection.

{106} وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

As mentioned earlier, some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars of the Masjid until received their pardon. Three others, referred to in this Verse, were made to wait to know if their repentance was accepted. They had to wait longer until Allah mentioned their pardon in another Verse.

{107} وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ **{108}** لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ **{109}** أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ **{110}** لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

This Verse was revealed concerning a notable man from Al-Khazraj called "Abu `Amir Ar-Rahib (the Monk)." This man embraced Christianity before Islam and read the Scriptures. After the victory of the Muslims in Badr he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet. He ordered his supporters to establish a stronghold where he could send his emissaries, and to serve as an outpost when he joins them later on. These hypocrites built a Masjid next to the Masjid in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their Masjid so that it would be a proof that the Messenger approved of their Masjid. They told him that they built the Masjid for the weak and ill persons on rainy nights. He said to them, if we come back from our travel, Allah willing. When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about Masjid Ad-Dirar and that they were liars about their intentions and that he should not pray in there. Rather, he should pray in Masjid Quba', which was built on piety from the first day. Therefore, the Messenger of Allah sent some people to Masjid Ad-Dirar to bring it down before he reached Al-Madinah.

Allah encouraged His Prophet to pray in Masjid Quba' which, from the first day, was built on obedience to Allah and His Messenger, for gathering the word of the believers, and as an outpost and a fort for Islam and its people. Allah says that such a Masjid is not the same as a Masjid that was been built based on causing harm, disbelief and causing division among the believers, and as an outpost for those who warred against Allah and His Messenger. Their evil act put them on the edge of Hell Fire where they eventually will fall into. Because of this awful action that they committed, they inherited hypocrisy in their hearts until they die, just as the Children of Israel who worshipped the calf were inclined to adoring it.

{111} إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ **112}** التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

Allah states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This is why those who fight in the cause of Allah are said to have conducted the sale contract with Allah, accepted and fulfilled his covenant. The believers fight for the cause of

Allah and whether they were killed or they kill the enemy, or both, then Paradise will be theirs. Allah affirms this promise and informs us that He has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tora that He sent down to Musa, the Injil that He sent down to `Isa, and the Qur'an that was sent down to Muhammad, may Allah's peace and blessings be on them all. Allah never breaks a promise, so let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight. Allah then mentions the description of the believers from whom Allah has purchased their souls and wealth, who have these beautiful and honorable qualities.

{113} مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ {114} وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ {115} وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

When the Prophet came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. Some of his companions saw him and said, O Allah's Messenger! We saw what you did. He said, I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission, then Allah revealed this Verse.

Prophet Muhammad asked Allah to forgive his mother thinking it is alright to do so like Ibrahim, Allah's Khalil, invoked Allah for his father. Then Allah revealed to His Messenger Muhammad that Ibrahim Had promised his father to ask for his forgiveness while he was alive. Ibrahim kept humbly asking Allah to forgive his father until he died, when he realized that he died as an enemy to Allah, he disassociated himself from him. Therefore, one should not ask for forgiveness of those who died while disbelievers.

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead Idolaters, after He gave you guidance and directed you to believe in Him and in His Messenger! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you

{116} إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

This is an encouragement from Allah for His believing servants to fight the Idolaters and chiefs of disbelief. It is also a command for them to trust in Allah's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allah, nor a supporter other than Him.

{117} لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ **{118}** وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ **{119}** يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

This Ayah was revealed concerning the battle of Tabuk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water. Allah knew how hard things were, and they suffered great hardship. The hearts of a party of them had nearly deviated away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle. He directed them to repent to their Lord and renew their firmness on His religion and Allah accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

Abu Bakr As-Siddiq said, O Allah's Messenger! Allah, the Exalted and Most Honored, has always accepted your invocation, so invoke Allah for us. The Prophet raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers.

Moreover Allah sent His Mercy to the three men who lagged behind in the battle of Tabuk, and relieved them from the distress and grief that struck. They were Kaab bin Malik, Hilal Bin Umayya, and Marara bin Alrabi. Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is -- were straitened for them and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allah's statement, O you who believe! Have fear of Allah, and be with those who are true in words and deeds.

{120} مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ **{121}** وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ **{122}** وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Allah, the Exalted and Most Honored, criticizes the people of Al-Madinah and the Bedouins around it, who did not participate in the battle of Tabuk with the Messenger of Allah. They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. Allah is informing that whatever they do or suffer is recorded to their credit as a deed of righteousness whether it is: thirst, fatigue, hunger, or injury in battle. Certainly Allah shall not make the reward of anyone who does his righteous deeds in the most perfect manner to be lost. Whatever they make in contribution – small or large- or cross a valley while marching towards the enemy is written to their credit, and Allah shall reward them with the best of what they used to do.

Some of the Muslims said that marching along with the Messenger, when he went to battle, was at first obligatory on all Muslims, because, of how they understood a previous Verse which says, March forth, whether you are light or heavy. Allah here clarifies that the believers should not all go to battle, rather some should go and some should stay to learn from the revelations to the Prophet and teach those who were in battle when they return.

{123} يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the Idolaters in the Arabian Peninsula. When he finished with them and Allah gave him control, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula. And know that Allah is with those who fear and obey Him.

{124} وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ **{125}** وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

Allah said, whenever there comes down a Chapter of the Quran, then the hypocrites say to each other, who among you had his faith increased by this Chapter? Allah said that the believers rejoice and their faith increases whenever a new Chapter is revealed; but as for those disbelievers whose hearts have a

disease, it increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before and they die as disbelievers.

{126} أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ **{127}** وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

Allah says, do not these hypocrites see that they are being tested once or twice every year? Yet they neither repent from their previous sins nor learn a lesson for the future. Then Allah describes how when a Surah is revealed to the Messenger of Allah, the hypocrites look at one another, turn their heads right and left saying, does anyone see you? Then they turn away and leave from where the truth is being declared, neither accepting nor understanding it.

{128} لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ **{129}** فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah informs that he sent unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is full of pity, kind, and merciful to the believers. But if they turn away from you O Muhammad then say, Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne of authority.

Al-Anfal

{1} يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

This Verse was revealed about those who participated in the battle of Badr, when they disputed about distribution of the spoils of the war. So Allah commanded the Messenger to take charge of the distribution; and the Messenger divided it equally among Muslims. Therefor Allah told the believers to fear Allah and settle all matters of difference among you and obey Allah and His Messenger in the division that the Messenger makes according to Allah's order, if you are believers.

{2} إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ {3} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {4} أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Allah describes the characteristics of the believers: They are only those who, when Allah is mentioned, feel a fear in their hearts and they perform what He has ordained; when His Verses are recited unto them, they increase their faith and conviction; they put their trust in their Lord; perform the prayers, and spend out of what Allah has provided them. Those who have these qualities are the believers with true faith. They have different grades, ranks and status in Paradise, and Allah will forgive their sins and reward them for their good deeds.

{5} كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ {6} يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ {7} وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ {8} لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

The believers ask and argue with you about division of the spoils of war just as they argued with you when you went out for the battle of Badr, saying, You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it. Allah says, He willed for you to meet the armed enemy rather than the caravan so that He makes you prevail above them and gain victory over them, making His religion apparent and Islam victorious and dominant above all religions. He has perfect knowledge of the

consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them.

{9} إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ {10} وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The Prophet commanded the believers to march and meet the enemy, for Allah has indeed promised me one of the two camps: confiscating the caravan or defeating the Quraysh army. By Allah! It is as if I am now looking at the demise of the people the Quraysh. On the day of Badr, the Prophet said, O Allah! I invoke You for Your covenant and promise of victory. O Allah! If You cause our defeat, You will not be worshipped. Allah answered His Messenger, I will assist you with a thousand of the angels each behind the other in succession. Allah made sending down the angels and informing you of this fact as good news so that your hearts be at rest. Surely, Allah is able to give you O Muslims victory over your enemies, and victory only comes from Him, without even the need to send the angels.

{11} إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {12} إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ {13} ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {14} ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

Allah reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. When the Prophet arrived at Badr, he made camp. At the time, there was a sandy piece of land between the Idolaters and the water the wells at Badr. Muslims felt weak and the Satan cast frustration into their hearts. He whispered to them, you claim that you are Allah's supporters and that His Messenger is among you! However, the Idolaters have taken over the water resource from you, while you pray needing purity. Then Allah sent down heavy rain, allowing the Muslims to drink and use it for purity. Allah also removed Satan's whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy.

Allah said next, Remember O Muhammad when your Lord revealed to the angels, Verily, I am with you, so keep firm those who have believed. This is a hidden favor that Allah has made known to the believers, so that they thank Him and are grateful to Him for it. Thus Allah ordered the angles to support the

believers and strengthen their battle front against their enemies,. In addition I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger. So strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their fingers so they cannot carry weapons, hands and feet; because they defied and disobeyed Allah and His Messenger. Allan then says to the disbelievers, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for you.

{15} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ **{16}** وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Allah said, O you who believe!, when you get near the enemy and march towards them, do not run away from battle and leave your fellow Muslims behind. But whoever turns away from the enemy as a tactic to trick them and ambush them, or he leaves from one place to join another troop of Muslims to assist them or be assisted by them; then there is no sin on him. However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin; he thus has drawn upon himself the wrath of Allah, and his destination, and dwelling place on the Day of Return is Hell.

{17} فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ **{18}** ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

Allah states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allah said, it is not because of your power and strength that you killed the pagans. Rather, it is He Who gave you victory over them so that the believers know Allah's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. Allah informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed; all praise and thanks are due to Allah.

{19} إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

Before the disbelievers left Makkah for Badr, Abu Jahl clung to the curtains covering the Ka`bah and supplicated to Allah for victory, O Allah! Give victory

to the powerful among the two armies, the most honored among the two groups, and the most righteous among the two tribes. Allah revealed the Verse saying to the disbelievers, I accepted your supplication, thus, the most honored group, Muhammad and the believers; gained the victory. So if you cease from your disbelief and rejection of Allah and His Messenger, it will be better for you in this life and the Hereafter; but if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered; for even if you gather whatever forces you can, then know that those whom Allah is with cannot be defeated,

{20} يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ {21} وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {22} إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {23} وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

Allah commands His believing servants to neither refrain from obeying him or following his commands, nor indulge in what he forbade after you gained knowledge of his Message. Allah commands the believers not to be like the hypocrites, who pretend to hear and obey, while in fact they do neither. Allah declares that these are the most wicked creatures among the Children of Adam. indeed, the worst of living creatures with Allah are the deaf who do not hear the truth, the dumb who cannot comprehend it. Had Allah known of any good in them, He would indeed have made them listen and understand. Even if He had made them listen and allowed them to understand, they would still have turned away intentionally and out of stubbornness.

{24} يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ {25} وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

O you who believe! Answer Allah and His Messenger when he calls you to Jihad with which Allah gives you strength after weakness, and shields you from the enemy who oppressed you. And know that Allah comes in between a person and his heart Leaving him without comprehension so he will neither believe nor disbelieve except by Allah's willing. Allah commanded the believers to stop evil from flourishing among them, so that Allah does not encompass them all in the torment.

{26} وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {27} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ {28} وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {29} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Allah, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

The Two Sahihs mention the story of Hatib bin Abi Balta`ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allah intended to march towards them. Allah informed His Messenger of this, and he sent a Companion to retrieve the letter that Hatib sent, and then he summoned him. He admitted to what he did. Umar bin Al-Khattab stood up and said, O Allah's Messenger! Should I cut off his head, for he has betrayed Allah, His Messenger and the believers? The Prophet said, Leave him! He participated in Badr. However, it appears that this Ayah is more general, even if it was revealed about a specific incident. Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Allah grants wealth and children to you so that He knows which of you will be grateful and obedient to Him, or become busy and dedicated to them instead of Allah. Therefore, Allah's reward, favor and Paradise are better for you than wealth and children.
O believers, if you obey what Allah ordained and abstain from what he forbade, He will grant you a criterion to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and being directed to a way to gain Allah's tremendous rewards.

{30} وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

Allah reminds His Messenger of the time when some of the chiefs of the various tribes of Quraysh gathered in Dar An-Nadwah (their conference area) and Iblis met them in the shape of an eminent old man. They were debating and plotting to imprison, kill or drive the messenger out of Mekka. Jibril came to the Prophet and commanded him not to sleep in his bed that night and conveyed to him the news of their plot and gave him permission to migrate to Madina.

{31} وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ **{32}** وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ **{33}** وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

Allah describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to utter when they heard Allah's Verses being recited to them, they said, we have heard the Qur'an; if we wish we can say the like of this; for the Prophet is telling stories mentioned in the books of ancient people. Then Allah said, remember O Muhammad when they said, O Allah! If this the Qur'an is indeed the truth revealed from You, then rain down stones on us from the sky or bring on us a painful torment.

Pagans used to go around the House and proclaim, We rush to Your obedience, O Allah, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, O Allah, Your forgiveness, Your forgiveness. Ibn `Abbas commented, They had two safety shelters: the Prophet, and their seeking forgiveness from Allah.

{34} وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ **{35}** وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Allah states that the Idolaters deserved the torment, but He did not torment them in honor of the Prophet residing among them. After Allah allowed the Prophet to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allah asks, why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Haram, thus hindering the believers, its own people, from praying and performing Tawaf in it? Allah said, they are not its guardians, the Prophet and his Companions are the worthy maintainers of Al-Masjid Al-Haram, not the pagans. Their prayers and encircling the Ka`bah while naked, whistling and clapping their hands was nothing but meaningless rituals. Therefore let them taste the punishment of death and capture that they suffered during the battle of Badr, because they used to disbelieve.

{36} إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ **{37}** لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ **{38}** قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا

فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ {39} وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ {40} وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyan went back with the caravan intact. This is when men who lost their fathers, sons or brothers in Badr, went to Abu Sufyan and said to him, and to those among the Quraysh who had wealth in that caravan; O people of Quraysh! Muhammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses. They agreed. Allah states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment.

Allah distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. He will pile the wicked one over another and cast these losers into Hell.

Allah commands His Prophet Muhammad, Say to those who have disbelieved, if they cease the disbelief, defiance and stubbornness they indulge in, and embrace Islam, obedience and repentance; their past will be forgiven along with their sins and errors. But if they return to their old ways, then We will send down to them immediate torment and punishment like what We did with the nations of old when they disbelieve and rebel.

Allah commands the believers to fight the disbelievers until no Muslim is persecuted to force him to abandons his religion and the religion will all be for Allah alone. But if they cease fighting and return from their misbelief then stop fighting them, even though you do not know the true reasons why they did stop. Allah knows what they do. If the disbelievers persist in defying and fighting you, then know that Allah is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter?

{41} وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah explains the spoils of war in detail, as He has specifically allowed it for the honorable believers over all others. War spoils are things captured from the disbelievers, using armies and instruments of war. Whenever the Messenger of Allah sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and gives the relatives, the orphans, and the traveler who does not have resources to spend from. Allah says, adhere to what We legislated for you if you truly believe in Allah, the Last Day and what We have revealed to Our Messenger on the Day of Criterion, the Day when the two forces met; and Allah is Able to do all things.

{42} إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ {43} إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {44} وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Allah is addressing the Prophet and the believers, remember when you your army was on the near side of the valley, camping in the closest entrance towards Al-Madinah, and the Idolaters, camping ,on the farther side from Al-Madinah, towards Makkah; and the caravan that was under the command of Abu Sufyan, with the wealth that it contained, on the ground lower than you closer to the sea. The Messenger of Allah and the Muslims marched to intercept the Quraysh caravan, but Allah made you meet their armed enemy without appointment, because it was ordained by Allah that the battle should take place and that He gives you victory over them. Thus; those who died, have died after a clear sign had been given to them; and those who lived, might live after a clear sign had been given to them. Indeed, Allah hears and knows everything.

Remember how in a dream, Allah showed you the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened. If He had shown them to you as many, you would surely, have been discouraged and abstained from meeting them and fell in dispute among yourselves; but Allah saved you from all this, when He made you see them as few. Allah knows what the heart and the inner-self conceal. And remember when the two armies met, with Allah's compassion towards the believers, He made them look few in your eyes; and He made the believers appear as few in their eyes so the disbelievers would not take you seriously. This occurred before the battle started, but when

it started and Allah supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number.

{45} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ **{46}** وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ **{47}** وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

Allah commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allah while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allah and His Messenger in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure.

Then Allah commanded the believers not to imitate the Idolaters, who went out of their homes boasting arrogantly with people. He knows how and what they came for, and this is why He made them taste the worst punishment.

{48} وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ **{49}** إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Satan appeared to the Quraish People in the shape of Suraqah bin Malik, the chief of Bani Mudlij. Satan made the Idolaters' purpose for marching seem fair to them. He made them think that none could defeat them that day. He also ruled out the possibility that their enemies would attack Makkah, saying, I am your neighbor and I will help you. When the two armies stood face to face, the Messenger of Allah took a handful of sand and threw it at the faces of the Idolaters, causing them to retreat. Jibril, peace be upon him, came towards Satan, but when Satan, while holding the hand of a disbeliever, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, O Suraqah! You claimed that you are our neighbor? Satan said, I see what you do not see, I fear Allah for Allah is severe in punishment.

When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the Idolaters. The Idolaters said, these Muslims are deceived by their religion, because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said next, whoever puts

his trust in Allah and relies on His grace are never overwhelmed, for His side is mighty, powerful and His authority is All-Great.

{50} وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ **{51}** ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ **{52}** كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ **{53}** ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ **{54}** كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ

Allah says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter, they smack their faces and their backs, saying to them, taste the punishment of the blazing Fire. This punishment is the recompense of the evil deeds that you have committed in the life of the world; and Allah is not unjust to His servants. Allah says, the behavior of these rebellious disbelievers against what I sent you with, O Muhammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to our customs as We did with the denying people of Pharaoh and the earlier nations who rejected the Messengers and disbelieved in Our Signs; so Allah punished them for their sins. Allah is All-Strong, severe in punishment and none can resist Him or escape His grasp.
Allah affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Similar to the behavior of the people of Pharoh; Allah destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allah did not wrong them, but it is they who wronged themselves.

{55} إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ **{56}** الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ **{57}** فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ **{58}** وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ **{59}** وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

Allah states that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them, and they do not fear Allah regarding any of the sins they commit. So if you defeat them and have victory over them in war, then punish them harshly and inflict casualties on

them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end. And If you fear of treachery from any people, with whom you have a treaty of peace, then throw back their treaty to them informing them that you are breaking the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you; certainly Allah does not like the treacherous.

Allah says to His Prophet , do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.

{60} وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Allah commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability to strike fear in the enemy of Allah and your enemy and others besides them like the hypocrites that you might not know, but We know. And whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly.

{61} وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {62} وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ {63} وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ {64} يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Allah instructs, if the enemy resort to reconciliation, and seek a treaty of non-hostility, then accept offers of peace from them and put your trust in Allah. Verily, Allah will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces. O Muhammad, it is Allah Who has supported you with His help and with the believers. And He has united the hearts of the Muhajirin and the Ansar. If you had spent all that is in the earth, you could not have united their hearts because of the enmity and hatred that existed between them. Before Islam, there were many wars between the Ansar tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith. Certainly He is All-Mighty, All-Wise.

{65} يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {66} الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

Allah encourages His Prophet and the believers to fight and struggle against the enemy, and wage war against their forces. Allah affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. In the first Verse Allah says, one Muslim should endure ten disbelievers. When this Verse was revealed, it was difficult for the Muslims; Allah then decreased this ratio so that one Muslim should endure two disbelievers, but the good news of victory remained.

{67} مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ **{68}** لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ **{69}** فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

When the Prophet asked the companions for their opinion about the prisoners of war of Badr, Umar bin Al-Khattab stood up and said, O Allah's Messenger! Cut off their necks, but the Prophet turned away from him. The Messenger of Allah asked again and Abu Bakr As-Siddiq stood up and said, O Allah's Messenger! I think you should pardon them and set them free in return for ransom. Thereupon the grief on the face of Allah's Messenger vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse, It is not fitting for a Prophet that he should have prisoners of war until he has fought his enemies thoroughly in the land. If it was not a previous ordainment from Allah in the Preserved Book, that war spoils and prisoners of war will be made allowed for you; a severe torment would have touched you for taking prisoners. So enjoy what you have gotten of booty in war, lawful and good.

{70} يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ **{71}** وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

After the Prophet took the ransom from the captives, Allah commanded him, O Prophet! Say to the captives that are in your hands, if Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful. Allah then continued to say, But if they intend to betray you in contradiction to what they declare to you by words; they indeed betrayed Allah before the battle of Badr by committing disbelief in Him, so He gave you power over them causing them to be captured in Badr. He is Ever Aware of his actions and All-Wise in what He decides.

{72} إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Here Allah mentions the types of believers, dividing them into the Muhajirin, who left their homes and estates, emigrating to give support to Allah and His Messenger to establish His religion. They gave up their wealth and themselves in this cause. There are also the Ansar, the Muslims of Al-Madinah, who gave asylum to their Muhajirin brethren in their own homes and comforted them with their wealth. They also gave aid to Allah and His Messenger by fighting alongside the Muhajirun. Certainly they are allies to one another. The third category of believers, those who believed, but did not perform Hijrah and instead remained in their areas; they do not have any share in the war booty or in the fifth designated for Allah and His Messenger. But if they ask you to aid them against their enemy, then aid them because they are your brothers in Islam, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace.

{73} وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ **{74}** وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ **{75}** وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Those who disbelieve are supporters of one another. And if you Muslims do not protect one another and offer your loyalty to the believers, chaos and corruption will overcome the people of the earth.

After Allah affirmed the ruling of loyalty and protection between the believers in this life, He promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that are delightful and come in great varieties. Allah then mentioned that those who later follow the path of the believers in faith and performing good deeds, and fight for the cause of Allah, will be with them in the Hereafter. And relatives by blood are nearer to one another and Allah is well acquainted with all things. This is confirmation that inheritance is to blood relations, and clarification to what the Prophet did when he declared Muhajireen and Ansar are brothers.

Al-A'raf

{1} المص {2} كِتَابٌ أُنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَـدْرِكَ حَرَجٌ مِنْهُ لِتُنْذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ {3} اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

This is the Qur'an sent down unto you O Muhammad from your Lord, do not hesitate to convey the Qur'an and warn the disbelievers with it and as a reminder unto the believers. So follow what has been sent down unto you from your Lord and do not follow any other than Him; How Little do you remember!

{4} وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ {5} فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

We destroyed a great number of towns for defying Our Messengers and rejecting them. Allah's torment and vengeance came over them at night or while taking a nap in the middle of the day. When the torment came to them, their cry was that they admitted their sins and wrongdoings and that they deserved to be punished.

{6} فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ {7} فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

Then surely, We shall question those people to whom the Book was sent and verily, We shall question the Messengers about what they conveyed. On the Day of Resurrection, Allah will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything.

{8} وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {9} وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ {10} وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ

And the weighing of deeds on the Day of Resurrection will be the true weighing, for Allah will not wrong anyone. The one whose scale of good deeds will be heavy. He will be successful and live a pleasant life in Paradise. But as for him whose scale of good deeds will be light. He will lose and have his home in Hell for denying our Signs and guidance.

Allah reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Yet, most of them give little thanks for this.

{11} وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ **{12}** قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ **{13}** قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ **{14}** قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ **{15}** قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ **{16}** قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ **{17}** ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ **{18}** قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

Allah informs the Children of Adam about the honor of their father and the enmity of Satan, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps. We created you and then gave you shape; then We told the angels, prostrate yourselves to Adam, and they prostrated except Satan.

Allah said, what stopped and hindered you O Iblis from prostrating after I ordered you to do so? Satan said that he is better than Adam because he was created from fire while, You created him from clay, and fire is better. Allah said: O Iblis get down from this Paradise because you defied My command and disobeyed Me. Get out humiliated and disgraced, it is not for you to be arrogant here.

Then allow me respite till the Day they are raised up, responded Iblis. Allah gave Iblis what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Then Iblis said, as You caused my misguidance and ruin, I will sit in and wait for Your servants whom You will create from the offspring of the one you expelled me for; and I will misguide them from the true path so that they do not worship You Alone; raising doubts in them concerning their Hereafter, making them more eager for this life, causing them confusion in the religion, and luring them to commit sins; and You will not find most of them to be thankful. So Allah ordered Iblis to get out from this Paradise despised and belittled; and I will fill Hell with you and those who will follow you.

{19} وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ **{20}** فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ **{21}** وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ **{22}** فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ **{23}** قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ

مِنَ الْخَاسِرِينَ {24} قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ {25} قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. Thus, Iblis envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying. So he whispered to them saying, Your Lord did not forbid you this tree so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both. Iblis swore by Allah, saying, I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.
So Iblis misled them with deception. Then when they tasted of the tree, their private parts appeared to them and they began to cover themselves with the leaves of the fig trees in Paradise making them as a dress. The Lord called them, did I not forbid you from eating from that tree? Did I not tell you that Satan is your enemy?

Adam said, `O Lord! we have wronged ourselves, what if I repented and sought forgiveness. Allah said, Then, I will admit you into Paradise on the Day of Judgment. As for Iblis, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for.
Allah ordered Adam and his group to leave the pleasant place they were living in to another place in earth, and ordained enmity between Iblis along with his offspring and Adam with his offspring. On earth you will have dwellings and known, designated, appointed terms that have been recorded and written in the First Record. Therein you shall live, and therein you shall die, and from it you shall be resurrected.

{26} يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ {27} يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Allah reminds His servants from the human beings that He has given them clothes that are used to cover the private parts, and other types to dress for purposes of nice appearance. When one fears Allah, Allah covers his errors, which is better than clothes. Allah then warns the Children of Adam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. Iblis plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and

fatigue of this life and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred from Satan towards Adam and mankind. Remember that you cannot see Iblis and his offspring while they can see you. Those who are without faith are the friends of Satan.

{28} وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ **{29}** قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ **{30}** فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

The Idolaters used to go around the House (Ka`bah) in Tawaf while naked, saying, we perform Tawaf as our mothers gave birth to us and like our fathers did. They falsely claimed that their forefathers were in fact following the order and legislation of Allah. Allah then refuted them by revealing this Verse. Say O Muhammad, to those who claimed this, the practice you indulge in is a despicable sin, and Allah does not command such a thing. Why do you attribute to Allah statements that you are not certain are true? Say: My Lord has commanded justice, fairness and honesty. Allah commands you to be straightforward and sincere in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allah and the Law that they brought.

Allah, the Exalted, began the creation of the Sons of Adam, some He has guided to believe; and some deserved to be in error because they took the Satans as supporters instead of Allah thinking that they receive guidance.

{31} يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ **{32}** قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ **{33}** قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Allah commanded people to wear their best clothes when performing every prayer, eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance. Say O Muhammad, to the Idolaters who prohibit some things out of false opinion and fabrication, who has forbidden the adornment with clothes that Allah created for those who believe in Him and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

Say O Muhammad that the things that Allah had forbidden are: shameful deeds committed openly or in secret; sin that one commits against himself; oppression and transgression against other people without justification; associating partners with Allah for which he has given no authority; and saying lies and fabrications about Allah, like claiming that Allah has a son, and other evil creeds that the Idolaters have no knowledge of.

{34} وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ **{35}** يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **{36}** وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah informs that each generation and nation has its appointed term; when their term, which they were destined for, comes neither can they delay it nor can they advance it an hour.

Allah then warned the Children of Adam that He sent to them Messengers who conveyed to them His Signs. Allah also conveyed good news, as well as warning. Those who abandon the prohibitions and perform acts of obedience should not fear or grieve; but those whose hearts denied the Signs and they were too arrogant to abide by them, they are the dwellers of the Fire forever.

{37} فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ **{38}** قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ **{39}** وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

Allah says, none is more unjust than whoever invents a lie about Allah or rejects the Signs that He has revealed. Such people will get their appointed portion according to their deeds recorded in the Book of Decrees. Allah states that when death comes to the Idolaters and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, where are the so-called partners of Allah whom you used to call in the life of this world, invoking and worshipping them instead of Allah? Call them so that they save you from what you are suffering! However, the Idolaters will reply, they have deserted us and thus, we do not hope in their benefit or aid. They will admit and proclaim against themselves that they were disbelievers.

Allah then tells the disbelievers, enter into Fire and join the company of the earlier disbelieving nations who are your likes and similar to you in conduct of men and Jinn. Allah informs that every time a new nation enters, it curses its sister nation that went before they are all gathered in the Fire. The nation of

followers that entered last will point to the first nations to enter and say, Our Lord! These misled us, so multiply their share of the torment. Allah will say: for each one there is double torment, but you do not understand. Then the first of them will say to the last of them; you were not better than us, you were led astray as we were led astray, so taste the torment for what you used to earn.

{40} إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ {41} لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

Those who rejected Our signs and were arrogant towards our guidance, the gates of heaven will not be opened for their deeds or souls and it will be impossible for them to enter Paradise like it is impossible for a thick rope to enter through the eye of the needle. Their destination is Hell where they will be lying on bed of fire and covered by fire. This is the way We recompense the wrongdoers.

{42} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {43} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

After Allah mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying, those whose hearts have believed and they performed good deeds with their limbs and senses are the dwellers of Paradise. Allah also said that embracing faith and implementing it are easy, when He said, We do not burden any person beyond his capabilities. When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will praise Allah for guiding them and they will be told, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it.

{44} وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {45} الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ {46} وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {47} وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {48} وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ {49} أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

Allah mentioned how the people of Paradise address the people of fire saying, we have indeed found true what our Lord had promised us; have you also found

true what your Lord promised? They shall say yes. Then one of them will announce that the curse of Allah is on the wrongdoers who denied the hereafter and hindered the people from following Allah's path and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it. Allah states that there are angels guarding the doors of Fire and of Paradise. Whenever they look towards the people of Paradise they greet them with “Peace on you. Allah states that the angels will scold some of the chiefs of the Idolaters whom they recognize by their marks in the Fire saying, your great numbers and wealth did not save you from Allah's torment.

{50} وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ {51} الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

Allah emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. The people of paradise will reply, Allah has forbidden the food and drink of paradise to the disbelievers who took the religion as amusement and play, and were deceived by this life and its adornment, rather than working for the Hereafter. This day Allah will treat them as if He has forgotten them. Certainly, nothing escapes Allah's perfect watch and He never forgets anything.

{52} وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {53} هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {54} إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

We have indeed given them a Book which We have clearly and wisely spelled out, a guidance and a grace for people who have faith. Are they waiting for its final meaning to unfold? On this Day when its final meaning unfolds, those who previously were oblivious of it will say: ‘Our Lord’s messengers have surely told us the Truth. Have we, then, any intercessors who couldplead on our behalf? Or could we return to our lives again, so that we may act differently from the way we used to act.’ They have lost their souls and all that which they invented has failed them.” Your Lord is God who has created the heavens and the earth in six days, and is established on the throne. He covers the day with the night in swift pursuit. The sun, the moon and the stars are made

subservient to His command. Surely all creation and all authority belong to Him. Blessed is God, the Lord of the worlds.

Whatever is said about these six days is not based on any certain knowledge. They may be six stages of creation or six epochs, or six of God's days which cannot be measured by our time which is the result of the movement of certain planets and stars. Before these were created, time, as we know it, did not exist. Still, the six days to which the Qur'ānic verse refers may be something totally different. Hence, no one may claim that he has certain knowledge of what this figure truly means.

{55} ادْعُوا رَبَّكُمْ تَضَـرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {56} وَلَا تُفْسِـدُوا فِي الْأَرْضِ بَعْدَ إِصْـلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Allah commands His servants to supplicate to Him in humbleness and humility without transgression, for this will ensure their welfare in this life and the Hereafter. Allah prohibits causing mischief on the earth, especially after it has been set in order. Allah commands to invoke Him with fear of what He has of severe torment and hope in what He has of tremendous reward for His mercy is always near unto the good-doers.

{57} وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ {58} وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

He it is who sends forth the winds heralding His coming mercy, and when they have gathered up heavy clouds, We may drive them towards dead land and cause the water to fall upon it, and thus We cause all manner of fruit to come forth. Thus shall We cause the dead to come to life, so that you may keep this in mind. Good land brings forth its vegetation in abundance, by its Lord's leave, but from the bad land only poor and scant vegetation comes forth. Thus do We expound Our revelations in various ways for the benefit of those who are grateful.

A good heart is often likened in the Qur'ān to a good land and soil, while an evil heart is likened to a bad land and soil. For both the heart and the soil can support plants that come forth and yield fruits. The heart is the place where intentions and feelings, reactions and responses, directions and wills are translated into actions that give their results in practical life. The land, on

the other hand, supports plants that give fruits of different colors, shapes and tastes.

{59} لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ **{60}** قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ **{61}** قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ **{62}** أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ **{63}** أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ **{64}** فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

After Allah mentioned the story of Adam in the beginning of this Surah, He started mentioning the stories of the Prophets, the first then the latter of them. Allah mentioned the story of Nuh, because he was the first Messenger Allah sent to the people of the earth after Adam. Nuh commanded his people to worship Allah alone without partners. The leaders of his people said, we see you in plain error because of your calling us to abandon the worship of these idols that we found our forefathers worshipping. Nuh responded, O my people, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists to convey to you the Messages of my Lord and give sincere advice to you. And I know from Allah what you do not know. Do you find it strange that Allah sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allah's torment by associating none with Him? But they insisted on rejecting and opposing him, and only a few of them believed in him. So Allah saved him and those along with him in the ark and drowned the disbelievers.

{65} وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ **{66}** قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ **{67}** قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ **{68}** أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ **{69}** أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ **{70}** قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ **{71}** قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ **{72}** فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

Allah says, just as We sent Nuh to his people, similarly, to the `Ad people, We sent Hud one of their own brethren. Prophet Hud called `Ad to worship Allah alone without partners, and to obey and fear Him. They accused him of foolishness. Prophet Hud called `Ad to worship Allah alone without partners,

and to obey and fear Him; and I am a trustworthy adviser for you. Do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allah's torment. Rather than wondering, you should thank Allah for this bounty. Remember Allah's favor on you in that He made you among the offspring of Nuh, and made you taller than other people. So remember Allah's favors and blessings so that you may be successful.

When the people rejected the idea of worshiping Allah alone, Hud said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allah give you authority or proof allowing you to worship them Hud further said, then wait, I am with you among those who wait. Then Allah sent a barren wind that destroyed everything it passed by, and Allah saved Hud and the believers with him.

{73} وَإِلَى ثَمُودَ أَخَاهُمْ صَـــالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّـوهَا بِسُـوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ **{74}** وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُـهُولِهَا قُصُـورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِـدِينَ **{75}** قَالَ الْمَلَأُ الَّذِينَ اسْـتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْـتُضْـعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَـالِحًا مُرْسَـلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِـلَ بِهِ مُؤْمِنُونَ **{76}** قَالَ الَّذِينَ اسْـتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ **{77}** فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ **{78}** فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ **{79}** فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

Allah sent Prophet Salih to the people of Thamud calling them to worship Allah and not to associate partners with him. They asked him to bring a pregnant camel out of a certain stone they chose. Salih took their covenant and promises that if Allah answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Salih started praying and invoked Allah to produce that miracle. All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Salih's people asked. Prophet Salih said, a miracle has come to you from Allah testifying to the truth of what I came to you with. He also reminded them of Allah's favor of making them successors to 'Ad in the land. Some of the leaders believed and some disbelieved.

The people of Thamud killed the camel and challenged the Prophet to bring the torment of Allah if he is truly His Messenger. So Allah destroyed them with a sudden earthquake. Then Prophet Salih turned from them, and said: O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers.

{80} وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ **{81}** إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ **{82}** وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ **{83}** فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ **{84}** وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Allah also sent Lut to the people of Sadum (Sodom) and the surrounding villages, to call them to Allah, enjoin righteousness and forbid them from their evil practices of having sexual intercourse with males instead of females. So they answered Prophet Lut by trying to expel and banish him from their village, along with those who believed with him. Allah indeed removed Prophet Lut safely from among them, and He destroyed them in their land in disgrace and humiliation.

{85} وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ **{86}** وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ **{87}** وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ **{88}** قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ **{89}** قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ **{90}** وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ **{91}** فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ **{92}** الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ **{93}** فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَى عَلَى قَوْمٍ كَافِرِينَ

Allah also sent prophet Shu’aib to the people of Madyan calling them to worship Allah alone and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling; and not to threaten people and taking their money like bandits do; and not to seek making the path of Allah crooked and deviated. Prophet Shuaib told them to remember Allah's favor when you were weak and few, but you later on became mighty because of your large numbers; and remember the torment and punishment the previous nation suffered, because they disobeyed Allah and rejected His Messengers .Prophet Salih states that if there is a party of you who believes in that with which I have been sent, and a party who does not believe; then wait until Allah judges between us. Surely, Allah will award the best end to those who fear and obey Him and He will destroy the disbelievers.

Allah describes the way the disbelievers answered His Prophet Shu`ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The believers replied, would you force us to do that, even though we hate it? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him. It is not for us to return to it unless Allah, our Lord, should wills. Then the believers invoked Allah, Our Lord! Judge between us and our people and give us victory over them, You are the Most Just Who never wrongs any in His judgment.

The chiefs of those who disbelieved threatened the people saying, If you follow Shu`ayb, be sure then you will be the losers. Allah said that the earthquake shook them, as punishment for threatening to expel Shu`ayb and his followers. Thus those who rejected the Prophet were the losers. Prophet Shu`ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them, I have conveyed to you what I was sent with, so I will not feel any sorrow for you.

{94} وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ **{95}** ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ **{96}** وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ **{97}** أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ **{98}** أَوَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ **{99}** أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ **{100}** أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ **{101}** تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَائِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ **{102}** وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

Allah mentions the disasters of sickness and poverty that struck the earlier nations to whom He sent Prophets; so that they might invoke Him, but they did not do what He ordered them. Therefore, Allah changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allah for this, but they did none of that. They said, we suffered hardships, but prosperity came afterwards, just as like our forefathers in earlier times. Therefore they said, it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty. However, they did not comprehend Allah's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allah in good times and practice patience in hard times.

Allah mentions here the little faith of the people of the towns to whom He sent Messengers. Therefore Allah says, if the people of the towns had believed, We would have opened for them blessings from the heaven and the earth, in reference to the rain that falls from the sky and the vegetation of the earth. But they denied their Messengers, so that We punished them. Allah then said, while warning and threatening against defying His orders and daring to commit His prohibitions, did the disbelievers then feel secure that Our plans and torment will not touch them while they are inattentive and heedless?

Allah says, did We not make clear to who inherited the earth after destroying the previous nations that had We willed We would have punished them because of their sins?

{103} ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {104} وَقَالَ مُوسَى يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {105} حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ {106} قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {107} فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ {108} وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {109} قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {110} يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ {111} قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ {112} يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ {113} وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ {114} قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ {115} قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ {116} قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ {117} وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {118} فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ {119} فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ {120} وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ {121} قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {122} رَبِّ مُوسَى وَهَارُونَ {123} قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ {124} لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ {125} قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ {126} وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ {127} وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ {128} قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ {129} قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ {130} وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ {131} فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {132} وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

{133} فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {134} وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ {135} فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَالِغُوهُ إِذَا هُمْ يَنْكُثُونَ {136} فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {137} وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا

صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ {138} وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {139} إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {140} قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ {141} وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {142} وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {143} وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ {144} قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ {145} وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ {146} سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {147} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {148} وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ {149} وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {150} وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ {151} قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {152} إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ {157} الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ {153} وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {154} وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ {155} وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {156} وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {158} قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ {161} وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ {162} فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ {163} وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ {164} وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {165} فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ {166} فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {168} وَقَطَّعْنَاهُمْ فِي الْأَرْضِ

أُمَمًا مِنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ {169} فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ {170} وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

{167} وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {171} وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {172} وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ {173} أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ {174} وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ {175} وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ {176} وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {177} سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ {178} مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضْلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Allah says, after the Messengers whom We mentioned, such as Nuh, Hud, Salih, Lut and Shu`ayb; We sent Musa with Our proofs and clear evidences, to Pharaoh and his chiefs; but they denied and disbelieved in the signs, out of injustice and stubbornness on their part; So see what was the end of the evildoers.

Allah mentions a debate that took place between Musa and Pharaoh, and Musa's refuting Pharaoh with the unequivocal proof and clear miracles, in the presence of Pharaoh and his people. Musa said, `the one Who sent me is the Creator, Lord and King of all things. It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power; so release the Children of Israel from your slavery and subjugation. Let them worship your Lord and their Lord. Pharaoh said, `I will not believe in what you have said nor entertain your request'. Therefore, he said, `if you have proof, then produce it for us to see, so that we know if your claim is true. Then Musa threw his stick, and it turned into a huge snake that opened its mouth and rushed towards Pharoh. When Pharaoh saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. So Musa, peace be on him, took it, and it became a stick again. Then Musa inserted his hand in his cloak and took it out of and it was shining, then he put it in his sleeve and it returned back to its normal color. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and

drive them away from their land. They brought all the magicians in order to defeat the miracles that he showed them.

Pharaoh told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. They then threw their sticks and deceived the eyes and made them think that the trick was real and imagine the sticks as snakes, when it was only an illusion.

Then Allah sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand and it swallowed straight away all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed, we believe in the Lord of all that exists, the Lord of Musa and Harun.

Pharaoh proclaimed, `Musa's defeating you today was because you plotted with him and agreed to that. In order to deceive the ignorant masses of his kingdom, He said, Musa is your chief who has taught you magic. Pharaoh threatened them saying, I will cut off your hands and your feet from opposite sides, and I will crucify you. The magicians said, we are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.

The chiefs of Pharoh's people said to Pharoh, are you going to leave Musa and his people free to spread unrest among your subjects and calling them to worship their Lord instead of you? Pharaoh responded, we are superior to them and we will kill their sons, and let their women live.

Musa said to his people: seek help in Allah and be patient and promised them that the good end will be theirs and that they will prevail. The Children of Israel replied to Musa, Pharaoh and his people inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa! Musa replied, it may be that your Lord will destroy your enemy thus encouraging them to appreciate Allah when the afflictions are removed and replaced by a bounty.

Allah said, indeed We punished the people of Pharoah, tested and tried them with years of drought and famine due to little produce, so they might remember.

But whenever good came to them such as a fertile season and provisions they said, this is for us because we deserve it; and if evil afflicted them like drought and famine, they considered it an omen Musa and those with him brought upon them. Allah says that their omens and afflictions are with and from Him, but most of them do not know. Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Pharoh, prompting them to proclaim, whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.

When Musa came to Pharoh, he demanded, `Release the Children of Israel to me.' But, Pharaoh did not comply; and Allah sent the Flood, and that is a rain which continued until they feared that it was a form of torment. They said to Musa, `Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him. In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, `This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, `O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, `We saved our crops.' However, Allah sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, `O Musa! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and Allah removed the Qummal from them. However, they did not send the Children of Israel with him. Once, when he was with Pharoh, Musa heard the sound of a frog and said to Pharoh, `What will you and your people suffer from this (the frogs)' Pharaoh said, `What can frogs do' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, `Invoke your Lord to remove these frogs from us, and we will

believe in you and send the Children of Israel with you.' Musa invoked his Lord, but they did not believe.

Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Pharoh, saying, `We are inflicted with blood and do not have anything to drink.' He said, `Musa has bewitched you.' They said, `How could he do that when whenever we look for water in our containers we found that it has turned into blood' They came to Musa and said, `Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him.

Allah states that when the people of Pharaoh rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land. Thus the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance; and We destroyed what Pharaoh and his people produced and what buildings they erected.

After the children of Israel crossed the sea and witnessed Allah's Signs and great power, they came upon a people worshipping idols that they made in the shape of cows. They said, O Musa! Make for us a god as they have gods. Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him; these people will be destroyed for that wrongdoing they are engaged in. Musa continued to say, do you want me to assign a god other than your Lord while he gave you favors more than any nation of the worlds? Allah saved you from Pharoh, his tyranny and the humiliation and disgrace that you suffered!
Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the Tora to him. In it, was their law and the details of their legislation. Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur.

Allah said that when Musa came for His appointment and spoke to Him directly, Musa then asked to see Him and Allah said to Musa, O Musa! No living soul sees Me, but will perish, and no solid but will be demolished. Look at this mountain; if it stays in its place then you shall see me. When the Lord appeared to the mountain, He made it collapse as dust. Witnessing what happened, Musa fell down unconscious. When he Musa recovered his senses, he said: Glory be to You; I turn to You in repentance from asking to look at you and I am the first of the believers.
Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him. So hold to that which I have given you, of My Speech and conversation with you, and be of the grateful for it and do not ask for what is beyond your capacity to bear. Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people. You will witness the recompense of those who defy My order and deviate from My obedience from destruction, demise and utter loss they will suffer.

Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said next, and even if they see all the Signs, they will not believe in them; even if the way of guidance and safety appears before them, they will not take it. But if the way that leads to destruction and misguidance appears to them, they adopt that way; that is because they have rejected Our Signs in their hearts and were heedless of them learning no lessons from them. Those who deny Our Signs and the meeting in the Hereafter, then all his deeds will be in vain. We only recompense them according to the deeds that they performed, good for good and evil for evil.

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed

to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. And when they regretted and felt sorrow for their action and saw that they had gone astray, they said: If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.

Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret and said; what an evil thing is that which you have done during my absence! You wanted me to rush back to you, even though being there was Allah's decision? Allah said next, Musa threw down the Tablets and seized his brother by his head and dragged him towards him, for Musa feared that Harun might have not tried hard enough to forbid them from their evil action. Harun said, O son of my mother! Indeed the people judged me weak and were about to kill me, so do not make the enemies rejoice over me, nor put me among the people who are wrongdoers.

When Musa was satisfied that his brother was innocent, he invoked Allah, O my Lord! Forgive me and my brother and admit us into Your mercy, for you are the Most Merciful of those who show mercy.

The wrath mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them who did not worship the calf killed others who worshipped the calf. Then Allah said, thus We do recompense those who invent lies.

But those who committed evil deeds and then repented afterwards and believed, verily, your Lord O Muhammad is indeed Oft-Forgiving, Most Merciful.

When Musa calmed down and his anger with his people subsided, he took up the Tablets which he had thrown out of jealousy for Allah and anger for His sake. These Tablets contain in its inscription guidance and mercy for those who fear Allah.

Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord and apologize for worshiping the calf. When they reached the appointed place they said, we shall never believe in you O Musa until we see Allah plainly, for you spoke to Him therefore, show Him to us. But they were struck with a bolt of lightning and they died. Musa stood up invoking, begging and supplicating to his Lord, O my

Lord, if it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the fools among us? It is Your affliction, test and trial; the decision is Yours O Allah, You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive. Ordain for us and grant us all that is good in both lives; we repent, go back and return unto You. In response Allah said: As to My punishment, I afflict therewith whom I will and My mercy embraces all things. I will ordain My mercy for; those who avoid Shirk and major sins, give charity to purify themselves, and those who believe in Our Signs.
Allah continues to say, My Mercy includes those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tora and the Injil. He commands them to do good, forbids them from evil, makes lawful for them the good things, and forbids them from the evil things, and releases them from their heavy burdens and from the restrains that were upon them. So those who believe in My Messenger Muhammad, honor him, support him, and follow the Quran which has been sent down with him; it is they who will be successful in this life and the Hereafter.

Allah says to His Prophet and Messenger: Say O Muhammad, O mankind! I am sent to you all as the Messenger of Allah, the Creator, Lord and King of all things; and in His Hand is the control, life, death and the decision. So believe in Allah and His Messenger, the Prophet who can neither read nor write, whose actions conform with his words and he believes in what he was given from his Lord. Follow and embrace his path and guidance so that you may be guided to the Straight Path.

Allah states that of the Children of Israel there are some who follow the truth and judge by it. They were divided into twelve tribes. Allah them mentions His favors to the Children of Israel.
They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `Hittah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Hintah (grain seed) " This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands.

Allah says to His Prophet Muhammad, ask the Jews who are with you about the town that was near the sea who transgressed in the Sabbath and defied Allah's command to them to keep it sanctified. Allah tested them by making the fish swim close to the surface of the water, on the day of the Sabbath, which they were prohibited to fish. The fish would be hidden from them on the other days when they were allowed to fish. Therefore, these people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface were punished by Allah. In reference to these Verses, Muhammad, the Messenger of Allah told the Quraish people, do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks, else you will get the punishment they got.

Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath. Another group preached them against transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers, why do you forbid these people from evil, when you know that they will be destroyed and have already earned Allah's punishment? The preachers replied, we preach them so as not to be guilty in front of Allah, because we were commanded to enjoin righteousness and forbid evil. Perhaps on account of our advice, they might stop this evil and repent to Allah.

Allah said, when the evil doers refused the advice, We saved those who enjoined good and opposed the transgression, while those who committed the transgression were destroyed with severe torment and We ordained on them to be to be despised and rejected apes.
On account of their disobedience, defying Allah's orders and Law and using tricks to transgress the prohibitions, Allah ordained that He will keep on sending against them enemies that would afflict them with a humiliating torment. Verily, your Lord is quick in retribution), with those who disobey Him and defy His Law. And certainly He is Oft-Forgiving, Most Merciful for those who repent and go back to Him. So the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the Submission tax (tribute tax). When Islam came and Muhammad was sent, they became under his power and had to pay the Submission tax, as well.

Allah states that He divided the Jews into various nations, sects and groups, some of them are led aright and some are not righteous and tested them with times of ease, difficulty, eagerness, fear, well-being and affliction, in order that they might turn to Allah. After the generation of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tora and studied it. They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness from Allah, while deceiving themselves. Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not. Allah then says, was not the covenant of the Book taken from them ordains that they would not say about Allah anything but the truth? Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways? Allah then praises those who adhere to His Book, which directs them to follow His Messenger Muhammad.

Allah continues to remind them of his blessings, for when Musa later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allah ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allah raised the mountain over them as if it had been a canopy to protect them from the heat.

Allah stated that He brought the descendants of Adam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him, so that you should say, on the Day of Resurrection, we were unaware. Or lest you should say: It was only our fathers aforetime who took others as partners in worship along with Allah.

Allah told Prophet Mohammad to tell them the story of the good man who turned away from the right path. and Allah took away what he bestowed on him of knowledge. And had We willed, We would surely have elevated him from the filth of this earthly life through the Signs that We gave him knowledge of; but he became interested in the adornment of this life and its delights. Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man -- and his like -- concerning their misguidance, persisting the wrong path

and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the advice or the call to faith, just as if the advice and call never occurred. Allah said next to His Prophet Muhammad, So relate the stories, perhaps they may reflect and remember.

Allah says, evil is the example of the people who used to wrong themselves and deny Our Signs in that they are equated with dogs that have no interest but to collect food and satisfy lusts. Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance.

{179} وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ **{180}** وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ**{181}** وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ **{182}** وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ **{183}** وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ **{184}** أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ **{185}** أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ **{186}** مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah said, We prepared Hell for many of the Jinn and mankind due to their performance of their deeds. When Allah intended to create the creation, He knew what their work will be before they existed. They do not benefit from their senses that Allah made for them as a means of gaining guidance. Those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. They are even more astray than the cattle, they are the heedless ones.

Allah ascertains that He has the most beautiful names and commands the believers to leave the company of those who mock His names. Then Allah informs that of those whom We have created there are some nations or communities who stand in truth in words and action; they proclaim it call others to it, adhere to it themselves and judge by it. Those who reject Our Signs, We shall gradually seize them by providing them with provisions and means of livelihood in this life. They will be deceived by all this and think that they are on the correct path. I prolong for them their life of delights; and certainly My plan is strong and perfect.

Those who deny Our Signs, Muhammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth and a warner. Allah asks, those who denied faith, did they not contemplate about Our Signs in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it? They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allah's torment and severe punishment. Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muhammad brought them from Allah in His Book do not compel them to do so Allah said next, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

{187} يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {188} قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ {189} هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {190} فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {191} أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ {192} وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {193} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ {194} إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {195} أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ {196} إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ {197} وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {198} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ {199} خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {200} وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ {201} إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ {202} وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ {203} وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَى إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ {204} وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ {205} وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ {206} إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

The Quraysh used to ask about the Hour's appointed term and when the end of this world will begin, because they used to deny it and discount its coming. Allah commanded His Messenger to say, Only Allah knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge. When the Last Hour comes; it will start all of a sudden, while they are unaware; it will be heavy on the residents of the heavens and earth. They ask you as if

you have knowledge about its time. Say O Muhammad, the knowledge thereof is with Allah alone, but most of mankind do not know.

Allah commanded His Prophet to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allah informs him. If I know the Unseen then I would prepare for the years of famine during the prosperous years, and I would have avoided and saved myself from any type of harm before it comes. Allah then stated that the Prophet is a warner and bearer of good news.

Allah states that He has created all mankind from Adam and Eve, and from them, people started to spread. Then Allah informs about some of the disbelieving offspring of Adam; how when a man had sexual intercourses with his wife, she became pregnant and found the pregnancy unnoticeable in the beginning and she continued the pregnancy through its various stages. When the fetus grew heavy in her womb, they both invoked Allah saying, if he is born human in every respect we shall indeed be among the grateful. But when He gave them a sound child, they ascribed and thanked partners to Allah in that which He has given to them.

Those partners cannot help those who worship them nor help themselves. If you call upon them to guidance, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Allah states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allah said next, invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort. Allah is my protector, in this life and the Hereafter, and the protector of every righteous believer after me.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness.

Allah tells Prophet Muhammad, if the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him, then seek refuge with Him from the devil's whispers. Allah mentions that His servants, who

obey His orders and avoid what He forbade; when an evil thought, or anger, or the whispers of the devil cross their mind, or intend to commit an error; they remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death. Then indeed they become alright and aware of the error of their ways. Allah said next, the devils help their followers to commit sins, and do not get tired of their whispering.
Allah says, the disbelievers ask Prophet Muhammad, why don't you produce a miracle or a sign that we witness and believe in it? Allah tells the Prophet to say, I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower. Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation.

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an. Allah ordains that He be remembered humbly and with fear more often in the mornings and the afternoons, so that they are not among those who neglect remembering Him. Allah informs that the angels are never too proud to perform acts of worship to Him. Thus Allah reminded His servants of this fact so that they imitate the angels in their tireless worship and obedience of Allah.

Al-An'am

{1} الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّـــمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ {2} هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ {3} وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. in spite of all this, some of Allah's servants disbelieve in Him and hold others as partners and rivals with Him. He created you from clay in reference to the father of mankind, Adam, from whom

mankind originated; then has decreed a stated term to death in this life and another determined term to the Hereafter. Yet you doubt the coming of the last Hour.

{4} وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {5} فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {6} أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {7} وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {8} وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ {9} وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

This Ayah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allah advises and warns the disbelievers, that they should avoid the torments and afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth.

Allah describes the rebellion and stubbornness of the Idolaters in defying the truth and arguing against it saying, even if We had sent down to you a Message written on paper so that they could touch it with their hands, the disbelievers would have said: this is nothing but obvious magic! And they say: why has not an angel been sent down along with the Messenger? Allah replied, even if the angels descend, while the disbelievers still had the same attitude, then they would have been judged immediately, and the torment will surely befall them from Allah as a consequence. And if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel in the shape of a human will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers!

{10} وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {11} قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {12} قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {13} وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ {14} قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {15} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {16} مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ {17} وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {18} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Allah comforts the Messenger concerning the denial and mocking of him by his people, and promises the Messenger and his believers, of Allah's victory and the good end in this life and the Hereafter; while those who ridicule him will be surrounded by Fire on the Day of Resurrection, the very thing that they used to mock at. Say to them O Muhammad, travel in the land and contemplate about yourselves and think about what was the end of those who rejected truth.

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. Allah swears by His Most Honored Self that He will gather His servants for appointed meeting of a known Day where they will be the losers for not believing. All creatures in the heavens and earth that dwells in the night and day are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him. He hears the statements of His servants and knows their actions, secrets and what they conceal.

Say O Muhammad to those disbelievers who want you to associate others with Allah, shall I take as a guardian any other than Allah, the Creator of the heavens and the earth, Who sustains His creatures without needing them? Verily, I am commanded to be the first of those who submit themselves to Allah as Muslims and not to be one of you disbelievers. I fear, if I disobey my Lord, the torment of a Mighty Day. Whoever is avoided from such a torment, Allah will have been merciful to him, and that would be the obvious success.

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His judgment or prevent what He decrees. The creatures are all under His irresistible decision and power, He is the All-Wise in all His actions, well-Acquainted with all things who places everything in its rightful place.

{19} قُلْ أَيُّ شَـيْءٍ أَكْبَرُ شَـهَادَةً قُلِ اللَّهُ شَـهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْـهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَا أَشْـهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْـرِكُونَ {20} الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {21} وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Say O Muhammad, Allah the Most Great! is Witness between you and I, for He knows what I brought you and what you will answer me with. This Qur'an has been revealed a warner for all those who hear of it. O Idolaters, can you bear

witness that there are other gods besides Allah? Say, I bear no such witness! He is God, alone, and truly I am innocent of what you join in worship with Him.

Allah says, the People of the Book know what you brought them, O Muhammad , as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muhammad , his attributes, homeland, his migration, and the description of his Ummah. Those who did not believe have thus incurred the ultimate loss. There is no person more unjust than he who lies about Allah and who denies Allah's proofs, signs and evidences, for the wrongdoers shall never be successful.

{22} وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ **{23}** ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ **{24}** انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

On the Day of Resurrection, when Allah gathers all the creations and ask those who associate partners with Him about the idols and rivals that they worshipped instead of Him, they will have no argument left except to say: by Allah, our Lord, we were not those who joined others in worship with Allah. Look! How they lie against themselves! And how they have vanished from them!

{25} وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ **{26}** وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

Some of the disbelievers come to you O Muhammad, so that they hear you recite the Qur'an, but its recitation does not benefit them, because Allah has set veils on their hearts and deafness on their ears, so they do not understand the Qur'an. They will not believe in any of the Signs, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. They will argue that what brought was taken from the books of those who were before.

The disbelievers of Quraysh used to refrain from meeting Muhammad and they discouraged people from coming to him. They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

{27} وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ **{28}** بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ **{29}** وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ **{30}** وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ **{31}** قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا

فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَـــاءَ مَا يَزِرُونَ {32} وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

Allah mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say, they wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Signs of their Lord and be among the believers.

Allah said, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited, and indeed they are liars. Therefore, they will revert to their old behavior and say, there is no life but our life of this world and there is no Hereafter, and never shall we be resurrected.

Allah said, If you could see them when they will stand before their Lord and told, is not Resurrection true, contrary to what you thought! They will say: yes, by our Lord! Then they will be told, so taste the torment because you used to deny Resurrection.

Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. They will bear their burdens on their backs. Allah reminds them that the life of this world is nothing but play and amusement, but the Hereafter for those who do good deeds is far better than this life. Will you not then understand!

{33} قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ {34} وَلَقَدْ كُذِّبَتْ رُسُـــلٌ مِنْ قَبْلِكَ فَصَـــبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ نَصْـــرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَإِ الْمُرْسَلِينَ {35} وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُـهُمْ فَإِنِ اسْـتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُـلَّمًا فِي السَّـمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَـــاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {36} إِنَّمَا يَسْـتَجِيبُ الَّذِينَ يَسْـمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ {37} وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Allah comforts the Prophet in his grief over his people's denial and defiance of him saying, the wrongdoers do not accuse you of being a liar as a person, it is only the truth that they reject and refuse. Then Allah said, many Messengers were denied before you, so be patient, just as the mighty Messengers before you were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them.

If their aversion is hard on you, and you cannot be patient because of their aversion, then if you were able to seek a tunnel or go up a ladder in the sky and bring them a Sign as they asked you to do, then do that. But no matter what you do, they will not believe. If Allah had willed, He could have gathered them together upon true guidance, so do not be one of the ignorant. Only those who hear the speech, comprehend and understand it, will accept your call, O Muhammad! Then Allah resembled the disbelievers to dead corpses as a way of mocking and belittling them, saying, but as for the dead, Allah will raise them up, then to Him they will be returned.

Allah states that the Idolaters used to proclaim, why does not Muhammad bring a miracle from his Lord? Say, certainly, Allah is able to send a sign. But, He decided out of His wisdom to delay that, because if He sends a Sign of their liking and they still do not believe, this will hasten their punishment as with the previous nations.

{38} وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ {39} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Allah informs that there is not a living creature on earth, nor a bird that flies with its two wings, but are a species and creation like you. And the knowledge about all things is in the Book with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land.

Allah said, those who reject Our Signs are deaf and dumb in darkness due to their ignorance, little knowledge and comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allah does what He wills with His creatures; He sends astray whom He wills and He guides on the straight path whom He wills.

{40} قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {41} بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

Say O Muhammad, tell me if Allah's torment or the Hour comes upon you, would you then call upon anyone other than Allah? Reply if you are truthful! In fact, in times of necessity, you only call on Allah and forget your idols and false deities. If He willed, He would remove that distress for which you call upon Him,.

{42} وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ {43} فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ {44} فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ {45} فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

We sent Messengers to many nations before you, and We seized them with loss of wealth, diminished provisions, various illnesses, diseases and pain, so that they might call Allah and supplicate to Him with humbleness and humility. Why do they not believe and humble themselves before Us when We test them with disaster? It is because their hearts became hardened, and because Satan made their defiance and rebellion seem fair to them.

So, when they forgot the warning with which they had been reminded of, by ignoring and turning away from it; We opened the gates of provisions for them from wherever they wished; until in the midst of their enjoyment in that which they were given, such as wealth, children and provisions; all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

{46} قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ {47} قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ {48} وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {49} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

Allah said to His Messenger, say, O Muhammad , to those rebellious liars; tell me, if Allah took away your hearing and your sight just as He gave these senses to you and sealed up your hearts; is there anyone except Allah who is able to give you back these senses if Allah took them from you? Only Allah is able to do so. See how We explain the Signs and make them plain and clear, testifying to Allah's Oneness in lordship and that those worshipped besides Him are all

false and unworthy. Yet, they still turn away from the truth and hinder people from following it.

Say: "Tell me, if the punishment of Allah comes to you suddenly while you are unaware or during the night, or openly during the day; who will be destroyed other than those who commit injustice against themselves by associating others with Allah?

Allah informs that the Messengers bring good news to Allah's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allah of His anger and of all types of torment. But the torment will strike them because of disbelieving in the Message, and defying Allah's commands.

{50} قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ {51} وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

Allah said to His Messenger to tell them, I do not own Allah's treasures or have any power over them, I do not know the Unseen, and I do not claim that I am an angel; I am only a human to whom Allah sends revelation, and He honored me with this duty and favored me with it. Is the one who is guided, following the truth, equal to the one misled? Will you not then consider? Then Allah said, warn with this Qur'an, O Muhammad, those who fear that they will be gathered before their Lord, on the Day of Resurrection for they will have no relative or intercessor who can prevent His torment if He decides to punish them with it and thus work good deeds in this life, so that their good deeds may save them.

{52} وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ {53} وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ {54} وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ {55} وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

Allah commands His Messenger, do not turn away those who have these qualities, as the disbelievers ask you to do lest you be unjust if you turn them away; instead make them your companions and associates. We tested them with each other, so they might say: is it these poor believers that Allah has favored from amongst us!? In response Allah said, is not Allah more knowledgeable of those who thank and appreciate Him in statement, action and heart? And when the believers come to you, honor them by returning the Salam

and give them the good news of Allah's encompassing mercy for them; and that whoever does evil out of ignorance then repents and does righteous good deeds after that, then surely Allah is Oft-Forgiving Most Merciful.

{56} قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ **{57}** قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ **{58}** قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

Allah informs that He had explained in detail the Verses of the Quran relating to the affairs of life and religion so that the path of the criminals who defy the Prophets is apparent and clear. So say O Muhammad to the disbelievers, I am forbidden to worship those you worship other than Allah and I will not follow your desires, for I would then be astray from the path of guidance. I have a clear understanding of the Law of Allah that He has revealed to me, but you disbelieve in the truth that came to me from Allah. Your desire to hasten the torment is not in my hand, for the decision of this is with Allah and He is the best of judges. If I have what you ask for of torment, I will surely send down what you deserve of it and the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.

{59} وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

Allah informs that He alone has the knowledge of the unseen. Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns.

{60} وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

It is He who causes you to be like the dead at night, and knows what you do in the daytime. He raises you again to life each day in order that a term set by Him be fulfilled. In the end, to Him you must return; and then He will tell you all that you have done."

{61} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ **{62}** ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

He alone holds sway over His servants. He sends forth guardians to watch over you until, when death approaches any one of you, Our messengers cause him to die. They leave no part of their duty unfulfilled. They are then brought back to God, their true Lord Supreme. Indeed, His alone is all judgement; and He is most swift in reckoning.

{63} قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ **{64}** قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Allah mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allah alone, without partners, in supplication saying, if You deliver us from this, we shall truly be of the grateful. Say: Allah rescues you from these dangers and from all distress, and yet you call other gods besides Him in times of comfort.

{65} قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Say: It is He alone who has the power to let loose upon you suffering from above you and from beneath your feet, or to divide you into disputing groups, causing the one to suffer at the hands of the other. See how We make plain Our revelations so that they may understand.

{66} وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ **{67}** لِكُلِّ نَبَإٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

Your people have rejected this [i.e. the Qur'ān], although it is the very truth. Say: I am not responsible for you. Every piece of news has a time set for its fulfilment, as you will come to know.

{68} وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ **{69}** وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ **{70}** وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ **{71}** قُلْ أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ **{72}** وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And when you see those who engage in false conversation denying and mocking Our verses of the Qur'an, then stay away from them till they turn to another topic. If one forgets and sits with such people then remembers, he should leave such company. For if you still sit with them, agreeing to what they say, you will be just like them. When the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

Allah commands to ignore and stay away from those who take their religion as play and amusement, and are deceived by the life of this world; but remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection and that every soul delivers itself to ruin by its own acts; such a person will find for himself no protector or intercessor besides Allah, and whatever the ransom such people offer, it will not be accepted from them. Such is the end of those who give up themselves to destruction. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

Some Idolaters said to some Muslims, `Follow us and abandon the religion of Muhammad. Allah sent down the revelation, Say: Shall we revert to disbelief and invoke others besides Allah, that can do us neither good nor harm after Allah has guided us? For if we do this, we will be like the man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, come back to us, for we are on the path; but, he refused to go back to them. Say: Verily, Allah's guidance is the only guidance, we were commanded to worship and submit to Allah in sincerity to Him alone, without partners; and to perform the prayer and to fear Allah in all circumstances and it is He to Whom you shall be gathered on the Day of Resurrection.

{73} وَهُوَ الَّذِي خَلَقَ السَّـــمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

It is He Who has created the heavens and the earth in truth and justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. On the Day of Resurrection, when Allah says to it, `Be', it will come faster than the blink of an eye. His will be the dominion on the Day when the Horn will be blown. He knows the Unseen and He is the All-Wise.

{74} وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْـــنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَـــلَالٍ مُبِينٍ {75} وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّـــمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ {76} فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ {77} فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّـــالِّينَ {78} فَلَمَّا رَأَى الشَّـمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {79} إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Ibrahim advised, discouraged and forbade his father from worshipping idols, I see you and your people who follow your path in manifest error wandering in confusion unaware of where to go.

Allah said, when Ibrahim contemplated about the creation of the heaven and earth, We showed him the proofs of Allah's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allah. Thus when the night covered him with darkness he saw a star; he said, this is my lord; but when it disappeared, he said, I don't like those that cease to appear, for he knew that his Lord is Eternal and never ceases. When he saw the moon rising up, he said: This is my lord. But when it set, he said: Unless my Lord guides me, I shall surely be among the misguided people. When he saw the sun rising up, he said: This is my lord, this is radiating and bigger than the moon and the sta; but when it set, he proved that these three objects were not gods, although they are the brightest objects the eyes can see. Thus he said: O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face in worship toward the one Who originated them and shaped them without precedence, and I am not of the Idolaters.

{80} وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ {81} وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ {82} الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Allah states that His Khalil, Prophet Ibrahim, said when his people mentioned various doubts and disputed with him about the Tawhid that he called to: do you argue with me about Allah, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts Ibrahim said next, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Only Allah causes benefit or harm, Allah's knowledge encompasses all things and nothing escapes His complete observation, Will you not then remember what I explained to you, considering your idols as false gods and refraining from worshipping them? Which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without

authority to justify worshipping them? Who among these two parties has more right to be saved from Allah's torment on the Day of Resurrection? Therefore Allah said, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

{83} وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

We directed Ibrahim to proclaim Our proof against them. He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not.

{84} وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ **{85}** وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ **{86}** وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ **{87}** وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ **{88}** ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ **{89}** أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ **{90}** أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَى لِلْعَالَمِينَ

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children,. Allah delivered the good news of Ishaq and of his son Ya`qub, whose name literally means multiplying and having offspring, and each of them We guided. We guided Nuh before and gave him righteous offspring, just as We guided Ibrahim and gave him righteous children. Each of these two Prophets had special qualities. When Allah caused the people of the earth to drown, except those who believed in Nuh and accompanied him in the ark, Allah made the offspring of Nuh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nuh. As for Ibrahim, Allah did not send a Prophet after him but from his descendants. Some of these Prophets' ascendants and descendants were also guided and chosen.

This is the guidance of Allah with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation. But if the people of Quraysh, the People of the Scripture, and the rest of the people of the earth disbelieve in the Book and the prophethood, then We have entrusted them to another people, the Muhajirun and Ansar, and those who follow their lead until the Day of Resurrection. Addressing His servant and Messenger, Muhammad , Allah said; the Prophets mentioned here, along with

their righteous fathers, offspring and brethren are the people of guidance, So follow their guidance. Say, I do not ask you for any reward for delivering the Qur'an to you. It is only a reminder for the mankind and Jinns, so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

{91} وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ **{92}** وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

say, O Muhammad , to those who deny the concept that Allah sent down Books by revelation, who then sent down the Book which Musa brought? You made the Tora into separate sheets which you copied from the original and altered, changed and distorted as you wished. You then said, this is the revealed Book of Allah, when in fact, it is not from Allah. He sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Say, Allah sent it down, then leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah.

Allah confirms that the Quran is a blessed Book which We have sent down, confirming which came before it, so that you may warn the people of M and all around. Those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad, for they perform what Allah ordered them, offering the prayers perfectly and on time.

{93} وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ **{94}** وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

Allah said, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him inspiration; or claims that he can invent similar to the revelation that came from Allah. And if you could but see when the wrongdoers are in the agonies of death, when the angels will convey the news of torment, Hell; the soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating

the disbeliever until his soul exits from his body saying, today you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His Signs and obey His Messengers.

On the Day of Return, the disbelievers will be told, truly you have come unto Us alone as We created you the first time; and you have left behind you all wealth and the money that you collected in the life of the world. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them.

{95} إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ **{96}** فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ **{97}** وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ **{98}** وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

It is God who splits the grain and the fruit-stone. He brings forth the living out of that which is dead and the dead out of that which is alive. Such is God. How, then, are you deluded away from the truth? He is the Creator of daybreak light from the darkness and created darkness, in order for the creation to become halt and rest during it. He created the sun and the moon with distinct positions that they assume in summer and winter, effecting changes in the length of night and day. All of this occurs according to the decree and due measurement of the Almighty Who is the Knower of all things. Allah made the stars to guide the way for people and show the directions in the dark places of the land and sea. Allah made his Signs clear and plain for people who have sound minds and are able to recognize the truth and avoid falsehood.

It is He Who has created you from a single person, Adam, peace be upon him and made for you a residence in this life and the grave as storage after death. He it is who has brought you all into being from a single soul and has given you a dwelling and a place of sojourn. We have made Our revelations plain indeed to people of understanding

{99} وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds and green produce and trees, on which We grow seeds and fruits. And out of the date-palm and its sprouts come forth clusters of dates hanging low Within reach and easy to pick. We bring forth gardens of grapes

and olives and pomegranates, each similar yet different in shape and taste. So contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. In these things there are Signs and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things for people who believe in Allah and obey His Messengers.

{100} وَجَعَلُوا لِلَّهِ شُـــرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُـــبْحَانَهُ وَتَعَالَى عَمَّا يَصِـــفُونَ **{101}** بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

This Ayah refutes the Idolaters who worshipped others besides Allah and associated the Jinns with Him in worship for they worshipped the idols by obeying the Jinns who commanded them to do so. And they attribute falsely, without knowledge, sons and daughters to Him; Allah is far holier than what the unjust, polytheist people associate with Him. He originated, created, and brought the heavens and the earth into existence without precedence. How can He have children when He has no wife? He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a child then? Verily, Allah is Glorified above having a son.

{102} ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَـــيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَـــيْءٍ وَكِيلٌ **{103}** لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ **{104}** قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Such is God, your Lord; there is no deity other than Him, the Creator of all things, so worship Him alone. He is the Guardian of everything." No power of vision can encompass Him, whereas He encompasses all vision; He is above all comprehension, yet is all-aware

{105} وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ **{106}** اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْـــرِكِينَ **{107}** وَلَوْ شَـــاءَ اللَّهُ مَا أَشْـــرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Thus do We spell out Our revelations in diverse ways, that they may say, 'You have studied this', and that We may make it clear to people of knowledge. Follow what has been revealed to you by your Lord, other than whom there is no deity, and turn your back on those who associate partners with God. Had God so willed, they would not have associated partners with Him. We have not made you their keeper, nor are you responsible for them.

{108} وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Allah prohibits His Messenger and the believers from insulting the false gods of the Idolaters, although there is a clear benefit in doing so. Insulting their gods will lead to a bigger evil than its benefit, for the Idolaters might retaliate by insulting the God of the believers, Allah; because We made fair seeming to the Idolaters loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Then to their Lord is their gathering and final destination, and He shall then inform them of all that they used to do and compensate them for their deeds, good for good and evil for evil.

{109} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ **{110}** وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ **{111}** وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

They swear by God most solemnly that if a miracle be shown to them they would believe in it. Say: ‘Miracles are in God’s power’. For all you know, even if one is shown to them, they may still not believe? We will turn their hearts and eyes away since they did not believe in it the first time. We shall leave them to blunder about in their overweening arrogance. Even if We were to send down angels to them, and if the dead were to speak to them, and even if We were to range all things before them, they would still not believe unless God so willed. Yet most of them are ignorant.”

{112} وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ **{113}** وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

Thus We have set up against every prophet enemies: the evil ones among human beings and the jinn, who inspire each other with varnished and deluding falsehood. Had your Lord willed otherwise, they would not have done it. Therefore, leave them to their own inventions, so that the hearts of those who do not believe in the life to come may be inclined to what they say and, being pleased with it, persist in their erring ways.

{114} أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ **{115}** وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ **{116}** وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ **{117}** إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Allah tells His Prophet to say to these polytheists who worship others besides Allah, shall I seek a judge other than Allah, between you and I, while it is He Who has sent down unto you the Book, explained in detail? Allah informs next that the Jews and the Christians, unto whom We gave the Scripture, know that it is revealed from your Lord in truth; because the previous Prophets have conveyed the good news of your coming to them. So there should not be any doubt in anyone's mind. The Word of your Lord has been fulfilled in truth and in justice; none can avert Allah's judgment whether in this life or the Hereafter. He hears His servants' statements and knows of their activities, and awards each according to their deeds.

Allah states that most of the people of the earth, are misguided; so if you obey and follow them, they will mislead you far away from Allah's path; for they follow nothing but speculation, and they do nothing but lie. He knows best who strays from His way, and facilitates that for him; He also knows best the rightly guided, and facilitates that for them.

{118} فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ {119} وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ {120} وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ {121} وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Eat, then, of that over which God's name has been pronounced, if you truly believe in His revelations. And why should you not eat of that over which God's name has been pronounced when He has clearly spelled out to you what He has forbidden you (to eat) unless you are driven to do so by sheer necessity? Your Lord is fully aware of those who transgress. Abstain from all sin, be it open or secret. Those who commit sins will be requited for what they have committed. Hence, do not eat of that over which God's name has not been pronounced; for that is sinful. The evil ones do whisper to their friends to argue with you. Should you pay heed to them, you will end up associating partners with God.

{122} أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {123} وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ {124} وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ {125} فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

Is he who was dead and whom We have raised to life, and for whom We set up a light to see his way among men, to be compared to one who is in deep darkness out of which he cannot emerge? Thus do their deeds seem goodly to the unbelievers. And thus in every city have We placed arch-criminals so that they weave their schemes there. But it is only against themselves that they scheme, though they do not perceive it. When a sign comes to them, they say: “We shall not believe unless we are given the same as God’s messengers were given.” But God knows best whom to entrust with His message. Humiliation before God and severe suffering will befall those guilty of evildoing for all their scheming. Whomever God wills to guide, He makes his heart open wide with willingness towards self-surrender (to Him); and whomever He wills to let go astray, He causes his heart to be tight and constricted, as if he were climbing up into the skies. Thus does God lay the curse on the unbelievers.

{126} وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ {127} لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

Such is the path of your Lord, a straight path. We have made Our revelations plain for people who reflect. Theirs shall be an abode of peace with their Lord. He will be their patron in reward for what they have been doing.

{128} وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {129} وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ {130} يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

On the day when He shall gather them all together, (He will say):”O you company of jinn! A great many human beings have you seduced.” Those who were their close friends among human beings will say: “Our Lord, we have enjoyed each other’s fellowship, and we have now reached the end of our term which You have appointed for us.” He will say: “The fire shall be your abode, where you shall remain, unless God wills it otherwise.” Indeed, your Lord is wise, all-knowing. In this manner do We cause the wrongdoers to be close allies of one another, because of that which they do. “O you company of jinn and humans! Have there not come to you messengers from among yourselves who related to you My revelations and warned you of the coming of this your day?” They will reply: “We bear witness against ourselves.” The life of this world has beguiled them. So they will bear witness against themselves that they were unbelievers.

{131} ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ {132} وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Allah next says, therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse; each one of the disbelievers of the Jinns and mankind will earn a place in the Fire according to their evil deeds; and the Lord is not unaware of what they do.

{133} وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ {134} إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ {135} قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Allah said, your Lord, O Muhammad, is rich and free from needing His creatures in any way or form, while they stand in need of Him in all situations; and He is full of mercy towards creation. If people defy His commandments, and if He wills, He can destroy them and put in their place whom He wills as successors that will behave obediently. Tell them, O Muhammad, that what they have been promised of Resurrection will surely occur, and no one can escape.

Allah commands His Messenger to say: O my people! Remain on your way, if you think that you are rightly guided, for I will remain on mine; and you will come to know for which of us will be the happy end in this life and the Hereafter. Certainly the wrongdoers will not be successful. Allah has indeed kept His promise and allowed Muhammad to prevail in the land and rise above those who defied him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, various lands and provinces were conquered during the time of his successors.

{136} وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ {137} وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ {138} وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ {139} وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ {140} قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

Out of the produce and the cattle He has created, they assign a portion to God, saying: “This is for God”— or so they pretend — “and this is for the partners we associate [with Him]”. Whatever they assign to their partners never reaches God, but that which is assigned to God does reach their

partners. How ill they judge! Thus have the partners they associate [with God] made the killing of their own children seem goodly to many idolaters, seeking to bring them to ruin and to confuse them in their faith. Had God willed otherwise, they would not have done so. Leave them, then, to their false inventions. Thus have the partners they associate [with God] made the killing of their own children seem goodly to many idolaters, seeking to bring them to ruin and to confuse them in their faith. Had God willed otherwise, they would not have done so. Leave them, then, to their false inventions. They also say: 'That which is in the wombs of these cattle is reserved to our males and forbidden to our women'. But if it be stillborn, they all partake of it. He will requite them for all their false assertions. He is wise, all-knowing. Losers indeed are those who, in their ignorance, foolishly kill their children and declare as forbidden what God has provided for them as sustenance, falsely attributing such prohibitions to God. They have gone astray and they have no guidance.

{141} وَهُوَ الَّذِي أَنْشَـأَ جَنَّاتٍ مَعْرُوشَـاتٍ وَغَيْرَ مَعْرُوشَـاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَـابِهًا وَغَيْرَ مُتَشَـابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَـادِهِ وَلَا تُسْـرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْـرِفِينَ {142} وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Allah states that He created everything, including the produce, fruits and cattle that the Idolaters mishandled by their misguided ideas; dividing them into various designated parts, allowing some and prohibiting some. Allah is the one who makes grapevine gardens produce, whether they are house grown on frames or not. He also created date palms, crops of different shape and taste, olives, and pomegranates, similar, and different. Allah said next, eat, without extravagance, from the fruits of your produces when it becomes ripe; and give some of the produce to the poor on the day of harvest. Allah says next that He also created cattle for you; some of which are suitable for riding and carrying loads, such as camels; and some are suitable to eat its meat and use its wool for covers and mats. So eat of what Allah has provided for you, and do not follow the way and orders of Satan, just as the Idolaters did, for he is a plain enemy of yours.

{143} ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّـأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْـتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {144} وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Allah stated in the previous Verses that He has created gardens, and cattle. Allah did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits. Allah here gives an example, that He created eight pairs of cattle, male and female, such as sheep, goats, camels, and cows. Allah then sarcastically questions the disbelievers, which one did forbid? Is it the males, the females, or the newly born? Tell us if you are truthful! how and when did Allah prohibit what you claimed is prohibited? Were you present when Allah ordered what you claim of prohibitions? Allah then asserts that no one is more unjust than the people who invent lies against Allah without knowledge, to lead mankind astray. Indeed, Allah does not guide the wrongdoers.

{145} قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ {146} وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ {147} فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

Allah commands His servant and Messenger, Muhammad; say, O Muhammad to those who prohibited what Allah has provided them, claiming this falsehood to be from Allah, I do not find in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except meat of the dead, blood pouring, , flesh of swine, and slaughtered animals on which other than Allah's name has been invoked. But, whoever is forced by necessity to eat anything that Allah has forbidden, without transgressing his limits, then Allah is Oft-Forgiving, Most Merciful.

Allah says, We forbade for the Jews every bird and animal with undivided hoof, such as the camel, ostrich, duck and goose. As for the ox and sheep, We forbade their fat for the Jews; except the fat on their backs, what the bowels carry, and the fat that adheres to the bones. And We imposed this restriction on them as recompense for their rebellion and defiance of Our commandments. Allah then says, if your opponents among the Idolaters, Jews and their likes reject you, O Muhammad; then encourage them to follow you and say, your Lord is the Owner of vast mercy. At the same time, discourage them from rejecting you and say, but His wrath will never be turned back from the people who are criminals.

{148} سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ **{149}** قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Here Allah mentioned a debate with the Idolaters where they said; surely, Allah has full knowledge that we and our fathers has associated partners with Him, and that we prohibited certain things. If Allah willed, He would have prevented us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. Likewise argued those who were before them until they tasted our punishment. Ask them O Muhammad, do you have any knowledge that Allah is pleased with your ways? If so, produce such evidence to us. Alas, you only have your lies, doubts and wishful thinking. Say O Muhammad to them, Allah has the perfect proof and argument; had He so willed, He would indeed have guided you all.

{150} قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

Allah told His Messenger to say, come on, produce your witnesses who can testify that Allah has forbidden the things you falsely claimed and invented about Allah in this regard. However, if they testify, then beware that their testimony is false and untrue, thus do not testify with them. Allah then command the Messenger not to follow the vain desires of those who rejected His Signs, do not believe in the Hereafter, and hold others as equal with their Lord.

{151} قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ **{152}** وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ **{153}** وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

Say to them O Muhammad, come here, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking: Do not join any partner with Him in worship; be kind and dutiful to your parents; do not kill your children for fear of poverty, for We shall provide provisions for them and for you; do not come near immoral sins, whether committed openly or secretly; do not kill anyone except for a just cause according to Allah’s laws; do not come near to the orphan's wealth or property, except to improve it until he reaches the age of adolescence; give full measure and full weight with justice; always tell the truth even if a near relative is concerned; and fulfill Allah's commandments that

He has ordered you, by obeying Him in what He commanded and refraining from what He prohibited. Allah said next, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right. This is what He has commanded you, so that you may comprehend and remember His commandments and prohibitions. This is Allah's path, leading straight to Paradise, so follow it, and do not follow other paths, for they will divert you away from His path. This He has ordained for you that you may be righteous.

{154} ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ **{155}** وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ **{156}** أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ **{157}** أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ **{158}** هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

After Allah described the Qur'an by saying, this is My straight path, so follow it; He then praised the Tora and its Messenger saying, We gave Musa a complete and comprehensive Book, as a reward for his doing right and obeying Our commands and orders; explaining all things in detail and a guidance and a mercy, so they might believe in the hereafter where they will meet with their Lord. Allah encourages His servants to follow the Qur'an and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter.

Allah is addressing the people of Quraish, if We did not send the Quran to you, you might have had an excuse on the Day of Judgment to say; O Lord, you only sent the Book to two sects before us, the Jews and Christians, but we did not understand it because the revelation was not in our tongue. We, indeed, were busy and unaware of their message. Or you might say, if a Book was revealed to us, just as they received a Book, we would have been better guided than they are. Well here is your Book, the Quran, that We sent down in your language; it contains the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it. So you have no excuse now; and none is more wrong than one who rejects the Signs of Allah and turns people away from them. In due time, We shall punish those who turn away from our Signs. Allah sternly threatens the disbelievers

saying, what are you waiting for to believe? Are you waiting for angles to come down to you, or for your Lord himself to come to you, or for certain signs of your Lord to come to you? Well, the day that some of the signs of your Lord do come, no good will it do to a person to believe then, and one's good deeds will not be accepted from him unless he performed them before the Day. So tell them O Muhammad, you wait, and we too are waiting!

{159} إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ **{160}** مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Before Muhammad was sent, the Jews and Christians disputed and divided into sects. When Muhammad was sent, Allah revealed to him; those who divide their religion and break into sects, you have no concern with them in the least; their affair is only with Allah, Who then will tell them what they used to do. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the punishment of the like thereof, and they will not be wronged.

{161} قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ **{162}** قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ **{163}** لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ **{164}** قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ **{165}** وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

Say: ‘My Lord has guided me to a straight way, to an ever-true faith; the way of Abraham, who turned away from all that is false, and was not of those who associate partners with God’. Say: ‘My prayers, my worship, my living and my dying are for God alone, the Lord of all the worlds. He has no partner. Thus have I been commanded, and I shall be the first of those who surrender themselves to Him.’ Say: ‘Am I, then, to seek a lord other than God, when He is the Lord of all things? Whatever wrong any human being commits rests upon himself alone. No one shall be made to bear the burden of another. In time, to your Lord you all must return; and then He will tell you the truth of all that over which you were in dispute. He it is who has made you inherit the earth and has raised some of you by degrees above others, so that He might try you by means of what He has bestowed upon you. For certain, your Lord is swift in retribution; yet, He is indeed much- forgiving.

Al-Maidah

{1} يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ {2} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {3} حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Believers, be true to your contracts. Lawful to you is the [flesh of the] beasts of cattle, other than that which is announced to you herein. But you are not allowed to hunt while you are in the state of consecration. God decrees what He will. Believers, do not offend against the symbols and rites set up by God, or against the sacred month, or the offerings or the garlands, or against those who come to the Sacred House, seeking God's grace and pleasure. Only when you are clear of the Sacred Precincts and released from the state of consecration may you hunt. Do not let your hatred of people who would debar you from the Sacred Mosque lead you into aggression; but rather help one another in furthering righteousness and piety, and do not help one another in furthering evil and aggression. Have fear of God, for God is severe in retribution. Forbidden to you are carrion, blood, the flesh of swine; and that over which any name other than God's has been invoked; and the animal that has been strangled, or beaten to death, or killed by a fall, or gored to death, or savaged by a beast of prey, except that which you may have slaughtered when it is still alive; and [forbidden to you are] animals that have been slaughtered on idolatrous altars. And [forbidden also] is the division [of meat] by raffling with arrows; for all this is sinful. Today, the unbelievers have lost all hope of your religion. Have no fear of them, then, but fear Me alone. This day I have perfected your religion for you and have bestowed on you the full measure of My blessings and have chosen Islam as a religion for you. He who is forced by

hunger [to eat of what is forbidden], with no inclination to commit sin, [will find] God Much-Forgiving, Merciful.

Note: The offerings mentioned in the sūrah refer to sacrificial animals which pilgrims slaughter during pilgrimage as part of its rites. garlands are cattle that have been pledged for sacrifice.

the symbols set up by God" is that it is a reference to the rites of pilgrimage and `umrah and the restrictions that apply to everyone who enters into the state of consecration when he starts his pilgrimage or `umrah and which remain in force until the main part of the pilgrimage is over and when animals intended for sacrifice are slaughtered.

{4} يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {5} الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

After Allah mentioned the prohibited types of food, He responded to their stipulated question, they would ask you, what is lawful for them? Say, lawful to you are all good and pure things. Then Allah mentioned that you are permitted to eat, but pronounce the Name of Allah over it; what the hunting-trained birds, such as falcons, hunt for you if you catch it before it eats from it. Allah informs the believers that the food of the People of the Scripture is lawful for them to eat from; and you are allowed to feed them from your slaughtered animals. Allah informs the believers that they are allowed to marry free, chaste believing Muslim women, and chaste women from those who were given the Scripture before; but you have to give them their due dowry. Allah then explains that just as He described women eligible for marriage as chaste women; He also said that men should be chaste. Thus the intention for marriage should be desiring chastity, not illegal sexual intercourse, nor taking them as mistresses, girl-friends or lovers.

{6} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {7} وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Allah said, O you who believe! When you intend to offer the prayer, then wash your faces and your hands up to the elbows, rub, by passing wet hands, over your heads, and wash your feet up to the ankles. If you are in a state of impurity, purify yourselves by bathing your whole body. But if you are ill or on a journey or any of you comes from the toilet or you have touched women and you find no water, then perform Tayammum- one strike with the hand on the sand and wiping the face and hands- Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful. Allah reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger , support and aid him, implement his Law and convey it on his behalf, while accepting it themselves saying, We hear and we obey. Fear Allah in all times and situations, for He knows the secrets and thoughts that the hearts conceal.

{8} يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُـهَدَاءَ بِالْقِسْـطِ وَلَا يَجْرِمَنَّكُمْ شَـنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {9} وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّـالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {10} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْـحَابُ الْجَحِيمِ {11} يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Allah said, O you who believe! Stand out firmly in truth for the sake of Allah, not for the sake of people or for fame, but as just witnesses observing justice and not transgression. Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy; be just for it is the closest thing to Piety; and fear Allah for He is well acquainted with what you do; and consequently, He will reward or punish you according to your actions, whether good or evil.

Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness for their sins and a great reward in Paradise. But those who disbelieve and deny Our Signs will be the dwellers of the Hell-fire. So fear Allah O believers and put your trust in Him.

{12} وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْـرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَـرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّـلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُـلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْـتُمُ اللَّهَ قَرْضًـا حَسَـنًا لَأُكَفِّرَنَّ عَنْكُمْ سَـيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَـلَّ سَـوَاءَ السَّـبِيلِ {13} فَبِمَا نَقْضِـهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {14} وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

Allah informs about the pledge He took from the Children of Israel; twelve of their leaders gave the pledge to Allah to listen and obey Allah, His Messenger and His Book on behalf of their tribes. And Allah said, I am with you with My protection, support and aid; if you perform the Prayers, give the Zakah, and believe in My Messengers and support them, and lend to Allah a good loan by spending in His cause, seeking to please Him. If you do that, I will erase your sins and errors, will not punish you for them, and admit you to Gardens under which rivers flow in Paradise. But if any of you after this pledge disbelieved, then he has indeed gone astray from the straight way.

Allah informs that they broke that pledge and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allah says, as a result; We cursed them, deviated them away from the truth, and expelled them from guidance, and made their hearts grow hard and do not regard any word of advice that they hear. Since their comprehension became corrupt, they behaved treacherously with Allah's Signs, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allah what He did not say, and ignored a good part of the Message that was sent to them; and you will not cease to discover deceit in them, such as their plots and treachery against you, O Muhammad, and your Companions. But forgive them, and overlook their misdeeds, in the hope that their hearts will open up to the truth and Allah might lead them to the right guidance.

Allah informs that a similar thing happened with those they call themselves Christians, thus We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection, when Allah will inform them of what they used to do.

{15} يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ {16} يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Allah said, O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. So Prophet Muhammad explained where they altered, distorted, changed and lied about Allah. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. Indeed, there has come to you from Allah a light and a plain Book. In this Quran Allah guides all those who seek His pleasure to ways of peace, ways of safety and

righteousness. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

{17} لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah states that the Christians are disbelievers because of their claim that `Isa, son of Maryam, is Allah. Allah is holier than what they attribute to Him. Thus Allah instructed His Messenger to say, if Allah wills to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together; who would be able to stop Him or prevent Him from doing it? Allah then reminds them of His perfect ability over everything and that everything is under His complete control and power.

{18} وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ **{19}** يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah then refutes the Christians' and Jews' false claims and lies. They claim: We are the children of Allah and His loved ones. Tell them O Muhammad, if you were truly as you claim, Allah's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims? Allah states, no, you are just like the rest of the children of Adam, and Allah is the Lord of all His creation; He forgives whom He wills and punishes whom He wills. Everything is Allah's property and under His power and control. In the end, the return will be to Allah and He shall judge between His servants as He wills.

Allah is addressing the People of the Book -- the Jews and the Christians, saying that He has sent His Messenger Muhammad to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and `Isa, son of Maryam peace be upon them. Thus you will not have an excuse and say, no Messenger came to us bringing glad tidings and warning against evil. There has come to you a bringer of good news and a warner, Muhammad. And Allah has power over all things.

{20} وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ **{21}** يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا

خَاسِرِينَ {22} قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ {23} قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ {24} قَالُوا يَا مُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَا هُنَا قَاعِدُونَ {25} قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ {26} قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

And so Moses said to his people: `My people, remember the favors which God has bestowed upon you when He raised up prophets among you, made you kings and granted you what He has not granted to any other community. My people, enter the holy land which God has assigned to you. Do not turn your back, for then you will be lost.'" "Moses," they answered, `mighty people dwell in that land, and we will surely not enter it unless they depart from it. If they do depart, then we will enter." Thereupon two men who were God-fearing and on whom God had bestowed His grace said: "Go in upon them through the gate. As soon as you enter it, you shall be victorious. In God you should place your trust, if you are true believers." They said, "Moses, we will never go in so long as they are in it. Go forth, then, you and your Lord, and fight, both of you. We shall stay here." "Lord, "he said, `I am master of none but myself and my brother. Do, then, draw a dividing line between us and these wrongdoing folk." He replied, "This land shall, then, be forbidden to them for forty years, during which they will wonder aimlessly on earth. Do not grieve for these wrongdoing folk.

{27} وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {28} لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {29} إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {30} فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {31} فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْأَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْأَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ {32} مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Allah describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Adam, Thus Allah tells Prophet Muhammad to recite this story to his people. They both were ordered to offer a sacrifice, and they did. sacrifice was accepted from the righteous and was rejected from the other. He was enraged and threatened to kill his brother . The righteous said: If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, I will not commit the same evil act that you threaten to commit; so that I will not earn the same sin as you, for I fear Allah; the Lord of the all that exists. I intend to let you draw my sin on yourself

as well as yours, then you will be one of the dwellers of the Fire, and that is the punishment of the wrongdoers. When his brother died, The dead body was left on the bare ground. Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole, put the dead corpse in the hole and threw sand over it until it hid it in the ground. When the killer saw that, he said, Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother! Then Allah made him feel regret and sorrow after the loss that he earned. The story is symbolic to demonstrate that there was and will be two types of people: the peaceful and the aggressors. Thus Allah legislated, whoever kills a soul without justification - such as in retaliation for murder or for causing mischief on earth - will be as if he has killed all mankind, because there is no difference between one life and another. And if anyone saved a life, it would be as if he saved the life of all mankind. Saving life in this case occurs by not killing a soul that Allah has forbidden. Allah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them.

{33} إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {34} إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Allay said, the punishment for those who oppose, contradict, and wage war against Allah and His Messenger; and do mischief in the land is: they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. This punishment is a disgrace for them among mankind in this life, along with the tremendous torment Allah has prepared for them in the Hereafter. An exception is for those who having fled away, and then came back as Muslims, with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

{35} يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {36} إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {37} يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ {38} وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ {39} فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {40} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah said, O you who believe! Have fear of Allah and refrain from the prohibitions, and seek the means of approach to Him by obeying Him and performing the acts that please Him. After Allah commanded Muslims to avoid

the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and Idolaters who have deviated from the straight path and abandoned the correct religion, in order to achieve success.

Allah describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day of Resurrection. Allah said, if a disbeliever brought the earth's fill of gold, and twice as much as that amount, on the Day of Judgment, to ransom himself from Allah's torment, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Allah informs next that the disbelievers will wish to get out of the Fire, but they will never be able to get out, for their torment will be everlasting.

Allah commands and decrees that the hand of the thief, male or female be cut off as a punishment by way of example from Allah for their crime; and Allah is All-Powerful, All-Wise. In Islam, there are several conditions that must be met before this punishment is carried out. But whoever repents and goes back to Allah after he commits theft, then Allah will forgive him. Know you not that to Allah Alone belongs the dominion of the heavens and the earth! He owns everything and decides what He wills for it and no one can resist His judgment. *Note: some scholars interpret the cutting off the hands to mean keeping the thief away from society so he cannot do it again by means of putting him in jail until he reforms and repents.*

{41} يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ **{42}** سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ **{43}** وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

Messenger, be not grieved by those who plunge headlong into unbelief such as those who say with their mouths, “We believe”, while their hearts do not believe. Among the Jews are some who eagerly listen to falsehood, eagerly listen to other people who have not come to you. They tamper with words out of their context, and say, “If such-and- such [a precept] is given you, accept it; but if you are not given it, then be on your guard.” If God wants to put anyone to test, you shall not be able to avail him anything against God. Such are the

ones whose hearts God is not willing to purify. They will have disgrace in this world, and awesome suffering in the life to come. They eagerly listen to falsehood and greedily devour what is unlawful. Hence, if they come to you (for judgement), you may either judge between them or decline to interfere. If you decline, they cannot harm you in any way. But if you do judge, then judge between them with fairness. God loves those who deal justly. But how is it that they ask you for judgement when they have the Torah which contains God's judgement, and they still turn away? For certain, they are not true believers.

{44} إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْـلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُـهَدَاءَ فَلَا تَخْشَـوُا النَّاسَ وَاخْشَـوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكُمْ بِمَـا أَنْزَلَ اللَّهُ فَـأُولَئِـكَ هُمُ الْكَـافِرُونَ {45} وَكَتَبْنَـا عَلَيْهِمْ فِيهَـا أَنَّ النَّفْسَ بِـالنَّفْسِ وَالْعَيْنَ بِـالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Indeed, it is We who revealed the Torah, containing guidance and light. By it did the prophets, who had surrendered themselves to God, judge among the Jews, and so did the divines and the rabbis: [they gave judgement] in accordance with what had been entrusted to their care of God's Book and to which they themselves were witnesses. So, have no fear of men but fear Me; and do not barter away My revelations for a paltry price. Those who do not judge in accordance with what God has revealed are indeed unbelievers. We decreed for them in it: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a similar retribution for wounds. But for him who forgoes it out of charity, it will atone for some of his sins. Those who do not judge in accordance with what God has revealed are indeed wrongdoers."

{46} وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَـــى ابْنِ مَرْيَمَ مُصَـــدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَـدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ {47} وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah said, in the footsteps of the Prophets of the Children of Israel, We sent Isa, son of Maryam, confirming the Tora that had come before him, he believed in it and ruled by it. We gave him the Injil, the Bible, containing a guidance that directs to the truth,, and a light that removes the doubts and solves disputes. Allah then commands the People of the Bible to believe in all that is in it and adhere to all its commands; and warns whosoever does not judge by what Allah

has revealed, will be rebellious and disobedient of Allah, for he preferred falsehood and abandoned the truth.

{48} وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَـــدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِـــرْعَةً وَمِنْهَاجًا وَلَوْ شَـــاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْـــتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ **{49}** وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ **{50}** أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

And to you We have revealed the Book, setting forth the truth, confirming the Scriptures which had already been revealed before it and superseding them. Judge, then, between them in accordance with what God has revealed and do not follow their vain desires, forsaking thereby the truth that has come to you. To every one of you We have given a code of law and a way of life. Had God so willed, He could have made you all one community; but (it is His wish) to test you by means of that which He has bestowed on you. Vie, then, with one another in doing good works. To God you shall all return. He will then make you understand all that over which you now differ. Hence, judge between them in accordance with what God has revealed, and do not follow their vain desires and beware of them lest they tempt you away from any part of what God has revealed to you. If they turn away, then know that it is God's will to afflict them for some of their sins. Indeed, a great many people are transgressors.) Do they desire to be ruled by the law of pagan ignorance? But for those who are firm in their faith, who can be a better law-giver than God?

{51} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ **{52}** فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَـى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْـبِحُوا عَلَى مَا أَسَـرُّوا فِي أَنْفُسِـهِمْ نَادِمِينَ **{53}** وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

Allah commands, O you who believe! Do not take the Jews and the Christians as friends, allies and supporters; for they are friends and protectors to each other. And whosesoever turns to them for protection is one of them; and certainly, Allah does not guide the unjust people. And you see those Muslims; in whose hearts there is a disease of doubt, hesitation and hypocrisy; rush to offer them their friendship and allegiances in secret and in public. Their excuse for doing so is, that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their

benefit in that eventuality! Allah replied, perhaps Allah may bring a victory to the Muslims, referring to the conquering of Makkah, or comes a decision according to His will; Then they will become regretful for such allegiances they have been keeping as a secret in themselves.

When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allah's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit.

{54} يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ **{55}** إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ **{56}** وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Allah emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allah will replace them with whomever is better, mightier and more righteous in Allah's religion and Law. Such believers are humble with their believing brothers and allies, stern with their enemies and adversaries. They fight in the way of Allah, and never fear the blame of the blamers. These qualities are acquired by Allah's bounty and favor; He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allah informs the believers, the disbelievers are not your friends and allies. Rather, your allegiance is to Allah, His Messenger and the faithful believers; who humbly establish the prayer and pay Zakah and charity to the needy and the poor. Certainly, whosoever takes Allah, His Messenger, and those who have believed; as protectors, will be from the party of Allah, and the party of Allah will be the victorious.

{57} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ **{58}** وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

This Verse forbids taking the enemies of Islam and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islam which include all types of good for this life and the Hereafter. They mock such acts, like your prayers, and make them the subject of jest and play; because they are a people who do not understand Have fear of Allah if you indeed are true believers.

{59} قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ **{60}** قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ

Say: People of earlier revelations! Do you find fault with us for any reason other than that we believe in God [alone], and in that which has been revealed to us as well as that which has been revealed previously, while most of you are transgressors? Say: Shall I tell you who, in God's sight, deserves an even worse retribution than these? They whom God has rejected and who have incurred His anger, and whom He has turned into apes and pigs, and who worship false gods. These are yet worse in station and they have gone farther astray from the right path.

{61} وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ **{62}** وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ **{63}** لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ **{64}** وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

When they come to you, they say: "We believe," whereas, in fact, they come unbelievers and depart unbelievers. God is fully aware of all that they would conceal. You see many of them rushing into sin and transgression and in devouring the fruits of unlawful gain. Evil indeed is that which they do. Why do not their divines and their rabbis forbid them to make sinful assertions and to devour the fruits of unlawful gain? Evil indeed is that which they contrive. The Jews say: "God's hand is shackled!" It is their own hands that are shackled. Rejected [by God] are they for what they say. Indeed, both His hands are outstretched. He bestows [His bounty] as He wills. But that which has been revealed to you by your Lord is bound to make many of them more stubborn in their overweening arrogance and unbelief. We have cast enmity and hatred among them, [to last] until the Day of Resurrection. Every time they light a fire for war, God puts it out. They labor hard to spread corruption on earth; and God does not love those who spread corruption.

{65} وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ **{66}** وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

Allah said, had the People of the Book believed in Allah and His Messenger and avoided the sins and prohibitions that they committed; We would have removed the sins and dangers from them and granted them their objectives to enter Paradise. Had they adhered to the Books that they have with them which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allah sent Muhammad with; they would surely have gotten tremendous provision that would have descended to them from the sky and grown for them on the earth. Allah informs next, among them there is a community who lead the men with truth and establish justice, but for most of them; evil is their work.

{67} يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {68} قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ {69} إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Allah addresses His servant and Messenger Muhammad and commands him to convey all that He has sent him. If you hide even one Verse that was revealed to you from your Lord, then you have not conveyed His Message. Convey My Message and I will protect and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. O Muhammad, you convey, and Allah guides whom He wills, and misguides whom He wills. Allah does not guide those who disbelieve.

Allah says: O Muhammad, say, O People of the Scripture! You have no real religion until you adhere to and implement the Tora and the Injil that command following Muhammad and believing in his prophecy. Certainly, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not be sad or taken aback by their disbelief. Allah said next, Surely, If any of these groups; Muslims, Jews, Christians, and Sabians; believed in Allah and the Hereafter, and performed good actions according to Islamic Law; then they shall have no fear of what will come or sadness regarding what they lost.

{70} لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {71} وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Allah reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law. Whenever there came to them a Messenger with what they themselves did not desire – they called some of these Messengers liars, and others among them they killed; thinking that they would not be tested and would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allah forgave that and tested them again, yet they became blind and deaf to the truth again. Allah has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

{72} لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ **{73}** لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ **{74}** أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ **{75}** مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ **{76}** قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ **{77}** قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Allah states that those among the Christians who say that `Isa is Allah are disbelievers. They made this claim in spite of the fact that `Isa made it known that he was the servant of Allah and His Messenger; for he said, O Children of Israel! Worship Allah, my Lord and your Lord. whosoever sets up partners with Allah in worship, then Allah will send him to the Fire and forbid Paradise for him. And there are no helpers for the wrongdoers. Allah continued to say, those who say that Allah is the third of three are also disbelievers. For some Christians say, Isa and his mother as gods besides Allah, thus making Allah the third in a trinity. Indeed, there is no god but One God; and if they do not cease saying their lies and false claims, a painful torment will befall the disbelievers among them in the Hereafter. Despite all these false claims, Allah extends his generousity and calls them to repent so that He will forgive them, for Allah forgives those who sincerely repent to Him.

Allah said, Isa is just like the previous Prophets, and he is one of the servants of Allah and one of His honorable Messengers, and His mother was truly righteous and trusting in Allah. They both used to eat food, needing nourishment and to relieve the call of nature. Therefore, they are just servants like other

servants, not gods as ignorant Christian sects claim. Look how We make the Signs clear to them; yet look how they are diverted away from the truth, clinging to misguided ideas and opinions!

Allah said, Say O Muhammad, to the Children of Adam, how do you worship besides Allah something which cannot prevent harm from you nor bring benefit to you, while it is Allah alone Who hears what His servants say and has knowledge of all things? Allah then commanded His Messenger to say, O People of the Scripture! Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. In Isa's case, you exaggerated and elevated him from the rank of Prophet to the rank of a god. This error occurred because you followed the advocates of misguidance who came before your time, and who misled many, and also strayed themselves from the right path.

{78} لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {79} كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {80} تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ {81} وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

Allah states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His Prophets Dawud and `Isa, son of Maryam. He cursed them because they disobeyed Allah and transgressed against His creatures. They did not forbid each other from committing sins and the prohibitions. Allah chastised them for this behavior, so that their behavior would not be imitated; Vile indeed was what they used to do.

Allah said, You see many of them, the hypocrites, taking the disbelievers as their friends and allies. Evil indeed are their actions for giving their loyalty and support to the disbelievers, instead of the believers. For that reason, Allah is angry with them; and on the Day of Resurrection, they will be in torment forever. had they sincerely believed in Allah, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allah, the Prophet and what was revealed to him. But many of them are rebellious and disobedient.

{82} لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ {83} وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ

تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّـــاهِدِينَ {84} وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّـــالِحِينَ {85} فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ {86} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ

Allah said, you will find O Muhammad, that the Jews and Idolaters are the most vicious enemies to the believers. For the Jews killed many of their Prophets .And you will find the nearest in love to the believers those who call themselves Christians. These people are generally more tolerant of Islam and its people, because among them are priests and monks, and they are not arrogant. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized about the coming of Muhammad. They say, Our Lord! We believe and testify to the truth, so write us down among the witnesses; and why shouldn't we believe in Allah and in that which has come to us of the truth? We hope that our Lord will admit us in Paradise along with the righteous people.

Allah informs, because of what they said, Allah is rewarding them with Gardens under which rivers flow in Paradise, where they will abide forever. But those who disbelieved and defied Our Signs, they shall be eternally the dwellers of the Hell Fire.

{87} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {88} وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {89} لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Allah said, O you who believe! Do not Make unlawful the good things which Allah has made lawful to you, but do not transgress the limits. For Allah does not like the transgressors. And eat of the things which Allah has provided for you, lawful and good. And have fear of Allah in all your affairs, obey Him and seek His pleasure.

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths. As a compensation for making a deliberate oath you should: feed ten poor needy people from what you normally feed your families; or giving a garment to each of the ten people; freeing a believing slave. But whosoever cannot afford that, then he should fast for three days. Protect your oaths and do not leave your broken oaths without paying the expiation for them. Thus Allah makes clear to you His Laws and explains them to you, that you may be grateful.

{90} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {91} إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ {92} وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ {93} لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Allah said, O you who believe! Intoxicants, gambling, altar stones, and division by arrows are an evil handiwork of Satan. So avoid that in order that you may be successful. Satan wants only to arouse enmity and hatred between you with the intoxicants and gambling, and to hinder you from the remembrance of Allah and from performing the prayers. So, will you not then abstain? If you turn away, then know that Our Messenger's only duty is a clear delivery of the message [entrusted to him]

After the Verse of forbidding alcohol and gambling, some Muslims asked Prophet Muhammad; O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made an evil work of Saatan, what is the rule in this case? So Allah sent down this verse: Those who believe and do righteous deeds shall have no blame attached to them for any food they may have eaten, so long as they fear God and truly believe and do righteous deeds, and continue to fear God and believe, and remain God-fearing and persevere in doing good. God loves those who do good.

{94} يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {95} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {96} أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

This Verse was revealed during the Umrah of Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area. Allah prohibited them from hunting the game while in the state of Ihram. Therefore, Allah tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allah in public and secret becomes apparent and tested. Then whoever transgresses after this warning, there is a painful torment for his defiance of Allah's command.

Allah said, O you who believe! Do not kill game while you are in a state of Ihram. And whosoever of you kills it intentionally, the penalty is either an offering of livestock equivalent to the one he killed as determined by two just Muslim men. This equivalent animal should be brought to the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area; or feeding the poor; or fasting. Allah says next, We have required him to pay this expiation so that he tastes the punishment of his error; Allah has forgiven what is past during the time of Jahiliyyah, but when the Muhrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Abbas commented on the implementation saying, If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days.

Allah said, Lawful to you is the pursuit of water game and its use for food. Thus water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. Then Allah emphasizes again that land game is forbidden as long as you are in a state of Ihram. And have fear of Allah to Whom you shall be gathered back.

{97} جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {98} اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {99} مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {100} قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

Allah says, He made the Ka`bah, the Sacred Month, the animals designated for sacrifice, the garlanded animals and people; an asylum of safety for the Arabs who used to consider these symbols sacred. Allah says next; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit.

Allah says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never unaware of your deeds - public or

secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from. Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. We know what one of you does, utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy.

Allah says to His Messenger, Say O Muhammad, bad things, even though they please you and are plentiful; will not be equal to good things. The little permissible is better than the abundant evil. have fear of Allah, O men who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you, in order that you may be successful.

{101} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ {102} قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

Believers, do not ask about matters which, if made known to you, may cause you hardship. If you should ask about them while the Qur'ān is being revealed, they shall be made plain to you. God will forgive you these; for God is Much-Forgiving, Forbearing. People before your time inquired about them, and on that account they came to deny the truth.

The verse carries a clear instruction not to inquire about matters which God has left out or stated without details in order to keep duties lighter. We have seen how the Jews asked too many questions when they were ordered to slaughter a cow (Volume I, pp. 63-67). They were not given any conditions initially, and as such, slaughtering any cow would have been good enough. However, they asked for a description, and then details of that description. With every question, the choice before them was narrowed down and the task became harder. This religion of Islam has not been revealed so that it becomes a mere slogan, or that its law becomes a subject for academic, theoretical study that has no bearing on practical life. It does not indulge in solving hypotheses and providing hypothetical answers to them.

{103} مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ {104} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ {105} يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

The Bahirah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sa'ibah is a female camel let loose for free pasture

for the idols, and nothing was allowed to be carried on it. Wasilah is the female camel that gives delivery to a female and then another female at its second delivery. Ham is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free Allah did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the Idolaters who made them into rituals and acts of worship that they used to draw near to Allah.

if they are called to Allah's religion, Law and commandments and to avoiding what He prohibited, they say, `The ways and practices that we found our fathers and forefathers following are good enough for us. Allah said, would you follow them even though they had no knowledge whatsoever?

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise.

{106} يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ {107} فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ {108} ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

O you who believe! When death approaches any of you, and you make a will, then take the testimony of two just Muslim witnesses. When one is traveling and needs to write a will; and could not find two Muslims, then two of the People of the Book will suffice. These two witnesses will be brought after a congregational prayer, if you are in doubt of them being just, then they should swear by Allah: we do not desire any worldly gain through witnessing; even if the beneficiary is our near relative, we will still not compromise on the truth, and we shall not hide the testimony of Allah. If we distort the testimony, change, alter or hide it entirely; then indeed we should be of the sinful.

Allah continued to say, if the two witnesses were found to have committed treachery, then two of the nearest rightful heirs and relatives should stand for witness in their place. Let them swear by Allah saying, we affirm that our testimony is truer than that of both of them, and that we have not trespassed the truth when we accused them of treachery. If we had lied about them, then

indeed we should be of the wrongdoers. The ruling requiring the two non-Muslim witnesses to swear by Allah might encourage them to admit to the true testimony, because they respect swearing by Allah and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. Allah next said, have fear of Allah in all of your affairs, and listen and obey; Allah does not guide the rebellious people.

{109} يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {110} إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {111} وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ {112} إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ {113} قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ {114} قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ {115} قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Allah states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. The Messengers will say, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all.

Allah addressed Isa, son of Maryam saying, remember My favor to you and to your mother: I supported you with the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. I taught you the power of writing and understanding of the Tora and the Injil. I taught you how to shape from clay the figure of a bird and how after you blew into it, it became a flying bird with a soul by Allah's permission. I also taught you how to heal those who were born blind, the lepers, and to raise the dead from their graves by My leave, power, and will. And remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your

prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.

Remember, O Isa, how we inspired your disciples and companions to believe in Me and My Messenger, and they said, we believe and bear witness that we are Muslims. Remember when the disciples asked you, O `Isa, son of Maryam! Can your Lord send down to us a food table from heaven? Isa answered them by saying, have fear of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers. They said, we need to eat from it, to be stronger in faith when we witness it descending from heaven as sustenance for us, and to know that you have indeed told us the truth,) of your Message and our faith in you increases and also our knowledge, and that we ourselves be its witnesses testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us.

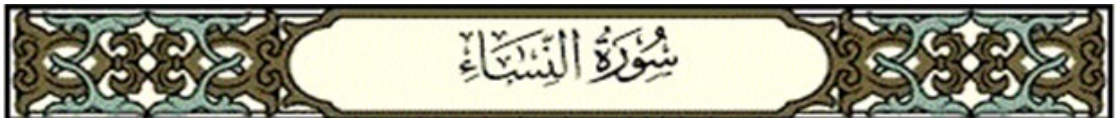
Isa, son of Maryam, said: O Allah, our Lord! Send us from heaven a table spread with delicious food from You that does not require any effort or hardship,. We will take that day on which the table was sent down as a day of celebration that we and those who come after us would consider sacred. It will be a sign from You proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You. Allah said: I am going to send it down unto you, but if any of you after that disbelieves by denying this sign and its implication, O `Isa, then I will punish him with a torment such as I have not inflicted on anyone among the people of your time.

{116} وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {117} مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {118} إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {119} قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ {120} لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah, O `Isa, son of

Maryam! Did you say to them: Worship me and my mother as two gods besides Allah? Isa will say, glory be to You! It was not for me to say what I had no right to say, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said, You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. I only called them to what You sent me with and commanded me to convey to them, worship Allah, my Lord and your Lord. I was a witness over what they did when I was amongst them, but when You took me up; You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.

Allah answers His servant and Messenger `Isa, son of Maryam, after he disowns the disbelieving Christians who lied about Allah and His Messenger, and when `Isa refers their end to the will of his Lord, this is a Day on which the truthful will profit from their truth. Their reward is Gardens under which rivers flow in Paradise; they shall abide therein forever. Allah is pleased with them and they with Him; this is the great success, other than which there is no greater success. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.



An-Nisaa

{1} يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Allah commands His creatures to have fear of Him by worshipping Him Alone without partners. He also reminds them of His ability, in that He created them all from a single cell, then created many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allah. Fear Allah Whom you invoke when you conduct transactions and contracts and in your relations to your relatives. He watches all your deeds and sees your every circumstance.

{2} وَآتُوا الْيَتَامَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا {3} وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا {4} وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا {5} وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {6} وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا {7} لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا {8} وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Allah commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said; and do not give something of bad quality for something of good quality. Do not mix their substance to your substance together so that you eat up both; for it is a grave sin and a major mistake.

Allah then talks about the widowed woman with her young orphan children. Her wealth and beauty may tempt the guardian to marry her without giving her an adequate dowry which might have been given by another suitor. Afterwards, this Ayah was revealed; (if you fear that you shall not be able to deal justly with the young orphans, then marry the orphan mother, two, three or four. Allah then commands, if you fear that you will not be able to do justice between your children and the new orphans, then marry only one wife, or satisfy yourself with only female captives; for this prevents from deviating from justice.)

Allah commands man to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case.

Allah prohibited giving the unwise orphans the freedom to do as they wish with wealth, which Allah has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. Rather, hold on to their money, take care of it, and be the one who spends on them for clothes, food and provision; and speak to them words of kindness and justice.

Allah instructs the caretakers to test the orphans' ability to handle their money, until they reach the age of puberty and readiness for marriage. When the child becomes good in the religion and wise concerning money, then the money that his caretaker was keeping for him should be surrendered to him. Allah commands that the money of the orphan should not be spent unnecessarily, for fear they might grow up used to being hasty and wasteful. Whoever among guardians is rich and does not need the orphan's money, should not take any of it as wages; but if he is poor, let him have for himself what is just and reasonable as compensation for his efforts. Allah commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allah is sufficient as Witness, Reckoner and Watcher over their work for orphans.

The idolaters used to give adult men a share of inheritance and deprive women and children of it. Allah revealed; there is a definitive share for men as well as women from what is left by parents and those nearest in relation; whether it is small or large. And when the relatives who do not have a share in the inheritance, like the orphans and the poor are present at the time of division, then give them a share of the inheritance; and speak to them words of kindness.
{9} **وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِـــعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَـــدِيدًا** **{10}** **إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا**
This part of the Ayah, refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allah commands whoever hears such will to fear Allah, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own. Allah next said, when you consume the orphan's

wealth without a right, you are only consuming fire, which will kindle in your stomach on the Day of Resurrection.

{11} يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا **{12}** وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ **{13}** تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ **{14}** وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

This, the previous, and the last honorable Verse in this Surah contain the knowledge of inheritance. Learning this knowledge is encouraged, especially the specific things mentioned, because it affects all people. Payment of debts comes first, then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren. This verse explains in detail how to deal with inheritance.

These are Allah's set limits. This includes what Allah has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allah said; whosoever obeys Allah and His Messenger regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots, will be admitted to Gardens under which rivers flow in Paradise. And whosoever disobeys Allah and His Messenger, and transgresses His set limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

{15} وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا **{16}** وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

At the beginning of Islam, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allah next said, and those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine the women to houses until death comes to them or Allah ordains for them some other way. And the two persons among you who commit illegal sexual intercourse, punish them both by cursing and shaming them. And if they repent and do righteous good deeds, by refraining from that evil act, and thereafter their actions become righteous, then leave them alone

and do not verbally abuse them after that; for Allah is Ever the One Who accepts repentance, Most Merciful. However, Surat An-Nur changed that ruling with the ruling of flogging for fornication or stoning to death for adultery.

{17} إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {18} وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Allah states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before death; and Allah is Ever All-Knower, All-Wise. The repentance is not accepted from those who continue to do evil deeds until death faces one of them and he says: Now I repent; nor it is accepted from those who die while they are disbelievers. For them We have prepared a painful torment.

{19} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا {20} وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا {21} وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Before Islam, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this Verse was revealed about this practice, (O you who believe! You are not permitted to inherit women against their will. Allah commands, not to treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of force and oppression; unless they commit open adultery. Allah commands the believing men to live with their wives honorably, by saying kind words to them, treating them kindly, and making their appearance appealing for them; just as you like the same from them. If for some reason you dislike them, it may be that your patience, which is demonstrated by keeping wives whom you dislike, carries good rewards for you in this life and the Hereafter.

The Ayah commands, when one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife. Would you take it wrongfully without a right and with a manifest sin? How can you take back the dowry from the woman with whom you had sexual relations with, for you have taken them by Allah's covenant?

{22} وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {23} حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ

تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Allah prohibits marrying the women whom the father married, in honor and respect to the fathers. Doing this is indeed a shameful and an evil way.

This Verse establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. The types prohibited by blood relation include: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters. Suckling, allowed before the age of two, establishes prohibited degrees just as blood does. As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. You are prohibited to marry the wives of your own sons, but not the wives of your adopted sons. Taking two sisters as rival wives is prohibited, and that whoever embraces Islam while married to two sisters at the same time has to keep one of them and divorce the other.

{24} وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Allah said, you are prohibited from marrying women who are already married except those whom you acquire through war. This prohibition was ordained for you by Allah. Therefore, adhere to Allah's Book, do not transgress His set limits, and adhere to His legislation and decrees. You are allowed to marry women other than the prohibited types mentioned here. You are allowed to use your money to marry up to four wives and for the purchase of as many female slaves as you like, all through legal means, desiring chastity, not fornication; before you enjoy them sexually, you should surrender to them their rightful dowry as compensation. But if you agree mutually to give more after the requirement has been determined, there is no blame on you. Surely, Allah is Ever All-Knowing, All-Wise.

{25} وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ

مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {26} يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ {27} وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا {28} يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Allah said, those who do not have the financial capability to marry free faithful, chaste women; they are allowed to wed believing slave girls owned by the believers with permission of their owners; and pay them their dowry with a good heart. They should be honorable women who do not commit adultery nor have boy friends. Allah has full knowledge about your faith; you are one from another. Allah knows the true reality and secrets of all things, but you people know only the apparent things.

After such slave girls get married, if they commit adultery, then their punishment is half of that for free unmarried women meaning that the punishment becomes lashes, not stoning to death. Marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe patience, for otherwise, the offspring will become slaves to the girl's master; and Allah is Oft-Forgiving, Most Merciful.

Allah explains and shows the believers the right ways and guidance similar to the guidance given to those before them, and what He has allowed and prohibited for them. Allah accepts their repentance from sin and error; He is All-Knower, All-Wise in His commands, decrees, actions and statements. Allah informs that the disbelievers who follow their lusts; wish that you, believers, should deviate tremendously away from the right path. Allah informs that man was created weak concerning women, so Allah wishes to lighten the burden for men regarding His legislation and clarify what He prohibits and what He decrees for you. Thus He has allowed free men to marry slave girls under certain conditions.

{29} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {30} وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {31} إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

Allah, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as usury, gambling and other wicked methods. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these transactions. Allah next said, do not bring fatal punishment upon yourselves by committing Allah's prohibitions, falling into sin and eating up each other's property unjustly. Surely, Allah is Most Merciful to you in what He commanded you and prohibited you from. Whoever commits what Allah has forbidden in transgression and injustice,

We shall cast him into the Fire. If you avoid the major evil deeds that you were prohibited, We will forgive you the minor evil deeds and will admit you into Paradise in a noble manner.

{32} وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {33} وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

Imam Ahmad recorded that Umm Salamah said, O Messenger of Allah! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance that men get? Allah sent down, do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. For men there is reward for what they have earned, and likewise for women there is reward for what they have earned; and each person will get his due share of the inheritance. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving and Ever All-Knower of everything.

Allah said, to all of you, O people, We appointed shares for relatives, such as children, who will later inherit what you inherited from your own parents and relatives. As for those with whom you have a pledge of brotherhood, given from Alansar to the Muslim immigrants, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allah has witnessed all of you when you gave these pledges and promises. This practice was followed in the beginning of Islam, but was later on modified when Muslims were commanded to fulfill the pledges of brotherhood they had already given, but to refrain from making any new pledges after that.

{34} الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا {35} وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

The interpreters in the seventh century explained this verse as: Allah said, the man is responsible for the woman, and he is her maintainer and caretaker, because men excel over women and are better than them for certain tasks, and because they spend from their means like giving the dowry and other expenditures for the women needs. Therefore, the righteous woman obeys her husband, protects her honor and her husband's property when he is absent. If a woman shows signs of ill-conduct to her husband, like disobeying, ignoring, or disliking him; the husband should first, advise her and remind her of Allah's torment if she disobeys him. If the behavior continues, then cease to speak with her or have intercourse with her. If the behavior still continues, then you are

allowed to discipline the wife, without severe beating. But, if at any time they return to obedience, then no means of annoyance from the husband are allowed against his wife. Allah then reminds men, if they transgress against their wives without justification, then Allah, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

Allah said, if the matter continues or worsens, a trustworthy person from the woman's family and a trustworthy person from the man's family should be sent to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allah gives preference to staying together, and this is why Allah said, if they both wish for peace, Allah will cause their reconciliation.

However, there are other interpretations which approaches this verse by noting that: (1) This verse came in the middle of verses talking about financial abilities, thus the word قوامون means management and financial ability, (2) the word (رجل) is used in the Quran in many verses to include male and female .

Thus, the meaning of the first part of the verse is: some males are better in management than other males and females, and some females are better than other males and females. The context is not preference by sex / gender but by financial and management ability. In addition, the theme of the verses is not simply talking ability between husband and wife, but about ability in a wider sense.

{36} وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا {37} الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {38} وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا {39} وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا {40} إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا {41} فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا {42} يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

Allah orders that He be worshipped Alone without partners. Allah then commands the servants to be dutiful to their parents, relatives, the orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the traveler that you meet, and the slaves whom your right hands possess. Allah does not like the one who is proud and arrogant, who thinks that he is better than other people. Allah chastises the stingy behavior of those who refuse to spend their money for what Allah ordered them, such as being kind to parents and compassionate to the ones mentioned earlier. Such people do not give Allah's right from their wealth, and they assist in the spread of stingy behavior. They hide what Allah has bestowed upon them of His

bounties. Therefore, the miser is ungrateful for Allah's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. We have prepared for the disbelievers a disgraceful torment.

Allah first mentioned the misers who do not spend, then He mentioned those who spend to show off to gain the reputation that they are generous, not for the Face of Allah; and do not and believe in Allah and the Last Day; they take Satan as an intimate and what a dreadful intimate he has! Satan encouraged, excited and lured them by making the evil appear good. Allah next said, what harm would it cause them if they believe in Allah, go on the righteous path, replace showing off with sincerity, have faith in Allah, and await His promise in the Hereafter? For Allah knows those who deserve success, and He grants them success and guidance.

Allah states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allah shall reward them for this action and multiply it, if it were a good deed, and gives from Him a great reward. How will it be then, when We bring from each nation a witness and We bring you O Muhammad as a witness against these people? On that Day, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer. They will never be able to hide a single fact from Allah.

{43} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

This Verse was revealed before alcohol consumption was completely prohibited. Here Allah forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the Mosques while sexually impure, except when one is just passing through, until you bathe your entire body. Allah next said, if you are ill, or on a journey, or one of you comes from the toilet, or after having sexual intercourse with your women; but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.

{44} أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ {45} وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا {46} مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {47} يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ

أَمْرُ اللَّهِ مَفْعُولًا {48} إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

Are you not aware of those who, having been granted a share of Divine revelations, now barter it away for error, and want you too to lose your way. But God knows best who are your enemies. God is sufficient for you as a patron, and God is sufficient to give success. Among those of the Jewish faith there are some who take (revealed) words out of their context and say: “We have heard, but we disobey” and, “Hear; may you be bereft of hearing,” and, “Hearken to us.” Thus they distort the phrases with their tongues and imply that the true faith is false. Had they but said: “We have heard and we pay heed,” and “Hear us and have patience with us, “ it would have been for their own good and more proper. God has rejected them for their disbelief. It is only a few of them that believe. 0 you who have been given revelations! Believe in what We have bestowed from on high confirming that which you already have, lest We obliterate faces and turn them backward, or We reject them as We rejected the Sabbath-breakers: for God’s will is always done. God will never forgive that partners are associated with Him. He forgives any lesser sin to whomever He wills. He who associates partners with God indeed contrived an awesome sin.

{49} أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا {50} انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا {51} أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا {52} أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا {53} أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا {54} أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {55} فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا {56} إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا {57} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

Allah then confirms, He does not forgive a servant if he meets Him while he is associating partners with Him, but He forgives other sins if He so Wills. Whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

This Verse was revealed about the Jews and Christians when they said, we are Allah's children and His loved ones. Allah said, have you not seen those who claim sanctity for themselves! But the decision in this matter is with Allah Alone, because He has perfect knowledge of the true reality and secrets of all things. He does no injustice with anyone's compensation in any part of his reward, even

if it was the weight of a thread. Look, how they invent a lie against Allah claiming purity for themselves! These lies and fabrications of theirs are sufficient to make it a clear sin.
Have you not seen how those who were given a portion of the Scripture they believe in sorcery and the evil Satan? They say to those who disbelieve, you are better guided on the way than those believers; to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Ahzab, forcing the Prophet and his Companions to dig a defensive tunnel around Al-Madinah. But, Allah saved the Muslims from their evil. Thus Allah curses the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolaters.

Allah asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allah then described them as misers, saying, if they had a share in the sovereignty and dominion, they would not give anyone anything, even if it was the speck on the back of a date-stone. Allah continued to say, or do they envy men for what Allah has given them of His Bounty? Referring to their envy of the Prophet for the great prophethood that Allah entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel. In response Allah said, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrahim and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet, some of them believed in it, and some rejected it. Therefore, O Muhammad, because of their rejection of you, the Fire is a just punishment for them.

Allah said, surely, those who disbelieved in Our Signs, We will place them in the Fire which will encompass every part of their bodies. Whenever the Fire has roasted them through and consumed their flesh, they will be given another skin in replacement so that they may taste an everlasting punishment. In contrast, Allah describes the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Therein they shall have mates purified of filth and foul things; and We shall admit them to shades of Paradise.
{58} إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا **{59}** يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
God commands you to deliver whatever you have been entrusted with to their rightful owners, and whenever you judge between people, to judge with justice. Most excellent is what God exhorts you to do. God hears all and sees all.

Believers, obey God and obey the Messenger and those from among you who have been entrusted with authority. If you are in dispute over anything, refer it to God and the Messenger, if you truly believe in God and the Last Day. This is the best [for you], and most suitable for final determination.

{60} أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا {61} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا {62} فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا {63} أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا {64} وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {65} فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Are you not aware of those who claim that they believe in what has been bestowed from on high upon you, as well as in what was bestowed from on high before you? They seek the judgement of false gods, although they are bidden to deny them. But Satan wants to lead them far astray. When it is said to them, “Come to that which God has bestowed from on high, and to the Messenger,” you see the hypocrites turn away from you with aversion. But how will it be when calamity befalls them [on the Day of Judgement! because of what their hands have done in this world? They would then come to you, swearing by God, “Our aim was but to do good, and to bring about harmony.” As for them — God knows all that is in their hearts. So leave them alone, and admonish them, and speak to them a word to reach their very souls. We have sent every messenger so that he should be obeyed by God’s leave. If when they have wronged themselves, they would but come to you and pray to God to forgive them, and the Messenger prayed for their forgiveness, they would surely find that God is the One who accepts repentance, Merciful. But no, by your Lord. They do not really believe unless they make you judge in all disputes between them, and then find in their hearts no bar to an acceptance of your decisions and give themselves up in total submission.

{66} وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا {67} وَإِذًا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا {68} وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

Yet if We were to order them, Lay down your lives,’ or, ‘Forsake your homelands,’ only a very few of them would do it; but if they would do what they are admonished to do, it would indeed be for their own good and apt to strengthen them greatly [in faith]. And We should indeed grant them, out of Our grace, a mighty reward, and indeed guide them along a straight path.

{69} وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا **{70}** ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا

All who obey God and the Messenger shall be among those upon whom God has bestowed His blessings: the prophets, and those who never deviate from the truth, and the martyrs and the righteous ones. How goodly a company are these! Such is God's bounty, and sufficient it is that God knows all.

{71} يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا **{72}** وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا **{73}** وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

Believers, be fully prepared against danger, and go to war either in small groups or all together. There are indeed among you such as would lag behind, and then, if a calamity befalls you, say, "God has bestowed His favours upon me in that I was not present with them!" But if good fortune comes to you from God, he is sure to say — just as if there had never been any question of love between you and him — "Oh, would that I had been with them; I would surely have had a [share in a] mighty triumph.

{74} فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا **{75}** وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا **{76}** الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Let them fight in God's cause — all who are willing to barter the life of this world for the life to come. To him who fights in God's cause, whether he be slain or be victorious, We shall grant a rich reward. And why should you not fight in the cause of God and the utterly helpless men, women and children who are crying, 'Our Lord! Deliver us from this land whose people are oppressors, and send forth to us, out of Your grace, a protector, and send us one that will help us. Those who believe fight in the cause of God, and those who reject the faith fight in the cause of evil. Fight, then, against the friends of Satan. Feeble indeed is the cunning of Satan.

{77} أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا **{78}** أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا **{79}** مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا **{80}** مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Are you not aware of those who have been told, "Hold back your hands [from fighting', and attend regularly to prayer, and pay your zakat [i.e. the purifying dues]'"? When, at length, the order for fighting was issued to them, some of them stood in awe of men as one should stand in awe of God — or in even greater awe — and said, "Our Lord! Why have You ordered us to fight? If only

You had granted us a delay for a little while!" Say, 'Brief is the enjoyment of this world, whereas the life to come is the best for all who are God- fearing. None of you shall be wronged by as much as a hair's breadth. Wherever you may be death will overtake you, even though you be in towers built up strong and high. "Yet, when a good thing happens to them, some [people] say, "This is from God," whereas when evil befalls them, they say, "This is from you!" Say, "All is from God." What is amiss with these people that they are in no wise near to grasping the truth of what they are told? Whatever good happens to you is from God; and whatever evil befalls you is from yourself We have sent you as a Messenger to all mankind. Enough is God for a witness. He who obeys the Messenger obeys God thereby. As for those who turn away — We have not sent you to be their keeper ز

{81} وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا **{82}** أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And they say, "We do obey you," but when they leave you, some of them devise, in secret, something different from what you advocate. All the while God records what they thus devise in secret. Leave them, then, alone, and place your trust in God. Sufficient is God for a guardian. Will they not, then, try to understand the Qur'ān? Had it been issued from any but God, they would surely have found in it many an inner contradiction!

{83} وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا **{84}** فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا

If any matter pertaining to peace or war comes to their knowledge, they make it known to all the public; whereas, if they would only refer it to the Messenger and to those from among them entrusted with authority, those of them who are engaged in obtaining intelligence would know it. Were it not for God's bounty to you, and His grace, all but a few of you would certainly have followed Satan." Fight, then, in God's cause, since you are responsible only for your own self and encourage the believers. God may well curb the might of the unbelievers; for God is the strongest in might, and in the ability to deter.

The description is that of a group within the Muslim community who lacked discipline and who underestimated the effects of rumor in weakening the community, or its potentially devastating consequences. Decent and disciplined Muslims should refer the disruptive rumors to the Messenger, when he was still among them, or to those in authority, the competent and qualified among them would have deduced the facts and determined whether its

circulation would benefit the Muslim community or be detrimental to its interests.

{85} مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا **{86}** وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

Allah informs that whoever intercedes in a matter that produces good results, will acquire a share in that good. And whosoever intercedes for an evil cause, he will carry a burden due to what resulted from his intercession and intention. And Allah is Ever watcher and witness over everything.

When you are greeted with a greeting, greet in return with what is better, or at least return it equally. Allah! None has the right to be worshipped but He.

{87} اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا **{88}** فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا **{89}** وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا **{90}** إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا **{91}** سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

Surely, He will gather you together on the Day of Resurrection about which there is no doubt. No one utters more truthful statements than Allah, in His promise, warning, stories of the past and information of what is to come.

Allah criticizes the believers for disagreeing over the hypocrites. When Messenger of Allah marched towards Uhud, some people who accompanied him went back to Al-Madinah. The Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. Allah sent down, Allah has cast them back because of what they have earned of their defiance and disobedience to the Messenger and following falsehood. Allah said, do you want to guide those whom Allah has decreed to go astray? Those whom Allah has made to go astray, will find no way to guidance.

Allah informs that the hypocrites wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allah said, do not take any of them as friends till they emigrate in the way of Allah. But if they turn back and make their disbelief public, take hold of them and kill them wherever you find them, and take neither protectors nor helpers from them.

Allah excluded from the killing those who join and take refuge with a people with whom you have a pact of peace; or those who do not have the heart to fight with the Muslims against their own people, nor have the heart to fight the Muslims; therefore, they are neither with nor against Muslims. It is from Allah's mercy that He has stopped them from fighting you. So, if they withdraw from

you, and do not fight against you, but reverted to peace; then you do not have the right to kill them, as long as they take this position.
Allah informs that there is another type who pretend to be Muslims, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolaters in secret and worship what they worship, so that they are at peace with them also. Allah commanded they should be fought against, unless they withdraw from combat and resort to peace. In their case, We have provided you with a clear warrant against them.

{92} وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا **{93}** وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا **{94}** يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
Allah states that the believer is not allowed to kill his believing brother under any circumstances except by mistake. Whosoever kills a believer by mistake has to fulfill two requirements. The first requirement is to free a Muslim slave, the second obligation is for the killer to give blood money to the family of the deceased as compensation for their loss; unless they forfeit their right. But, if the murdered person was a believer while his family was combatant disbelievers, then they will receive no blood money. In this case, the killer only has to free a believing slave. If the murdered person was a believer while his family were from the people of the Book, or with whom there is a peace treaty; then they deserve the full blood money. In this case, the killer is required to free a believing slave also. For those who find these requirements beyond his means, he must fast for two consecutive months to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.
After Allah mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder, whoever kills a believer intentionally, his punishment is Hell where he stays forever; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.
It was reported that a man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet and said Salam to them. They said to each other, he only said Salam to protect himself from us. Then Al-Miqdad attacked him and killed him. They brought his sheep to the Prophet, and this Verse was revealed, O you who believe! When you go to fight in the cause of Allah, you should not act and judge hastily but verify the truth first. The Messenger of Allah said to Al-Miqdad, he was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed

him to acquire the gains of this life. However, the pure wealth with Allah is far better than what you acquired. You used to be in the same situation like this person who hid his faith from his people till Allah conferred on you His Favors to become Muslims. Therefore, be cautious in judgment; for Allah is Ever Well-Aware of what you do.

{95} لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {96} دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {97} إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا {98} إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا {99} فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

It is reported that When the battle of Badr was about to occur, Abu Ahmad bin Jahsh and Ibn Umm Maktum said, We are blind, O Messenger of Allah! Do we have an excuse? Allah revealed, not equal are those believers who sit at home, except those who are disabled; and those who strive hard, spending from their money, and fight in the cause of Allah. Allah has promised good ending for all the believers; but Allah has preferred those who strive hard and fight, above those who sit at home, by a huge reward. Allah assigns them higher degrees, forgiveness and mercy above the believers who sit at home without a disability hindering them. And Allah is Ever Oft-Forgiving, Most Merciful.

This Verse was revealed about those who stayed living among the idolaters in Makkah unable to practice the faith, while able to perform Hijrah. Such people will be committing injustice against themselves. When the angels take them in death while they are wronging themselves, by refraining from Hijrah, the angels say to them, why did you remain here and not perform Hijrah? They reply, we were weak and oppressed on the earth. The angels say, was not the earth of Allah spacious enough for you to migrate away from evil? Such men will end up in Hell, and what an evil destination it is!

Allah made an exception for the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allah is likely to forgive, and Allah is Ever Oft-Pardoning, Oft-Forgiving.

{100} وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by. Whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah.

{101} وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا {102} وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ

وَأَسْـلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْـلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَـــى أَنْ تَضَـــعُوا أَسْـلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا {103} فَإِذَا قَضَـيْتُمُ الصَّـلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّـلَاةَ إِنَّ الصَّـلَاةَ كَـانَتْ عَلَى الْمُؤْمِنِينَ كِتَـابًا مَوْقُوتًـا {104} وَلَا تَـهِنُوا فِي ابْتِغَـاءِ الْقَوْمِ إِنْ تَكُونُوا تَـأْلَمُونَ فَـإِنَّـهُمْ يَـأْلَمُونَ كَمَـا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

In the beginning of Islam, and after the Hijrah, Muslims used to experience fear during most of their travels; for most areas were areas of combatant enemies of Islam and its people. Thus Allah said, if you fear that the disbelievers may attack you while you travel in the land, then, there is no sin on you if you shorten the prayer by reducing the units of the prayer from four to two. Certainly, the disbelievers are your plain enemies.

When you O Messenger Muhammad, are among them, and lead them in prayer, let one party of them stand up in prayer with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish that you were negligent of your arms and your baggage, to attack you in a single rush. But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers. When you have finished the prayer, remember Allah in all conditions: standing, sitting down, and on your sides. But when you are free from danger perform the prayer fulfilling its obligations, with humbleness, completing the bowing and prostration positions; for the prayer is enjoined on the believers at fixed times. Allah said, do not weaken your resolve in pursuit of your enemy; rather, pursue them vigorously, fight them and be wary of them. Just as you suffer from injuries and death, the same happens to the enemy. But while you hope for Allah's reward, victory and aid, just as He has promised; your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allah and raise it high. And Allah is Ever All-Knowing, All-Wise.

{105} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا {106} وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {107} وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَـهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا {108} يَسْـتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْـتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَـى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا {109} هَا أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا

Allah says to His Messenger Muhammad, surely, We have sent down to you the Book in truth, so that you might judge between men by that which Allah has

shown you; so do not be a pleader for the treacherous. And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

Allah said, do not argue on behalf of those hypocrites who deceive themselves; for Allah does not like anyone who is a betrayer and sinner. They may hide their crimes from men, but they cannot hide them from Allah; for He is with them, by His knowledge, when they plot by night in words that He does not approve. And Allah ever encompasses what they do. You have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender?

{110} وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا {111} وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {112} وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا {113} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allah said, whoever commits a sin, whether minor or major, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. And whoever earns sin, he earns it only against himself; And Allah is Ever All-Knowing, All-Wise. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

Allah is informing His Messenger Muhammad, had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book, and the Wisdom, and taught you that which you did not know. And ever great is the grace of Allah unto you.

{114} لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {115} وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

Allah said, there is no good in most of what the people say to each in secret, except who orders charity, or goodness, or reconciliation between mankind. And he who does this, seeking the good pleasure of Allah with sincerity and awaiting the reward with Allah; the Exalted and Most Honored, shall give him a great reward. And whoever intentionally contradicts the Messenger and takes a path other than the path of the believers, after the truth has been made clear, apparent and plain to him; We shall keep him in the path he has chosen, and burn him in Hell, what an evil destination!

{116} إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْـرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَـاءُ وَمَنْ يُشْـرِكْ بِاللَّهِ فَقَدْ ضَـلَّ ضَـلَالًا بَعِيدًا **{117}** إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

Allah ascertains that He does not forgive the sin of setting up partners in worship with Him, but He forgives sins other than that for whomever He wills. And whoever sets up partners in worship with Allah, has indeed strayed far away. The idolaters invoke nothing but female deities besides Him, for they claimed that the angels are Allah's daughters and made idols to represent them saying, we only worship them so that they bring us closer to Allah. In reality they are worshipping Satan who commanded them to do this and made it seem fair and beautiful in their eyes.

{118} لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا **{119}** وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا **{120}** يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا **{121}** أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

Allah cursed Satan and expelled him from His mercy and His grace for saying, I will take an appointed portion of your servants, and I will mislead them from the true path. I will tempt them and arouse in them false desires. I will order them to slit the ears of cattle to designate them as idol sacrifices. I will order them to deface the fair nature created by Allah. Allah then said, whoever takes Satan as a protector or helper instead of Allah, will have lost this life and the Hereafter. Satan promises his supporters and tempts them into believing that they are winners in this and the Hereafter; but his promises are nothing but deceptions. Allah ascertains that those who like and prefer what Satan is promising will end up in Hell with no way of escape.

{122} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّـالِحَاتِ سَـنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

Allah then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allah said, and those who believe and do righteous good deeds will be admitted to permanently reside in Gardens under which rivers flow in Paradise. This is a true promise from Allah, and verily, Allah's promise shall come to pass

{123} لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُـوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِـيرًا **{124}** وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا **{125}** وَمَنْ أَحْسَـنُ دِينًا مِمَّنْ أَسْـلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِـنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا **{126}** وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

It may not accord with your wishful thinking, nor with the wishful thinking of the people of earlier revelations. He who does evil shall be requited for it, and shall find none to protect him from God, and none to bring him support. But anyone, be it man or woman, who does good deeds and is a believer, shall enter paradise and shall not suffer the least injustice. Who could be of better faith than he who surrenders himself completely to God, does what is good, and

follows the creed of Abraham, who turned away from all that is false? For God has taken Abraham for a friend. And to Allah belong all that is in the heavens and all that is in the earth.

{127} وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

They ask you for rulings concerning women. Say, God [Himself] gives you His rulings concerning them, as well as what is conveyed to you through this Book about orphan women whom you deny what has been assigned to them, and you are disinclined to marry them; and concerning helpless children, and about your duty to treat orphans with fairness. Whatever good you may do, God knows it fully.

The ruling given here portrays a situation that existed in pre-Islamic Arabian society and which lingered on. It gives the required directive to elevate the Muslim community and to purge it of all traces of ignorance. Abdullāh ibn `Abbās is reported to have made the following comment on this verse: "In ignorant days, a man may have an orphan girl in his charge and he throws his dress over her. When he does that, no one is allowed to marry her. If she is pretty and he likes her, he marries her and takes all her wealth. If she is ugly, he prevents her from marrying until she dies, when he inherits her wealth. God has forbidden all that." Ibn `Abbās also explains that the phrase *"and concerning helpless children,"* refers to the fact that in pre-Islamic days, the Arabs used not to give any share of inheritance to their children or to their women.

Many scholars misunderstood the term (يتامى النساء) and the term (النساء اليتامى). according to their understanding, the verse is talking about the young orphan girls. This is wrong because the term النساء in Quran refers to adult women, and adult women are not called orphans. As they become adults they will be given responsibility over their properties. The correct understanding is that the verse is talking about the mother of the orphans. Thus these mothers are candidates for marriage; not their children girls., as also mentioned in verse 3 of this surah.

{128} وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {129} وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {130} وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

When the wife fears that her husband is steering away from her or deserting her, or is not fit or misusing his role as the financial and administrative leader of the family; it is better to seek peace between them. Allah states that human souls are swayed by greed. Thus she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. But if you are patient with the wife you dislike and treat her fairly, then Allah knows what you do and will reward you for it perfectly.

In reference to a previous Verse where Allah allowed marrying more than one wife, Allah here is stating; you will never be able to do perfect justice between wives even if it is your ardent desire. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy. So do not incline too much to one of them and exaggerate in treating her that way, thus leaving the other wife hanging neither divorced nor married. If you do justice and divide equally in what you have power over, while fearing Allah in all conditions, then Allah will forgive you the favoritism that you showed to some of your wives. Allah then states that if the spouses separate by divorce, then Allah will suffice them by giving him a better wife and her a better husband. His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

{131} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا **{132}** وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا **{133}** إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا **{134}** مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

Allah states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allah's statement, We have recommended to you what We recommended to the People of Scriptures; fear of Allah, by worshipping Him Alone without partners. But if you disbelieve, then to Allah belongs all that is in the heavens and all that is in the earth. He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. He is the Watcher, and Witness of all things. He is able to take you away and replace you with other people if you disobey Him.

Allah said, O those whose ultimate desire is this life, know that Allah owns the rewards of this life and the Hereafter. Therefore, if you ask Allah for both, He will enrich you, award you and suffice for you. And Allah is Ever All-Hearer, All-Seer.

{135} يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا**{136}** يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا **{137}** إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. Allah commands to give correct testimony, and to say the truth when you are asked about it, even if harm will affect you, or your parents, or your kin as a consequence. Do not favor someone in your testimony because he is rich, or

feel pity for him because he is poor, for Allah is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Do not let desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations. If you lie, distort your testimony or change it, Allah is Ever Well-Acquainted with what you do and will reward or punish you accordingly.

Allah commands the believers to believe in Him and in His Messenger, and the Quran which He has sent down to His Messenger, and the Scripture which He sent down to those before him. And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day; then indeed he has deviated from the correct guidance and strayed far away from its path.

Allah states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death; then he will never have a chance to gain accepted repentance after death, nor will Allah forgive him, or deliver him from his plight to the path of correct guidance.

{138} بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا {139} الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا {140} وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا {141} الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

Allah then said; give O Muhammad, to the hypocrites, the news that there is for them a painful torment. Why do they take the disbelievers as friends instead of the believers? Do they seek honor with them? Whosoever desires honor, then to Allah belong all honor. Allah states that the hypocrites watch and await the harm that occurs to the believers; if you gain a victory and booty from Allah, they try to come close to the believers and say, were we not with you? On the other hand, if the disbelievers gain a success; they say to them, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them? Allah will judge between all of you on the Day of Resurrection by what He knows about you, O hypocrites. And the Final Triumph will be for the believers in this life and the Hereafter.

{142} إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا {143} مُذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

The hypocrites think that since they were successful in deceiving people, they will do the same with Allah on the Day of Resurrection. There is no doubt that Allah can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. Ahan informs of some of their behavior; when they stand for prayer, they stand in laziness because they neither intend to perform it nor do they believe in it, have humility in it, or understand it. They show off to

people so that they gain closeness to them. During the prayer they do not feel humbleness or pay attention to what they are reciting. The hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers. This is why Allah said afterwards, whomever He leads astray from the guidance, will not find a guiding friend to lead him to the right path.

{144} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا {145} إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا {146} إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا {147} مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Allah forbids His believing servants from taking the disbelievers as friends and supporters instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. This is why Allah said, do you wish to offer Allah a manifest proof against you that warrants receiving His torment?

Allah states that the hypocrites will be in the lowest depths of the Fire with no helper to save them from their misery and painful torment. Allah then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Then they will be with the believers on the Day of Resurrection; and Allah will grant to the believers a great reward. Allah then states that He is too Rich to need anyone and that He only punishes the servants because of their sins. Why should Allah punish you if you have thanked Him and have believed in Him? Allah appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

{148} لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا {149} إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

God does not love evil to be spoken openly unless it be by someone who has been truly wronged. God hears all and knows all. Whether you do good openly or in private, or pardon others for evil (done against you), God indeed absolves sin and He is Powerful.

The use of evil words starts in the form of individual accusations, but it leads to social corruption and moral chaos. No individual or group of people are given their due credit and people have no confidence in each other, when baseless accusations circulate and scruples are totally disregarded. For these reasons, God does not like the Muslim community to allow evil words to become common practice. The only exemption in this regard is given to the one who suffers injustice. He is allowed to repel this with a foul word with which he describes the person who has wronged him, within the context of what he has suffered.

{150} إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا **{151}** أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا **{152}** وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Allah threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allah and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, and wish to adopt a way in between. Allah then describes them as disbelievers; thus We have prepared for the disbelievers a humiliating torment. Allah said, those who believe in Allah and His Messengers and make no distinction between any of them, We shall give them their rewards because of their faith in Allah and His Messengers; and Allah is Ever Forgiving, Most Merciful.

{153} يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا **{154}** وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

The people of earlier revelations ask you to have a book sent down to them from heaven. They asked Moses for something even greater than that, when they said:`Make us see God with our own eyes." The thunderbolt smote them for this their wrongdoing. After that, they took to worshipping the calf even after clear evidence of the truth had come to them. Yet We pardoned them that, and We gave Moses clear authority. We raised Mount Sinai high above them in witness of their solemn pledge. And We said to them: `Enter the gate, prostrating yourselves"; and We also told them: `Do not break the Sabbath-law"; and We received from them a most solemn pledge.

{155} فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا **{156}** وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

And so, [We punished them] for the breaking of their pledge, their disbelief in God's revelations, their killing of prophets against all right, and for their boast, "Our hearts are closed." Indeed God sealed their hearts on account of their disbelief. As a result they have no faith except for a few of them." And for their disbelief and the monstrous calumny they utter against Mary.

{157} وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا **{158}** بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا **{159}** وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And their boast: 'We have killed the Christ Jesus, son of Mary, God's Messenger. They did not kill him, and neither did they crucify him, but it only seemed to them [as if it had been] so. Those who hold conflicting views about him are indeed confused, having no real knowledge about it, and following mere conjecture. For, of a certainty, they did not kill him.

No! God raised him up to Himself. God is indeed Almighty, Wise." There is some of the people of earlier revelations but will, at the moment of his death, believe in him, and on the Day of Resurrection he will bear witness to the truth against them.

As regards whether Jesus was killed or crucified, the Jews and the Christians make false claims which have no basis other than in their own suspicions. The Jews claim to have killed him, ridiculing his assertion that he was God's Messenger. The Christians, on the other hand, claim that he was crucified and buried. But they also claim that he was raised three days later. As for history, it states nothing about Christ's birth or his end, almost as if nothing happened. When they make their statements, neither the Jews nor the Christians are certain of their truthfulness. Events moved fast, and conflicting reports were made and muddled up. The real truth could not be discovered.

One of the many Gospels written in this period was that of Barnabas which gives an account of the story and crucifixion of Jesus that is at variance with the four recognised Gospels. It states: "When the soldiers, and Judas with them drew near to the place where Jesus was, he heard a large number of people coming close. In fear, he retreated to the home where all eleven disciples were asleep. When the Lord saw His servant in danger, He ordered Gabriel, Michael, Rafael and Oriel, His messengers, to take Jesus away from this world. The pure angels came down and carried Jesus through the window facing south and placed him in the third heaven in the company of angels who glorified the Lord forever. Judas entered violently the room from which Jesus was raised. All the disciples were still asleep. At that moment, God the Almighty accomplished a miraculous thing. Judas's face and voice changed so that he looked like Jesus. We all thought that he was Jesus indeed. As for him, after he awakened us, he began to search for the teacher. We were surprised and said: You are our master and teacher. Have you forgotten us?" Thus the soldiers took Judas thinking he is Jesus . they crucified him and killed him.

The Qur'ān does not give any details concerning how Jesus was raised or whether it took place in body and soul together in this state of life, or in soul after death. Nor does it tell us when and where his death took place, if at all. What we know for certain is that they neither killed nor crucified him. Instead, another victim was made to appear similar to him.

Some contemporary interpretations take the Quran narrative as true. God sent angels to rescue him, then he was seen after three days, then disappeared and died normal death; and he will be back to life on the Day of resurrection like every one else, and will be witness to the actions of his people.

{160} فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا {161} وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا {162} لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

So, then, for their wrongdoing of the Jews did We forbid them some of the good things of life which had been formerly allowed to them; and, indeed for their turning away often from God's path, and for their taking usury although it had been forbidden to them, and their wrongful devouring of other people's property. We have prepared for the unbelievers among them grievous suffering. Yet those of them who are versed in knowledge, and the believers, do believe in what is bestowed upon you from on high and that which was bestowed from on high before you. These are the ones who attend to their prayers and spend in charity, and who believe in God and the Last Day. To these We shall give a great reward.

{163} إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا {164} وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا {165} رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {166} لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

Allah states that He sent down revelation to His Messenger Muhammad just as He sent down revelation to previous Prophets. The following are the names of the Prophets whom Allah named in the Qur'an. They are: Adam, Idris, Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Lut, Isma`il (Ishmael), Ishaq (Isaac), Jacob(Jacob), Yusuf (Joesph), Ayyub (Job), Shu`ayb, Musa (Moses), Harun (Aaron), Yunus (Jonah), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Al-Yasa` (Elisha), Zakariya (Zachariya), Yahya (John) and `Isa (Jesus), and their leader, Muhammad. Allah said next, there are other Prophets whom We did not mention to you in the Qur'an. The Prophets bring good news to those who obey Allah and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments; so that no one will have an excuse with Allah. Allah said next, even if they deny, defy, and disbelieve in you, O Muhammad, Allah testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'an with His knowledge. Along with Allah's testimony, the angels also bear witness; and Allah is All-Sufficient as a Witness.

{167} إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا **{168}** إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا **{169}** إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

Allah mentions His judgment against those who disbelieve in His Signs, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allah states that He will not forgive them nor will He guide them to a good way; except the way of Hell, to dwell therein forever.

{170} يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا **{171}** يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا **{172}** لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا **{173}** فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

Allah said; O mankind! Truly, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. Allah is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. And Allah is Ever All-Knowing, All-Wise.

Allah forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over `Isa until they elevated him above the grade that Allah gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allah. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allah said, they took their rabbis and their monks to be their lords besides Allah. Allah warns them to say anything about Him except the truth. Al-Masih Isa, son of Maryam; was no more than a Messenger of Allah, He created him with the word `Be' that He sent with Jibril to Maryam. Believe that Allah is One and Alone and that He does not have a son or wife. Know and be certain that `Isa is the servant and Messenger of Allah. Allah said after that, do not "Three! Do not elevate Isa and his mother to be gods with Allah. Stop saying that, it is better for you; for Allah is the only One God, and He is holier than such claim of having a son. To Him belong all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. Neither Al-Masih nor the angles will be too proud to be servants of Allah; Allah then said, and whosoever rejects His worship and is proud, then He will gather them all together on the Day of Resurrection, and He will justly judge between them.

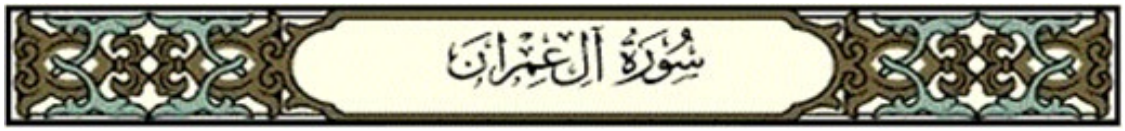
As for those who believed and did deeds of righteousness, He will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor. But as for those who out of arrogance, refused to obey and worship Him; He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

{174} يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {175} فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا

Allah informs all people that a plain, unequivocal proof has come to them from Him that directs to the Truth and eradicates all possibility of having an excuse, or falling prey to evil doubts. As for those who believe in Allah and hold fast to the Qur'an; He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him. And He will guide them to the straight path of Allah that leads to the gardens of Paradise.

{176} يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Kalalah in this context pertains to one who dies and leaves behind neither descendants, nor ascendants. Some of the believers asked the Messenger regarding the ruling for inheritance in this case. Thus Allah revealed this Verse; if a man dies leaving no children and no parents, but has a living sister, she shall have half the inheritance and he will be her heir if was alive and she died leaving no children. If there are two sisters, they shall have two-thirds of the inheritance. If there are brothers and sisters, the male will have twice the share of the female. Thus does Allah make clear to you His Law and set limits, clarifying His legislation so you will not go astray from the truth and Allah has full knowledge of all things.



Al- Imran

{1} الم {2} اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {3} نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ {4} مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {5} إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {6} هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. He revealed the Qur'an to you, O Muhammad, in truth with no doubt or suspicion that it is revealed from Allah; confirming what came before it from the previous divinely revealed Books, sent to the servants and Prophets of Allah. He sent down the Tora to Musa son of Imran, And the Injil to Isa, son of Mary, as a guidance to mankind in their time. And He sent down the Quran, the criterion, which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. Truly, those who disbelieve in the Signs of Allah, for them there is a severe torment on the Day of Resurrection; and Allah is All-Mighty, All-Able of Retribution.

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch. He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable. None has the right to be worshipped but He; and His is the perfect might, wisdom and decision.

{7} هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Allah said, it is He Who has sent down to you the Book. In it are verses that are fundamental with entirely clear and established meanings that do not warrant different interpretations, they are the foundations of the Book, and should be referred to for clarification when warranted. Others verses have flexible meaning that can be interpreted in several ways. So as for those who are misguided and deviate from truth to falsehood, they follow only that which is not entirely clear, because they are able to alter its meanings to conform to their false interpretation since the wordings encompass such a wide area of meanings. They seek to alter them as they desire to misguide their followers by

pretending to prove their innovation by relying on the Verses of the Qur'an that has wide meanings. Allah then said that none knows the true meaning of such Verses except Allah and those who are firmly grounded in knowledge who believe that all of it is from our Lord; and nothing that comes from Allah is ever met by contradiction or discrepancy. Only those who have good minds and sound comprehension can understand, contemplate and comprehend the meaning in the correct manner.

For example, Christians might claim that Isa is divine because the Qur'an states that he is Allah's spirit and His Word, which He gave to Mary; all the while ignoring Allah's statements in the Quran: Isa was not more than a servant. We granted Our favor to him. In another Verse Allah said, Verily, the likeness of Isa before Allah is the likeness of Adam. He created him from dust, then He said to him: "Be!" and he was. There are other Verses that clearly assert that Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers. Such Verses they ignore and refer only to some that contain words that they can manipulate their meaning.

{8} رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ {9} رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {10} إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ {11} كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ {12} قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ {13} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ

Allah said that those knowledgeable scholars supplicate to their Lord saying, Our Lord! Let not our hearts deviate from the truth after You have guided us; rather, make us remain firmly on Your straight path and true religion and grant us mercy from you; truly, You are the Grantor of bounties without limits. O our Lord! You will certainly gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

Allah ascertains, those who disbelieved in Allah's Signs, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets; neither their properties nor their offspring will avail them whatsoever against Allah, they will be the wood with which the Fire is kindled and fed. The behavior and fate of those disbelievers is Like the practice and conduct of the people of Fir`awn and those before them. They denied Our Signs, so Allah punished them for their sins. And Allah is severe in punishment. Allah commanded the Prophet Muhammad to proclaim to the disbelievers, you will

be defeated in this life; and on the Day of Resurrection, you will be gathered together in Hell, and worst indeed is that place of rest.

When the Messenger of Allah gained victory in the battle of Badr and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa and revealed to him to say, O Jews, you now have the proof, that Allah will make His religion prevail: two armies met in combat in Badr; the Muslims were fighting in the Cause of Allah against the idolaters of Quraysh. The Muslims saw with their own eyes that the idolaters are twice their number, yet Allah gave them victory over the disbelievers. Allah supports with His victory whom He wills. This should be an example for those who have intelligence and sound comprehension.

{14} زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ {15} قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {16} الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {17} الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Alluring to man is the enjoyment of worldly desires through women and offspring, heaped-up treasures of gold and silver, horses of high mark, cattle and plantations. These are the comforts of this life. With God is the best of all goals. Say: Shall I tell you of better things than these? For the God-fearing there are, with their Lord, gardens through which running waters flow where they shall dwell forever, and wives of perfect chastity, and God's good pleasure. God is mindful of His servants, those who say: "Our Lord, we have indeed accepted the faith. Forgive us our sins and keep us safe from the torments of the fire." They are the patient in adversity, the true to their word, the devoted who spend in the cause of God, and those who pray for forgiveness at the time of dawn.

Here the word (Nisa) does not mean women. The Arabic word has another meaning refering to discoveries that will come later - things that people desire. Also the word (Banin) does not mean children. The Arabic word is used also for palaces and buildings. These meanings conform to the context of the text. The text talks about things, women and children cannot be looked upon as things like cattle.

Allah mentions the delights that He put in this life for people, such as: luxuries and new discoveries like TV, mobiles, large houses and palaces, ornaments of gold and silver, branded beautiful horses, cattle and fertile land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.

{18} شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {19} إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ

اللَّهَ سَـرِيعُ الْحِسَـابِ {20} فَإِنْ حَاجُّوكَ فَقُلْ أَسْـلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Allah bears witness that He Alone is the Lord and God of all creation, and the angels, and those having knowledge also bear witness to this. He maintains His creation in justice in all that He does, He is the Almighty, the All-Wise. Allah then said, asserting that the only religion accepted with Him is Islam. Those who were given the Scripture, Jews and Christians, differed after knowledge had come to them over the truth, out of envy, hatred and enmity for each other. Allah next warned, whoever rejects what Allah sent down in His Book, will be punished for his rejection; and surely, Allah is Swift in reckoning.

Allah said, so if they dispute and argue with you Muhammad, Say: I have submitted myself to Allah in Islam, and so have those who follow me, and we have made our worship sincere for Allah Alone without partners. Allah commanded His Messenger Muhammad, to call the People of the Two Scriptures and the unlettered idolaters to also submit themselves to Islam. If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this.

{21} إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {22} أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِـرِينَ {23} أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ {24} ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّـنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {25} فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Allah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah's Signs and of the Messengers. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets; and killed those men who order just dealings. Give them O Muhammad the news of the painful humiliating torment waiting for them. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

Allah criticizes the Jews and Christians who claim to follow their Books, the Tora and the Injil, because when they are called to refer to these Books where Allah commanded them to follow Muhammad, they turn away with aversion. Allah said next, this is because they say, the Fire shall not touch us but for a number of days. They deceived themselves, invented this notion; and Allah did not grant them authority to support this claim. What will their condition be like after they have uttered this lie about Allah? Allah will ask them about all this and punish

them for what they have done; and each person will be paid in full what he has earned And they will not be dealt with unjustly.

{26} قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {27} تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {28} لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ {29} قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {30} يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {31} قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {32} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Allah said, O Muhammad, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him; say O Allah! All sovereignty is Yours, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. You bring the living out of the dead, and You bring the dead out of the living. You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said, whoever commits this act that Allah has prohibited, then Allah will discard him. Allah said next, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends. The return is to Him and He will reward or punish each person according to their deeds.

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed, He is able to do all things. On the Day of Resurrection, Allah brings the good and evil deeds before the servant. When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance

separated it from him. He warns against His punishment. Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness, and Allah is full of kindness with the servants.

This Verse judges against those who claim to love Allah, yet do not follow the way of Muhammad. This is why Allah said here, Say O Muhammad to mankind; if you really love Allah, then follow me, Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful. Allah next commands everyone to obey Him and His Messenger; and warns, those who turn away defying the Prophet, that Allah does not like the disbelievers.

{33} إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ **{34}** ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

God raised Adam and Noah, and the House of Abraham and the House of `Imrān above all mankind. They were the offspring of one another. God hears all and knows all. `Imrān's wife said: My Lord, I vow to You that which is in my womb, to be devoted to Your service. Accept it from me. You alone are the One Who hears all and knows all.

{35} إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ **{36}** فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ **{37}** فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

When she had given birth she said: "My Lord, I have given birth to a female." — God well knew to what she would give birth. — "The male is not like the female. I have named her Mary and I seek Your protection for her and her offspring against Satan, the accursed. "Her Lord graciously accepted her. He made her grow up a goodly child, and placed her in the care of Zachariah. Whenever Zachariah visited her in the sanctuary he found her provided with food. He would say: 'Mary, where has this come to you from?" She would answer: "It is from God. God gives sustenance to whom He wills, beyond all reckoning.

She was hoping for a male child, because only male children were devoted for service in temples, so that they may free themselves from any preoccupation with anything other than worship and prayer. When she discovered that she had given birth to a daughter, she addressed her Lord in a sorrowful tone: *"My Lord, I have given birth to a female."* — She realizes that God is fully aware of the fact. She, however, makes the offering with what she has, and appears to apologize for not having a male child who might have been better able to fulfil the mission for which the baby was devoted.

{38} هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ **{39}** فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ **{40}**

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {41} قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

At that point, Zachariah prayed to his Lord, saying: “Lord, bestow on me, out of Your grace, goodly offspring. Indeed, You hear all prayers. “Thereupon, the angels called out to him as he stood praying in the sanctuary: “God gives you the happy news of [the birth of] John, who shall confirm the truth of a word from God. He shall be noble, utterly chaste and a Prophet from among the righteous. “[Zechariah] said: “Lord, how can I have a son when old age has already overtaken me and my wife is barren?” He answered: “Thus it is. God does what He wills.” [Zachariah] said: “Lord, grant me a sign.” He replied: “Your sign shall be that for three days you will not speak to people except by gestures. Remember your Lord unceasingly and glorify Him in the early hours of night and day.”

{42} وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ
{43} يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {44} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

The angels said: ‘Mary, God has chosen you and made you pure, and raised you above all the women of the world. Mary, Remain truly devout to your Lord, prostrate yourself [to Him] and bow down with those who bow down in worship. This is an account of something which remained beyond the reach of your perception We now reveal to you. You were not present with them when they cast lots as to which of them should have charge of Mary; nor were you present when they contended about it with one another.

{45} إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ {46} وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {47} قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {48} وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ {49} وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {50} وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ {51} إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

The angels said: ‘Mary, God sends you the happy news, through a word from Him, [of a son] whose name is the Christ, Jesus, son of Mary, honoured in this world and in the life to come, and shall be among those who are favoured by God. He shall speak to people in his cradle, and as a grown man, and shall be of the righteous.” Said she: “My Lord! How can I have a son when no man has ever touched me?” [The angel] answered: “Thus it is. God creates what He wills. When He wills a thing to be, He only says to it Be, and it is. He will teach him the book and wisdom, and the Torah and the Gospel, and will make him a messenger to the Israelites. I have brought you a sign from your Lord. I will fashion for you out of clay the likeness of a bird. I shall breathe into it and, by

God's leave, it shall become a living bird. I will heal the blind and the leper, and bring the dead back to life by God's leave. I will announce to you what you eat and what you store up in your houses. Surely, in all this there as a sign for you, if you are truly believers. And [I have come] to confirm that which has already been sent down of the Torah and to make lawful to you some of the things which were forbidden you. I have come to you with a sign from your Lord; so remain conscious of God and obey me. God is indeed my Lord and your Lord, so worship Him alone. That is the straight path

{52} فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ {53} رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

When Jesus became conscious of their rejection of the faith, he asked: "Who will be my helpers in the cause of God?" The disciples replied: "We are [your] helpers in God's cause. We believe in God. Bear you witness that we have surrendered ourselves to Him in Islam. Our Lord, we believe in what You have bestowed from on high, and we follow the messenger, so write us down among those who bear witness [to the truth].

Jesus was conscious that the Israelites had hardened their attitude against the faith and its implementation despite all the miracles he had shown them. Such miracles could not be accomplished by any human being. They provided concrete evidence that they were the work of God, accomplished by His will as a confirmation of the truth told by the messenger who demonstrated them. Furthermore, although Jesus was also sent to remove some of the restrictions and reduce some of the obligations which were imposed on the Israelites, they were hardened against his message. At this point, he made his appeal: "Who will be my helpers in the cause of God.?

{54} وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {55} إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {56} فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {57} وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

They schemed, and God also schemed. God is the best of schemers. God said: 'Jesus, I shall gather you and cause you to ascend to Me, and I shall cleanse you of those who disbelieve, and I shall place those who follow you above those who disbelieve until the Day of Resurrection. Then to Me you shall all return, and I shall judge between you with regard to everything on which you used to differ. As for those who disbelieve, I shall inflict on them severe suffering in this world and in the life to come; and they shall have none to help them. But to those who believe and do good works, He will grant their reward in full. God does not love the wrongdoers."

They planned to crucify and kill Jesus. God's plan, on the other hand was a better plan. He willed to gather him and cause him to ascend to Himself. He further willed to purify and cleanse him from mixing with the unbelievers and remaining with them How Jesus was gathered and how he ascended to God are matters which lie beyond our human perception. They are unknown except to God.

{58} ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {59} إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {60} الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {61} فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ

This which We recite to you is a revelation and a wise reminder." The case of Jesus in the sight of God is the same as the case of Adam. He created him of dust and then said to him: "Be" and he was. This is the truth from your Lord: be not, then, among the doubters. If anyone should dispute with you about this [truth] after all the knowledge you have received, say: "Come. Let us summon our sons and your sons, our women and your women, and ourselves and yourselves; then let us pray humbly and solemnly and invoke God's curse upon the ones who are telling a lie.

The people of earlier revelations who debated and argued about Jesus's nature, because of his miraculous birth, and wove around him all sorts of legends and fantasies because he had no father, believed that Adam was created of dust, and that it was the breathing of God's spirit into him which made of him a human being. They did not, however, weave any similar legends around Adam as they did around Jesus. They did not claim that Adam had any Divine nature. Yet, the very element which made Adam a human being is the same one which caused Jesus to be born without a father: God's spirit was breathed into both Adam and Jesus. There was also the Divine command, *"Be",* to initiate whatever God wanted to initiate and cause to come into existence.

{62} إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {63} فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {64} قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

This is indeed the truth of the matter. There is no deity save God. Indeed, it is God Who is the Mighty, the Wise. And if they turn away, God has full knowledge of those who spread corruption. Say: 'People of earlier revelations Let us come to an agreement which is equitable between you and us: that we shall worship none but God, that we shall associate no partners with Him, and that we shall not take one another for lords beside God. "And if they turn away, then say: "Bear witness that we have surrendered ourselves to God in Islam."

{65} يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ {66} هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {67} مَا كَانَ

إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {68} إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

People of earlier revelations! Why do you argue about Abraham when both the Torah and the Gospel were not revealed till after him? Have you no sense? You have indeed argued about that of which you have some knowledge; why then do you argue about that of which you have no knowledge at all? God knows, whereas you do not know. Abraham was neither a Jew nor a Christian; but he was wholly devoted to God, having surrendered himself to Him. He was not of those who associate partners with God. The people who have the best claim to Abraham are those who followed him, and this Prophet and those who are true believers. God is the Guardian of the believers.

{69} وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {70} يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {71} يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {72} وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ {73} وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {74} يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

People of earlier revelations! Why do you disbelieve in God's revelations when you yourselves bear witness [to their truth]? People of earlier revelations! Why do you cloak the truth with falsehood, and knowingly conceal the truth? A party of the people of earlier revelations say [to one another]: "Declare at the beginning of the day, that you believe in what has been revealed to the believers, and then deny it at the end of the day, so that they may go back on their faith. But do not really trust anyone except those who follow your own faith" — Say: All true guidance is God's guidance — That anyone may be given the like of what you have been given. Or that they should contend against you before your Lord" Say: "Grace is in God's hand: He bestows it on whom He wills. God is Munificent and All- Knowing. "He singles out for His mercy whom He wills. And God's grace is great indeed.

{75} وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {76} بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {77} إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Among the people of earlier revelations there is many a one who, if you trust him with a treasure, will return it to you intact; and there is among them many a one who, if you trust him with a small gold coin, will not return it to you, unless you keep standing over him. For they say: "We have no obligation to keep faith with Gentiles." Thus they deliberately say of God what they know to be a lie. Indeed those who fulfil their pledges and guard themselves against evil [enjoy God's love]; for God loves the righteous. Those who barter away their covenant with God and their oaths for a trifling gain will have no share in the life to come. God will neither speak to them, nor cast a look on them on the Day of

Resurrection, nor will He cleanse them of their sins. Theirs will be a grievous suffering.

{78} وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ **{79}** مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ **{80}** وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

There are some among them who twist their tongues when quoting the Scriptures, so that you may think that [what they say] is from the Scriptures, when it is not from the Scriptures. They say: 'It is from God", when it is not from God. Thus, they deliberately say of God what they know to be a lie. It is not conceivable that any human being to whom God had given revelation and wisdom and prophethood would subsequently say to people: "Worship me instead of God." But rather: 'Be devoted servants of God, by virtue of spreading the knowledge of the Scriptures and your constant study of them." Nor would he bid you to take the angels and the Prophets as your gods. Would he bid you to be unbelievers after you have surrendered yourselves to God?

{81} وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ **{82}** فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ **{83}** أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

God made a covenant with the Prophets: "If after what I have granted to you of the Scriptures and wisdom, there comes to you a messenger confirming the truth of what you have in your possession, you shall believe in him and you shall help him. Do you," said He, "affirm this and accept the obligation I lay upon you in these terms?" They answered: "We do affirm it." Said He: 'Then bear witness, and I am also a witness with you." Then those who turn away afterwards are indeed transgressors. Do they seek a religion other than God's, when every soul in the heavens and the earth has submitted to Him, willingly or by compulsion, and to Him they shall all return?

{84} قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ **{85}** وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Say: 'We believe in God and in that which has been bestowed from on high upon us, and that which has been bestowed on Abraham, Ishmael, Isaac, Jacob and their descendants, and that which has been granted by their Lord to Moses and Jesus and all the prophets. We make no distinction between them. To Him do we surrender ourselves as Muslims. He who seeks a religion other than

Islam, it will not be accepted from him, and in the life to come he will be among the lost.

{86} كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {87} أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {88} خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {89} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {90} إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ {91} إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {92} لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

How shall God guide people who have lapsed into disbelief after having accepted the faith and having borne witness that this messenger is true, and after having received clear evidence of the truth? God does not guide the wrongdoers. Of such people the punishment shall be the curse of God, the angels and all men. Under it they shall abide. Neither their suffering shall be lightened, nor shall they be granted respite. Excepted shall be those who afterwards repent and mend their ways; for God is Much- Forgiving, Merciful. But those who return to disbelief after having accepted the faith and then grow more stubborn in their rejection of the faith, their repentance will not be accepted. For they are those who have truly gone astray. As for those who disbelieve and die unbelievers, not even the earth full of gold shall be accepted from any one of them, were he to offer it in ransom. They shall have grievous suffering and they shall have none to help them. You will never attain to true piety unless you spend on others out of what you dearly cherish. God has full knowledge of what you spend.

{93} كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ {94} فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ

All food was lawful to the Children of Israel except what Israel forbade himself in the days before the Torah was bestowed from on high. Say: “Bring the Torah and recite it, if what you say is true.” Those who fabricate lies about God after this are indeed wrongdoers.

{95} قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {96} إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ {97} فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Say: ‘God speaks the truth. Follow, then, the creed of Abraham, who turned away from all that is false and was not one of those who associate partners with God.’ The first House [of worship! ever set up for mankind was indeed the one at Bakkah: rich in blessing; and a source of guidance to all the worlds, full of clear messages. It is the place whereon Abraham once stood; and whoever enters it finds inner peace. Pilgrimage to this House is a duty owed to God by all people who are able to undertake it.

As for those who disbelieve, God does not stand in need of anything in all the worlds."

One of the virtues of this House is highlighted here, namely, the sense of security it imparts to anyone who goes there. It is a refuge for anyone who is overtaken by fear, where he can find peace and security. In this particular aspect, this place is absolutely unique. It shares this quality with no other place on earth. It has remained so ever since it was built by Abraham and his son Ishmael. Even in the dark ages of Ignorance in Arabia, when the Arabs deviated far away from Abraham's faith and no longer believed in the oneness of God, the sanctity of this House continued to be observed. Its sanctity is even extended to animals. Hunting is forbidden in its vicinity and no animals are scared out of their abodes in order to be captured. It is also forbidden to cut down the trees in its vicinity.

{98} قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ {99} قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Say: 'People of earlier revelations, why do you disbelieve in God's revelations, when God Himself is witness to all that you do?' Say: 'People of earlier revelations, why do you try to turn those who have come to believe away from the path of God, seeking to make it appear crooked, when you yourselves bear witness [to its being straight'? God is not unaware of what you do.'

{100} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ {101} وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ {102} يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {103} وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Believers! If you pay heed to some of those who have been given revelations, they will cause you to renounce the truth after you have accepted the faith. But how can you sink into disbelief when God's revelations are being recited to you and His messenger is in your midst? He who holds fast to God has already been guided along a straight path. Believers! Fear God as you rightly should, and do not allow death to overtake you before you have surrendered yourselves truly to Him. Hold fast, all of you together, to the bond with God and do not be disunited. And remember the blessings God has bestowed on you: how, when you were enemies (to one another] He united your hearts and, by His grace, you have become brothers; and how, when you were on the brink of an abyss of fire, He saved you from it. Thus God makes clear His revelations to you, so that you may be rightly guided.

{104} وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {105} وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {106} يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {107} وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

Let there become of you a nation that invites to all that is good, enjoin the doing of what is right and forbid what is wrong. Such are they who shall prosper. Do not follow the example of those who became divided and fell into conflict with one another after clear proof had come to them. For these there will be grievous suffering, on the day when some faces will shine with happiness and some faces will be blackened. Those whose faces are blackened [shall be told]: Did you disbelieve after having embraced the faith? Taste, then, this suffering for having sunk into disbelief' Those with shining faces shall be in God's grace; they abide there for even"

{108} تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ {109} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

These are revelations of God. We recite them to you in truth. God wills no injustice to His creatures. To God belongs all that is in the heavens and all that is on earth; to Him shall all things return.

{110} كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {111} لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ {112} ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

You are the best community that has ever been raised for mankind; you enjoin the doing of what is right and forbid what is wrong, and you believe in God. Had the people of earlier revelations believed, it would have been for their own good. Few of them are believers, while most of them are evildoers. They cannot harm you beyond causing you some trifling hurt; and if they fight against you, they will turn their backs upon you in flight. Then they will receive no help. Disgrace shall be pitched over them wherever they may be, save when they have a bond with God and a bond with men. They have incurred the wrath of God and humiliation shall overshadow them. That is because they persisted in denying God's revelations and killing the Prophets against all right. That is because they persisted in their disobedience and transgression.

{113} لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ {114} يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ {115} وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {116} إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {117} مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

They are not all alike. Of the people of earlier revelations there are some upright people who recite the revelations of God in the depth of the night, and

prostrate themselves in worship. They believe in God and the Last Day and enjoin the doing of what is right and forbid what is wrong and vie with one another in doing good works. These belong to the righteous. Whatever good they do, they shall never be denied its reward. God knows those who fear Him. As for the unbelievers, neither their riches nor their children will avail them in any way against God. It is they who are destined for the fire, where they will abide. Whatever they spend in this present life is like a biting, icy wind which smites the tilth of people who have wronged themselves, laying it to waste. It is not 'God Who does them wrong; they wrong themselves.

{118} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ {119} هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {120} إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

Believers, do not take for your intimate friends men other than your own folk. They will spare no effort to corrupt you. They love to see you in distress. Their hatred has already become apparent by [what they say with] their mouths, but what their hearts conceal is even much worse. We have made revelations plain to you, if you will only use your reason. See for yourselves how it is you who love them and they do not love you. You believe in all revelations. When they meet you they say: "We, too, are believers." But when they find themselves alone, they bite their fingertips with rage against you. Say: 'Perish in your rage. God is fully aware of what is in the hearts [of people]." When good fortune comes your way, it grieves them; and if evil befalls you, they rejoice. If you persevere and fear God, their conspiracies cannot harm you in any way. God encompasses all that they do.

{121} وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {122} إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Remember when you set out from your home at an early hour to assign the believers to their battle posts. God hears all and knows all. Two of your groups were about to lose heart, but God was their protector. In God shall the believers trust.

This is a reference to the Prophet setting out from `Ā'ishah's home, having donned his battle dress, consulted with his Companions and all of them having arrived at the consensus that the Muslims should go and meet the enemy outside Madinah. The Prophet went on to organize the Muslim troops, including the archers, assigning them duties and positions around the battlefield. According to authentic reports, the two groups were the tribes of Ĥārithah and Salamah, who were influenced by `Abdullāh ibn Ubayy's stance. They wavered, struggled with

doubt, but, as the *sūrah* affirms, God came to their rescue and gave them heart to stay and fight.

{123} وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {124} إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ {125} بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ {126} وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ {127} لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ {128} لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ {129} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ

Before the *sūrah* goes on to analyze and review the events of Uḥud, however, the Muslims are reminded of their victory at the Battle of Badr. This provides them with the opportunity to compare the two situations and to reflect on the root causes and results of both victory and defeat, as also on their own weaknesses and strengths. They have to realize that victory and defeat are the result of Divine providence, brought about for a specific, predetermined purpose. They have to believe that, after all, everything is in God's hands in all circumstances.

God gave you victory at Badr when you were utterly weak. Therefore fear God, that you may have cause to be grateful. You said to the believers: "Is it not enough for you [to know] that your Lord should send down three thousand angels to support you? Indeed, He will, if you are patient in adversity and fear God, and if they [the non- believers] suddenly attack you, your Lord will supply you with five thousand angels swooping down. "God made this only as a happy news for you, so that your hearts might take comfort from it. Victory comes only from God, the Mighty, the Wise. It is in order to destroy some of the non-believers, and so abase others that they lose and withdraw. You have no say in the matter. [It is for Him] to accept their repentance or punish them. They are wrongdoers. To Him belongs all that is in the heavens and the earth; He forgives whom He wills and punishes whom He wills. God is Forgiving and Merciful.

{130} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {131} وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {132} وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Believers, do not gorge yourselves on usury, doubling (your money] again and again. Have fear of God, so that you may prosper. Guard yourselves against the Fire which has been prepared for the unbelievers; and obey God and the messenger, that you may be graced with mercy.

{133} وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ {134} الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Hasten, all of you, to the achievement of your Lord's forgiveness, and a paradise as vast as the heavens and the earth, prepared for the God-fearing, who spend [in His way] in time of plenty and in time of hardship, and restrain their anger, and forgive their fellow men. God loves the benevolent.

{135} وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {136} أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

Those who, when they commit a gross indecency or wrong themselves, remember God and pray for the forgiveness of their sins — for who but God can forgive sins? — and do not knowingly persist in doing the wrong they may have done. These shall have the reward of forgiveness by their Lord, and gardens underneath which rivers flow, where they shall abide. Excellent is the reward for those who labor [well].

{137} قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {138} هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ

Many patterns have passed away before you. Go about the earth and see what was the fate of those who described the truth as lies. This is a plain exposition for mankind, as well as a guidance and an admonition for the God-fearing.

{139} وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {140} إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

Do not be faint of heart, and do not grieve; for you shall gain the upper hand if you are truly believers. If misfortune befalls you, a similar misfortune has befallen other people as well. Such days [of fortune and misfortune], We deal out in turn among men.

{141} وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {142} أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ {143} وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

God wants to mark out those who truly believe and choose from among you such as [with their lives] bear witness to the truth. God does not love the wrongdoers. And God wants to test and prove the believers, and to blot out the unbelievers. Do you reckon that you can enter paradise unless God has identified those among you who strive hard [in His cause], and who are patient in adversity. Surely, you used to wish for death before you came face to face with it. Now you have seen it with your own eyes.

{144} وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {145} وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

Muĥammad is only a messenger: all messengers have passed away before him. If then, he dies or is slain, will you turn about on your heels? He that turns about on his heels will not harm God in any way. God will reward those who are grateful [to Him]. No one can die except by God's leave, at a term appointed. He who desires the reward of this world, We shall give him thereof and to him who desires the reward of the life to come, We shall give thereof. We shall reward those who are grateful to Us.

This verse refers to a particular incident which took place during the Battle of Uĥud. Rumors spread that he was killed. Muĥammad (pbuh) is a messenger of God, entrusted with the task of conveying His message. God is Eternal and His word never dies. Believers should never turn on their heels if the messenger who has come to convey God's word to them dies or is killed. This is also an elementary fact which the Muslims, in their great confusion, overlooked.

{146} وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ {147} وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {148} فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Many a Prophet has fought with many devout men alongside him. They never lost heart on account of what they had to suffer in God's cause, and neither did they weaken nor succumb. God loves those who are patient in adversity. All that they said was this: "Our Lord! Forgive us our sins and our excesses in our affairs. Make firm our steps, and give us victory over the unbelievers." God has granted them the reward of this life and the best reward of the life to come. God loves those who do their duty well.

{149} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {150} بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ {151} سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ

Believers, if you obey those who have rejected the faith, they will cause you to turn back on your heels, and you will be the losers. Indeed, God alone is your Lord Supreme and He is the best of all who bring success. We shall strike terror in the hearts of unbelievers because they associate partners with God — something for which He has never granted any warrant. Their abode is the fire, and evil indeed is the dwelling place of the wrongdoers.

{152} وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {153} إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

God fulfilled to you His promise when, by His leave, you were about to destroy them. But then you lost heart and disagreed with one another

concerning [the Prophet's command] and disobeyed after God had brought you within view of that for which you were longing. Some of you cared only for this world and some cared for the life to come. Then He turned you away from them so that He may put you to the test. But now He has forgiven you, for God is gracious to the believers. [Remember] when you ran away, up into the mountain, paying no heed to anyone, while the Messenger was at your rear calling out to you. Therefore, He rewarded you with sorrow after sorrow so that you may not grieve over what has escaped you, nor over what had befallen you. God is aware of all that you do.

This describes the image of people fleeing from the battlefield and charging up the mountain in panic, as the Prophet called out to them. Coupled with this is a picture of the thoughts, impressions and reactions people entertained. God fulfilled to you His promise, when, by His leave, you were about to destroy them.*"* This was at the beginning of the battle, when the Muslims began to steadily put an end to all resistance shown by the idolaters, and to destroy their forces. At that time, they were not distracted by the loot which loomed large. There is also a description of what took place among the archers. A group of them felt the temptation too strongly. They wanted their share of the booty. They argued with those who maintained that they must obey the Messenger's command literally. Their argument led to disobedience when they saw the clear indications of the victory they longed to achieve. Thus, they were split into two groups: one caring only for worldly gains, and the other looking only for God's reward in the hereafter. Discord was sown and the believers were no longer one force, working for one goal. Here the Qur'ān sheds light on what is deep in people's hearts. The Muslims themselves did not know that they entertained such thoughts. `Abdullāh ibn Mas`ūd, the Prophet's Companion said: "I never thought that any of the Companions of the Prophet would care for worldly gains, until God revealed in the Qur'ān describing our situation in Uĥud.

{415} ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then, after sorrow, He let peace fall upon you, in the shape of a slumber which overtook some of you, while others, who cared mainly for themselves, entertained wrong thoughts about God — thoughts of pagan ignorance. They ask: 'Have we any say in the matter?" Say: 'All power of decision rests with God. "They conceal in their minds what they do not disclose to you. They say: "Had we had any say in the matter, we should not have been slaughtered here." Say: "Had you stayed in your homes, those of you who were destined to be killed would have gone to their deathbeds." For it was God's will to put to a test all

that you entertain in your minds and to render pure what you may have in your hearts, God is fully aware of what is in people's minds.

{155} إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ **{156}** يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ **{157}** وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ **{158}** وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

As for those of you who turned away on the day when the two hosts met in battle, Satan caused them to slip only in consequence of something that they themselves had done. But now God has pardoned them. Indeed, God is Much forgiving, Forbearing. Believers, be not like those who disbelieve and say of their brethren, when they travel on earth or go forth to war, "Had they stayed with us they would not have died, nor would they have been killed, "so that God places a source of despair in their hearts. It is God alone Who grants life and causes death. God sees all that you do. If you should be slain or die in God's cause, surely forgiveness by God and His grace are better than all the riches they amass. If you should die or be slain, it is to God that you shall be gathered.

{159} فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is by God's grace that you deal gently with them. Had you been harsh and hard- hearted, they would surely have broken away from you. Therefore, pardon them and pray for them to be forgiven and consult with them in the conduct of public affairs. When you have resolved about a course of action, put your trust in God. God loves those who put their trust in Him.

The purpose of this address is to enhance the Prophet's compassion so that he overcomes what disappointment he may feel at their actions. For their part, they will realize how important it is to them that the Prophet is so compassionate. The Divine address tells the Prophet to pardon his Companions and to pray to God to forgive them. He is also called upon to take counsel with them on how important matters should be conducted, in the same way as he consulted them. In the Battle of Uĥud one group wanted the Muslims to stay in Madinah, where they could easily repel any enemy attacks. Another group wanted to fight the unbelievers outside the city. Against his convection, the prophet (PBUH) went along with the opinion of majority to go out meet the enemy. The consequences of Uĥud must not be allowed to suspend or override the principle of consultative government which is fundamental to Islamic life.

{160} إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ **{161}** وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ **{162}** أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ**{163}** هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

If God helps you, none can overcome you; but if He should forsake you, then who is it that can help you beside Him? It is in God that the believers should place their trust. It does not behove a prophet to act dishonestly, for he who acts dishonestly shall be faced with his dishonesty on the Day of Resurrection. Everyone will then be paid in full what he has earned, and none shall be wronged. Can he who strives after God's pleasure be compared to one who has incurred God's wrath and whose abode is hell? How evil such a goal is. They have different standings in God's sight.

One of the reasons which tempted the archers in the Battle of Uĥud to abandon their positions on top of the hill, was that they feared that the Prophet might not give them a share of the spoils of war. Some of the hypocrites had earlier suggested that a portion of the spoils of war the Muslims collected at Badr had disappeared. Here, the *verse* delivers a general statement which makes it clear that no prophet could ever act dishonestly. It is both inconceivable and impossible that a prophet would ever do so. A prophet is by nature honest, just and well-contented.

{164} لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Indeed, God bestowed a favor on the believers when He sent them a messenger from among themselves, to recite to them His revelations, and to purify them, and teach them the book and wisdom, whereas before that they were surely in plain error.

{165} أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ **{166}** وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ **{167}** وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ **{168}** الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Why, when a calamity befell you, after you had inflicted twice as much [on your enemy], did you exclaim, 'How has this come about?' Say: 'It has come from your own selves. Surely, God has the power over all things. That which befell you, on the day when the two hosts met in battle, happened by God's leave, so that He may mark out the true believers. And (He might] mark out the hypocrites. When these were told, 'Come, fight in God's cause', or 'Defend yourselves', they answered, 'Had we known there would be a fight, we would certainly have followed you.' On that day they were nearer unbelief than faith, uttering with their mouths something different to what was in their hearts, but God knew full well all that they tried to conceal. Such were they who, having

themselves stayed behind, said of their brothers: If only they had listened to us, they would not have been slain. Say to them: 'Ward off death from yourselves, then, if what you say be true. Say to them: 'Ward off death from yourselves, then, if what you say be true.

{169} وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ **{170}** فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **{171}** يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. Allah will not waste the reward of the believers.

{172} الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ **{173}** الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ **{174}** فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ **{175}** إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

Those who responded to the call of God and the Messenger after misfortune had befallen them: a great reward awaits those of them who continued to do good and feared God. When other people warned them: A big force has gathered against you, so fear them, that only strengthened their faith and they answered: God is enough for us; He is the best Guardian. so they earned God's grace and bounty, suffering no harm. For they had striven to please God. It is but Satan who prompts people to fear his allies: so, have no fear of them, but fear Me if you are truly believers.

After the idolaters defeated the Muslims (at Uhud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The Prophet only allowed those who were present during Uhud to accompany him. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allah and His Messenger.

{176} وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Be not grieved by those who hasten on to disbelief. They cannot harm God in any way. It is God's will not to assign to them any share in the [blessings of the] life to come. A great suffering awaits them."

The question still arises: why does God allow them to achieve a victory against the believers when they are His own immediate enemies? The answer being that He has prepared something much more humiliating for them. They utilize all the share assigned to them and they shoulder their whole burden, meriting God's punishment in full.

{177} إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ **{178}** وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ **{179}** مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Indeed, those who have chosen disbelief over faith cannot harm God in any way. A grievous suffering awaits them. Let not those who disbelieve imagine that Our giving them rein bodes well for their own souls. We only give them rein so that they may grow in sinfulness. A humiliating suffering awaits them. It is not God's purpose to leave the believers in your present state except to set apart the bad from the good. And it is not God's purpose to reveal to you what is kept beyond the reach of human perception. But God favors from among His messengers whomever He wills. Believe, therefore, in God and His messengers. If you believe and are God fearing, you shall have a great reward.

{180} وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ **{181}** لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ **{182}** ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

Let not those who niggardly cling to all that God has bestowed on them of His bounty think that this is good for them. Indeed, it is bad for them. That to which they niggardly cling will hang around their necks on the Day of Resurrection. To God belongs the heritage of the heavens and the earth, and God is well aware of all that you do. God has certainly heard the words of those who said: "God is poor, and we are rich." We shall record what they have said, and also their slaying of prophets against all right, and We shall say: "Taste now the torment of burning. This is on account of what your own hands have wrought. Never does God do the slightest injustice to His servants."

{183} الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ **{184}** فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

They declare: "God has charged us not to believe in any messenger unless he brings us an offering which the fire consumes." Say: "Messengers came to you before me with clear evidence of the truth, and with that which you describe.

Why, then, did you slay them, if what you say is true?” Then, if they charge you with falsehood, before your time other messengers were also charged with falsehood when they came with clear evidence of the truth, and books of Divine wisdom and with the light-giving revelation.

{185} كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {186} لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Every soul shall taste death, and you shall be paid on the Day of Resurrection only that which you have earned. He who shall be drawn away from the Fire and brought into paradise shall indeed have gained a triumph. The lift of this world is nothing but an illusory enjoyment. You shall most certainly be tried in your possessions and in your persons; and you shall hear much hurting abuse from those who were given revelations before you and from those who set up partners with God. But if you persevere and continue to fear God — that is indeed a matter requiring strong resolve.

{187} وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ {188} لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ {189} وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God has made a covenant with those who were granted revelations (when He bade them): ‘Make it known to mankind and do not conceal it.” But they cast it behind their backs and bartered it away for a trifling price. Evil is that which they have taken in exchange for it. Do not think that those who exult in their deeds and love to be praised for what they have not done — do not think that they will escape punishment. A grievous suffering awaits them. To God belongs the dominion of the heavens and the earth; and He has power over all things.

{190} إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ {191} الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {192} رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {193} رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ {194} رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

In the creation of the heavens and the earth, and in the succession of night and day, there are indeed signs for men endowed with insight, who remember God when they stand, sit and lie down, and reflect on the creation of the heavens and the earth: “Our Lord, You have not created all this in vain. Limitless are You in Your glory. Guard us, then, against the torment of the fire. Our Lord, him whom You shall commit to the fire, You will have condemned to disgrace. The evildoers shall have none to help them. Our Lord, we have heard the voice of one who calls to faith, [saying], ‘Believe in your Lord,’ and we have believed. Our Lord, forgive us, then, our sins and efface our bad deeds and let us die with the truly virtuous. Our Lord, grant us what You have promised us through Your

messengers, and do not disgrace us on the Day of Resurrection. Surely, You never fail to fulfil Your promise.

{195} فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {196} لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {197} مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Their Lord answers them: 'I will not suffer the work of any worker among you, male or female, to be lost. Each of you is an issue of the other. Therefore, those who emigrate and are driven out of their homes and suffer persecution in My cause, and fight and are slain [for it] — I shall indeed efface their bad deeds and admit them to gardens through which running waters flow, as a reward from God. With God is the best of rewards. Let not the disbelievers' prosperity in the land deceive you. It is but a brief enjoyment. Then, Hell shall be their abode. What an evil abode.

{198} لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {199} وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {200} يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

As for those who fear their Lord, theirs shall be gardens through which running waters flow, in which they shall abide, a gift of welcome from God. That which is with God is best for the truly virtuous. There are indeed among the people of earlier revelations some who believe in God and in what has been bestowed from on high upon you and in what has been bestowed upon them, humbling themselves before God. They do not barter away God's revelations for a trifling price. They shall have their reward with their Lord. Swift is God's reckoning. Believers, be patient in adversity, and let your patience never be exhausted; be ever ready and fear God so that you may prosper.

Al-Baqarah

{1} الم {2} ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ {3} الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {4} وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ {5} أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

This is the Book; there is no doubt about it, a guidance for the God-fearing. Those who believe in what lies beyond the reach of human perception, observe Prayer and give of what We bestow upon them. Those who believe in what has been revealed to you and what was revealed before you, and are certain of the Hereafter. Those follow their Lord's guidance, and they shall surely prosper.

{6} إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ {7} خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

For the unbelievers, it is alike whether you forewarn them or not, they will not accept the faith. God has sealed their hearts and ears; their eyes are covered; and a grievous punishment awaits them.

{8} وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ {9} يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {10} فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ {11} وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {12} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ {13} وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ {14} وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ {15} اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {16} أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

There are some who say: "We believe in God and the Last Day', yet, in truth, they do not believe. They seek to deceive God and the believers, but they are only deceiving themselves, though they may not realize it. There is sickness in their hearts, and God has aggravated their sickness. Painful suffering awaits them for the lies they keep telling. When it is said to them: "Do not spread corruption in the land', they say: "We are but doers of good.' But, they indeed are the ones who do spread corruption, though they do not realize it. When it is said to them, 'Believe as other people have believed', they say, Are we to believe as the fools believe?' It is indeed they who are fools, though they do not know it. When they meet the believers, they say, 'We believe', but when they are alone with their devilish allies, they say, 'We are with you, we are only mocking.' God will put them to derision and let them continue their

transgression, blundering blindly along. These are the ones who barter away guidance for error. Their transaction is profitless and they will receive no guidance.

{17} مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ {18} صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ {19} أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ {20} يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

They are like one who sought to kindle a fire, and as it lit up all around him God took away their light and left them in darkness, unable to see anything. Deaf, dumb and blind, they can never return to the right path. Or, when there is a storm-cloud, dark, charged with thunder and lightning, they thrust their fingers in their ears at every thunder-clap, for fear of death; but God encompasses the unbelievers. The lightning all but snatches away their sight; whenever it flashes over them they walk on, but when darkness overtakes them they stand still. Should God will it, He would take away their hearing and their sight, for God has power over all things.

{21} يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {22} الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Mankind, worship your Lord who has created you and those who lived before you, so that you may become God-fearing. He made the earth a couch for you, and the heavens a ceiling. He sent down water from the sky to bring forth fruits for your sustenance. Do not, then, knowingly set up equals to God.

{23} وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {24} فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ {25} وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

If you are in doubt as to what We have revealed to Our servant, then produce one sūrah comparable to it and call upon all your witnesses, other than God, if what you say is true. But if you fail, as you will certainly do, then guard yourselves against the fire, fueled by men and stones, prepared for the unbelievers. To those who believe and do good deeds give the good tidings that they shall reside in gardens through which running waters flow. Whenever they are offered fruits therefrom, they say, 'We have been given the same before', for they shall be provided with what looks similar. They shall also have righteous companions and they shall reside there forever.

{26} إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ {27} الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

God does not disdain to give a parable of a mosquito , or a higher creature. Those who believe know that it is the truth from their Lord, while the unbelievers ask, 'What could God mean by such a parable?' In this way, God lets many go astray and gives guidance to many others, but none does He leave to go astray except the evildoers, who violate God's covenant after having accepted it, and cut asunder what He has ordered to be joined, and spread corruption in the land. They are the losers.

{28} كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ {29} هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

How can you reject God who has given you life after you were dead? He will cause you to die again then He will bring you back to life. To Him you shall return. It is He who created for you all that is on earth. He then turned to heaven and fashioned it into seven heavens. He has knowledge of all things.

{30} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {31} وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {32} قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {33} قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Your Lord said to the angels, 'I am appointing a vicegerent on earth.' They said, 'Will You appoint on it someone who would spread corruption and shed blood, whereas we celebrate Your praises and extol Your holiness?' He said, 'I surely know that of which you have no knowledge. And He taught Adam the names of all things and then turned to the angels and said, 'Tell Me the names of these things, if what you say is true.' They said, 'Limitless of You in Your glory! We only know what You have taught us. Indeed, You alone are all-knowing, wise.' He said, Adam! Tell them their names.' When he had told them all their names, He said, 'Have I not said to you that I know the secrets of what is in the heavens and the earth, and I know all that you reveal and conceal?'

{34} وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {35} وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {36} فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ {37} فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {38} قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {39} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

When We said to the angels: Prostrate _ glorify and humble -yourselves before Adam', they did so; except for Iblīs who refused, swelled in

insolence, and was thus an unbeliever. And We said to Adam: Dwell you with your companions in Paradise and eat freely whatever you wish of its fruit, but do not come near this one tree, lest you would be wrongdoers. But Satan lured them away from it [Paradise] and thus caused them to be ousted from where they had been. We said: Get you down. You shall be enemies to one another. On earth you shall have an abode and sustenance, for a while. Thereupon Adam received from his Lord certain words, and He accepted his repentance; for He alone is the One who accepts repentance, the Merciful. We said, 'You shall all descend from from your current place. Guidance shall reach you from Me. Those who follow My guidance shall have nothing to fear nor shall they grieve, but those who deny and refute Our revelations shall have the fire, wherein they shall abide.

Here we must carefully examine each term in this verse to see where the confusion occurred in the old interpretation:

1. Adam: The interpreters considered him to be the person of Adam, whom God created from clay and then breathed into him from his soul, so he became the first human being, and that there were no human beings on earth. This contradicts the scientific evidences that millions of years passed since God created the living cell from clay until he reached the human race, Adam.

2. (زوج), they interpreted as his wife and called her Eve, and weaved hadiths about her creation from Adam's rib, influenced by the distorted Jewish narratives. It is worth noting that the Qur'an does not mention the name Eve at all. The word was used in the Quran in many places to mean companion as in pair of things. Since the group selected for humanization includes males and females, it is more likely that Adam's wife is one of this selected group. The appropriate interpretation of the first explanation is that God is addressing Adam and his companions from the group chosen by God for guidance and reconstruction of the earth.

(الجنة)*:* linguistically, it is the great garden that conceals what is inside it. It is earthly garden, and God commanded Adam and his companions to move to another less luxurious earthly garden as a punishment for disobeying God's command to eat from the forbidden tree.

The word (اهبطوا) does not mean from heaven to earth. It is used in the Quran in several verses to mean from one place to another on earth.

{40} يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ **{41}** وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ **{42}** وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ **{43}** وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ **{44}** أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ **{45}** وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ **{46}** الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Children of Israel! Remember My favour which I have bestowed on you. Fulfil your covenant with Me and I will fulfil Mine with you; and of Me alone stand in awe. Believe in what I have revealed, confirming that which you already have, and be not the first to reject it. Do not barter away My revelations for a paltry price, and fear Me alone. Do not overlay the truth with falsehood, nor knowingly suppress the truth. Attend regularly to your prayers, pay your zakat, and bow down in prayers with those who bow down. How can you bid others to be righteous and forget yourselves, even when you read the Scriptures? Do you not understand? Seek strength in patient perseverance and in prayer, which is indeed a demanding task except for the devout, who know that they shall meet their Lord and to Him they shall ultimately return.

{47} يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ **{48}** وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ **{49}** وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ **{50}** وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ **{51}** وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ **{52}** ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ **{53}** وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ **{54}** وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Children of Israel! Remember My favor which I bestowed on you, and that I have preferred you over all people. Fear the day when no soul shall avail another in any way, nor shall intercession be accepted from any of them, nor ransom taken from the And remember how We delivered you from Pharaoh’s people, who afflicted you with cruel suffering, killing your sons and sparing only your women. That was a grievous trial from your Lord. We parted the sea for you, led you to safety and drowned Pharaoh’s people before your very eyes.” m, and none shall receive help.” And [remember, too], when We appointed for Moses forty nights, and in his absence you took to worshipping the calf, and thus became wrongdoers. Yet even after that We pardoned you, so that you might be thankful. We gave Moses the Scriptures and the Standard [by which to distinguish right from wrong], so that you might be rightly guided. Moses said to his people, ‘You, my people, have wronged yourselves by worshipping the calf Turn, then, in repentance to your Maker and slay one another. That will be better for you in your Maker’s

sight.' Thus, He accepted your repentance; for He is the One to accept repentance, the Merciful.

{55} وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ **{56}** ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ **{57}** وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ **{58}** وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ **{59}** فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

And [remember] when you said, Moses, we will not believe in you until we see God in person. 'You were then struck by a thunderbolt while you were looking on. But We raised you again after you had been as dead, so that you might be thankful. We caused the clouds to provide shade for you, and sent down for you manna and quails. 'Eat of the good things We have provided for you. 'Indeed, to Us they did no harm, but themselves did they wrong. And [remember] when We said, 'Enter this city, eat of its abundant food as you may desire, prostrate yourselves as you enter the gates and say: "Lord, relieve us of our burden." We will then forgive your sins and We will richly reward those who do good.' But the wrongdoers among them substituted other words for those which they had been given. Therefore We let loose against them a scourge from heaven in requital for their transgression.

{60} وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ **{61}** وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

And [remember] when Moses prayed for water for his people We said to him, Strike the rock with your staff' Twelve springs gushed forth from it. Each tribe knew their drinking place. Eat and drink of what God has provided and do not persistently spread corruption in the land. "[And remember] when you said, Moses! We can no longer put up with one kind of food. Pray to your Lord, then, to bring forth for us some of what the earth produces of green herbs, cucumber, garlic, lentils and onions.' He said, 'Would you take a lesser thing in exchange for what is much better? Go down to any land and you shall have what you asked for.' Ignominy and humiliation were stamped upon them and they

incurred the wrath of God, because they denied His revelations and slew prophets against all right, and because they persisted in their disobedience and transgression."

{62} إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {63} وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {64} ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ {65} وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {66} فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ

Those who believe, and those who are Jews, and the Christians and the Sabaeans — anyone who believes in God and the Last Day, and does what is right, shall have their reward with their Lord. They have nothing to fear nor shall they grieve. We accepted your solemn pledge and raised Mount Sinai above you, saying, 'Take with firmness and strength what We have given you, and bear in mind all its contents, so that you may remain God-fearing.' Yet after that you turned away, and but for Gods grace and mercy you would have surely been among the losers." You are well aware of those of you who broke the Sabbath. To them We said, Be as despicable apes.' Through that [punishment] We set an example to their own time and for all times to come, and an admonition to the God-fearing.

{67} وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ {68} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ {69} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ {70} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ {71} قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ {72} وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ {73} فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {74} ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Ibn Abi Hatim reported `Ubaydah As-Salmani saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you' So they went to Musa and mentioned the matter to him.

Prophet Musa told the children of Israel: Allah commands you that you slaughter a cow." They said, "Do you make fun of us"? Then they started asking for descriptions of the cow. Musa told them that Allah says it is neither old nor young. Rather, she was at the age when the cow is strongest and fittest with a deep yellowish white color. They came back saying they could not find it for all cows look similar.
Musa told them that Allah says it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking and is free from any defects. Even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.
Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They touched the dead man with a part of it. He stood up, and they asked him, `Who killed you' He said, `That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit.

Allah criticized the Children of Israel because they witnessed the tremendous signs and the Ayat of Allah, including bringing the dead back to life, yet, their hearts were like stones that never become soft. And by the passage of time, the hearts of the Children of Israel were unlikely to accept any warning, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah.

{75} أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ **{76}** وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ **{77}** أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Do you hope that they will accept your message when some of them would listen to the word of God then, having understood them, knowingly distort it? When they meet the believers, they say, ‘We believe,’ but when they find themselves alone, they say to one another, Need you inform them that which God has disclosed to you? They will only use it in argument against you before your Lord? Will you not use your reason?’ Do they not know that God is well aware of all that they conceal and all that they reveal?

{78} وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ **{79}** فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ **{80}** وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ **{81}** بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ **{82}** وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

There are among them illiterate people who have no real knowledge of the Scriptures, entertaining only wishful belief and conjecture. Woe, then, to those who write down, with their own hands, [something which they claim to be of] the Scriptures, and then say, ‘This is from God’, in order to get for it a trifling price. Woe to them for what their hands have written and woe to them for what they earn. They declare, ‘The fire will not touch us except for a few clays.’ Say, ‘Have you received such a promise from God — for God never breaks His promise — or do you attribute to God something of which you have no knowledge? Indeed, those who earn evil and become engulfed by their sin are destined for the fire where they shall abide, but those who believe and do righteous deeds are destined for Paradise where they shall abide.

{83} وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ **{84}** وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ **{85}** ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ **{86}** أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ

We made this covenant with the Children of Israel: “Worship none but God; show kindness to parents and kinsfolk and to the orphans and the poor; speak kindly to all people; attend regularly to your prayers and pay the obligatory alms.’ But, except for a few, you turned away and paid no heed. We made a covenant with you that you shall not shed your own blood or drive yourselves out of your own homeland. You acknowledged all that and bore witness to it. Yet there you are, slaying yourselves, and driving some of your own people out of their homes, collaborating against them in sin and injustice. Had they come to you as captives you would have ransomed them. Their expulsion is indeed forbidden to you. Do you, then, believe in some parts of the Scriptures and deny others? Those of you who do this will have nothing for their reward other than ignominy in this life and, on the Day of Resurrection, they shall be committed to a most grievous suffering. For God is not unaware of what you do. Such are the

ones who buy the life of this world at the price of the life to come. Their suffering shall not be alleviated, nor shall they receive any success."

{87} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

We gave Moses the Book and caused a succession of messengers to follow him. To Jesus, son of Mary, We gave clear proof and supported him with the Holy Spirit. Why is it that every time a messenger comes to you with a message that does not suit your fancies, you glory in your arrogance, charging some (messengers) with lying and slaying others?"

{88} وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَا يُؤْمِنُونَ ظَالِمُونَ {89} وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ{90} بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {91} وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ {92} وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {93} وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

They say, 'Our hearts are sealed.' No! God has cursed them for their disbelief They have but little faith. And now that a Book confirming their own has come to them from God, and they had repeatedly forecast its coming to the unbelievers, they have denied what they know to be the truth. God's curse be upon the unbelievers! Vile is that for which they have bartered their souls, because they have denied what God has revealed, grudging that He should, by His grace, send down His revelations to whom He chooses from among His servants. Thus they have incurred God's wrath over and over again. huge suffering is in store for the unbelievers. When it is said to them, Believe in what God has revealed,' they say, 'We believe in what has been revealed to us.' They deny everything else, although it is the truth, corroborating the revelations they have. Say, 'Why, then, did you in the past kill God's prophets, if you were true believers?' Moses came to you with clear proofs, but in his absence you transgressed, worshipping the calf. We accepted your solemn pledge, and We raised Mount Sinai above you, saying, 'Take with firmness and strength what We have given you and hearken to it.' They said, 'We hear but we disobey.' For their unbelief they were made to drink the calf into their hearts. Say, 'Vile is that which your faith enjoins upon you, if indeed you are believers.

{94} قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ **{95}** وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ **{96}** وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Say, 'If the ultimate abode with God is yours alone, to the exclusion of all others, then wish for death, if your claim is true. But they will never wish for it because of what their hands have wrought in this life. God is well aware of the wrongdoers. Indeed, you shall find that they cling to life more eagerly than any other people, even more than the idolaters. Each one of them would love to live a thousand years, although the grant of a long life could not save him from punishment. God sees all that they do.

{97} قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ **{98}** مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Say, 'Whoever is an enemy of Gabriel should know that he revealed it [the Qur'ān] to your heart by God's leave.' It confirms the Scriptures revealed before it, and is a guidance and joyful tidings for the believers. Whoever is an enemy of God, His angels, His messengers, and to Gabriel and Michael will surely find that God is indeed the enemy of the unbelievers."

{99} وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ **{100}** أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ **{101}** وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

We have sent down to you clear revelations: none will deny them except the evildoers. Is it always to be the case that every time they make a solemn pledge some of them will violate it? The truth is that most of them do not believe. And now that a Messenger from God has come to them, confirming what is already in their possession, some of those who had been given the Scriptures cast God's Book behind their backs as though they know nothing.

{102} وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ **{103}** وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

They follow what the devils relate of Solomon's kingdom. Solomon never disbelieved, but the devils did. They instruct people in witchcraft which was certainly not revealed to the two angels, Hārūt and Mārūt, at Babylon. Yet these two [angels] never taught anyone without first declaring, 'We are but a temptation to evil, so do not renounce your faith.' From these two, people learned what they would use to cause discord between a man and his wife. However, with that knowledge they can harm no one except by God's leave. Indeed, they learn what harms them and brings them no profit. They knew full well that whoever contracted such a deal would have no share in the life to come. Vile indeed is what they had sold their souls for, if they but knew it! Had

they embraced the faith and been God- fearing, God's reward would have been far better for them, if they but knew it.

{104} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ **{105}** مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ **{106}** مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ **{107}** أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ **{108}** أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ **{109}** وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ **{110}** وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. When they wanted to say, `hear us,' they would use the word Ra`ina, which is an insult (in Hebrew, but means `hear us' in Arabic).

Allah described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad. But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty.

Whatever a verse (revelation) We retract or cause to be forgotten, We bring forth a better or similar and more beneficial ruling, that is also easier for you. Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion. Whoever prefers disbelief to faith, has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief.

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet . Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the Zakah and

He encouraged them to preserve the practice of these righteous deeds. Certainly, Allah sees what you do.

{111} وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ **{112}** بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **{113}** وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ **{114}** وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ **{115}** وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

People of the Book claim that no one will enter Paradise unless he is a Jew or a Christian. Allah refuted this false claim and informed them that these are wishes that they wished Allah would answer, without basis. Say O Muhammad: Bring the evidence that supports your statement, if you are truthful in your claim. But whoever submits himself to Allah and performs deeds in sincerity for Allah alone without partners, Allah guaranteed them the rewards and safety from what they fear and from sorrow for what they did.

The Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had and considered it with no basis. In addition, the atheists said the same about the people of the book. Allah will gather them all on the Day of Return. On that Day, Allah will justly judge between them, for He is never unjust with anyone.

After Allah chastised the Jews and Christians, He also criticized the idolaters who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in Al-Masjid Al-Haram, which they kept exclusively for their idols and polytheism. This Verse indicated, no idolater shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolaters not be allowed to enter Al-Masjid Al-Haram. This Ayah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed.

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram. In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months. The Jews were happy. However, the Messenger of Allah

liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed that wherever you turn yourselves or your faces there is the Face of Allah. Later Allah directed him to face Al-Ka`bah in prayer.

{116} وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ **{117}** بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ **{118}** وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ **{119}** إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ **{120}** وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ **{121}** الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ **{122}** يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ **{123}** وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنْصَرُونَ

The Jews, Christians, and the Arab idolaters claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the Knower of everything. Thus, demonstrating His complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence.

The people of Quraish used to say: Why does not Allah speak to us face to face or why does not a sign come to us? This saying is similar to what people before, the Jews and the Christians, used to say to their prophets. We have sent you O Muhammad with the truth, a bringer of glad tidings for those who believe in what you brought, that they will enter Paradise; and a warner for those who disbelieve in what you brought, that they will enter the Hellfire.

The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with. Tell them that the guidance of Allah that He sent me with is the true guidance and comprehensive religion. The Ayah warned the Muslims against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'an.

Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad! And whoever disbelieves in the Qur'an are the losers.

Allah warned the Children of Israel against concealing the information about the coming of Muhammad, which is among the favors that Allah granted them. Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what

Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him

{124} وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ **{125}** وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ **{126}** وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

When his Lord tested Abraham with certain commandments and he fulfilled them, He said, I have appointed you a leader of mankind.' Abraham asked, And what of my descendants?' God said, 'My covenant does not apply to the wrongdoers. We made the House [i.e. the Ka`bah] a resort for mankind and a sanctuary: Make the place where Abraham stood as a place of prayer.' We assigned to Abraham and Ishmael the task of purifying My House for those who walk around it, those who sojourn there for meditation and those who bow down and prostrate themselves in prayer. Abraham said, 'Lord, make this a land of security and make provisions of fruits for those of its people who believe in God and the Last Day.' God said, 'And as for he who disbelieves, I shall let him enjoy life for a while and then I shall drive him to suffering through the fire; and what a terrible end!'

{127} وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ **{128}** رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ **{129}** رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

As Abraham and Ishmael raised the foundations of the house, they prayed]: 'Our Lord, accept this from us; You are the One that hears all and knows all. Our Lord, make us surrender ourselves to You, and make out of our offspring a community that will surrender itself to You. Show us our ways of worship and accept our repentance; You are the One who accepts repentance, the Merciful. Our Lord, send them a Messenger from among themselves who shall declare to them Your revelations, and instruct them in the Book and in wisdom, and purify them. You are Mighty and Wise.

{130} وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ **{131}** إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ **{132}** وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ **{133}** أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ **{134}** تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

Who but a foolish person would turn away from the faith of Abraham? We raised him high in this life, and in the If to come he shall be among the righteous. When his Lord said to him, 'Submit yourself', he said, 'I have submitted myself to the Lord of all the worlds.' Abraham enjoined the same on his children, and so did Jacob, saying, My children, God has given you the purest faith. Do not let death overtake you before you have submitted yourselves to God. Were you present when death approached Jacob? He asked his children, 'Whom will

you worship when I am gone?' They replied, 'We will worship your God, the God of your forefathers Abraham, Ishmael and Isaac, the One God. To Him we submit ourselves in Islam. That community has passed away. Theirs is what they had earned and yours is what you have earned. You shall not be questioned about what they did.

{135} وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ **{136}** قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ **{137}** فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

They say, 'Follow the Jewish faith — or, follow the Christian faith — and you shall be rightly guided.' Say, 'No. We follow the faith of Abraham, who was truly devoted to God, and was not of those who associated partners with God.' Say [all of you], 'We believe in God and in what has been revealed to us, and in what was revealed to Abraham, Ishmael, Isaac, Jacob and their descendants, and in what was given to Moses and Jesus, and in what all prophets have been given by their Lord. We make no distinction between any of them, and to God we have surrendered ourselves. ' If they come to believe in the way you believe, they will be rightly guided; but if they turn away, they will be in schism, but God will protect you from them; He hears all and knows all.

{138} صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ **{139}** قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ **{140}** أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ **{141}** تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

This message takes its hue from God; who can give a better hue than God? Say, 'Would you dispute with us about God? He is our Lord and your Lord. To us our deeds shall be credited and to you, your deeds. To Him alone we are devoted. Do you claim that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians? Say: 'Do you know better than God? Who is more wicked than one who suppresses a testimony he has received from God? God is not unmindful of what you do. That community has passed away. Theirs is what they earned and yours is what you have earned. You shall not be questioned about what they did."

{142} سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ **{143}** وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

The weak-minded among people will say, 'What has turned them away from the direction of prayer which they have so far observed?' Say, 'To God belong the east and the west. He guides whomever He wills to a straight path.' Thus We have made you the community [ummah] of the middle way, so that you may stand witness against the rest of mankind, and the Messenger shall be a witness

against you. We appointed the direction of prayer which you formerly followed in order that We might distinguish those who follow the Messenger from those who turn on their heels. It was indeed a hard test except for those whom God has guided. God would never have let your faith be in vain. God is Compassionate and Merciful to mankind. We have made you the community of the middle way, so that you may stand witness against the rest of mankind, and the Messenger shall be a witness against you.

{144} قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ {145} وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ {146} الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ {147} الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {148} وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {149} وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {150} وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

We have seen you often turn your face towards heaven. We shall, therefore, make you turn in prayer towards a direction you will be happy with. Turn your face, then, towards the Sacred Mosque; and wherever you all may be, turn your faces [in prayer] towards it. Those who have been granted revelations in the past know well that it is the truth from their Lord. God is not unaware of what they do. Were you to bring every possible sign before those who had been granted revelations, they would not follow your direction of prayer. And neither may you follow their direction of prayer, nor would they even follow one another's direction. If you were to follow their whims and desires after all the knowledge that has been given to you, you would certainly be among the wrongdoers. Those to whom We granted revelation know it as well as they know their own children, but some of them knowingly conceal the truth. This is the truth from your Lord; never, then, be among the doubters. Each one has a goal towards which he turns; so vie with one another in good works. Wherever you may be, God will bring you all together. God has power over all things. From wherever you may come forth, turn your face [in prayer] towards the Sacred Mosque. It is indeed the truth from your Lord. God is not unaware of what you do. From wherever you may come forth, turn your face [in prayer] towards the Sacred Mosque; and wherever you all may be, turn your faces towards it, so that people may have no argument against you, except those who are bent on wrongdoing. Have no fear of them, but fear Me, so that I may perfect My grace on you, and that you may be rightly guided.

{151} كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ {152} فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ {153} يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {154} وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

{155} وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ **{156}** الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ **{157}** أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Thus We have sent forth to you a Messenger from among yourselves to recite to you Our revelations, purify you, and instruct you in the Book and in wisdom and teach you what you did not know. Remember Me, then, and I will remember you; give thanks to Me and never deny Me. “Believers, seek strength in patience and prayer. God is with those who are patient.

Do not say of those who are killed in God’s cause ‘They are dead.’ They are alive, although you do not perceive that. We shall certainly try you with a certain measure of fear and hunger, and with diminution of wealth, lives and crops. But give glad tidings to those who remain patient in adversity. Who, when a calamity befalls them, say, ‘To God we belong, and to Him we shall return. On such people, blessings and mercy are bestowed by their Lord; such people will be rightly guided.

{158} إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ **{159}** إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ **{160}** إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ **{161}** إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ **{162}** خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

Şafā and Marwah are among the symbols set up by God. Whoever visits the Sacred House for pilgrimage or `Umrah, would do no wrong to walk to and fro between them. He who does good of his own accord shall find that God is most thankful, All- Knowing. Those who conceal the clear proofs and guidance We bestowed from on high, after We have expounded it clearly for mankind in the Book, shall be cursed by God and by others who curse. Excepted, however, shall be those who repent, mend their ways and make known the Truth: from these I shall accept their repentance; for I alone accept repentance and I am the Merciful. Those who reject the faith and die unbelievers shall incur the curse of God, the angels and all mankind. They shall remain under that curse for ever, their torment shall not be alleviated, nor shall they have a respite.

{163} وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ **{164}** إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ **{165}** وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ **{166}** إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ **{167}** وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

{168} يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ **{169}** إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ **{170}** وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ **{171}** وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

Your God is the One God: there is no deity but He, the Compassionate, the Merciful. In the creation of the heavens and the earth; in the alternation of night and day; in the vessels that sail through the sea with what is useful for mankind; in the water God sends down from the sky giving life to the earth after it had been lifeless, causing all manner of living creatures to multiply on it; in the movement of the winds, and the clouds that run their courses between sky and earth: in all this there are signs for people who use their reason. Yet there are people who worship beings other than God, giving them a status equal to His, loving them as God alone should be loved; whereas the believers love God more than all else. If the unbelievers could but see, as see they will when they are made to suffer, that all might belongs to God alone, and that He is stern in retribution. [On that day] those who were followed will disown their followers and they all shall see their punishment, while all their ties are severed. The followers will say, ‘Would that we had another chance so that we can disown them as they have disowned us!” Thus will God show them their works [in a way which causes them] bitter regrets. They shall never come out of the fire.

{172} يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ **{173}** إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ **{174}** إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ **{175}** أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ **{176}** ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

Believers, eat of the wholesome things We have provided for you, and give thanks to God, if it is truly Him that you worship. He has only forbidden you carrion, blood, the flesh of swine, and that on which a name other than God’s has been invoked. But he who is driven by necessity, not intending to transgress nor exceeding his need, incurs no sin. God is much-Forgiving, Merciful. Those who suppress any part of the Scriptures God has revealed, and barter it away for a paltry price, eat nothing but fire in their bellies. God will not speak to them on the Day of Resurrection, nor will He purify them. A grievous suffering awaits them. It is they who barter guidance for error and forgiveness for suffering. How great is their endurance of the Fire! That is because God has revealed the Book

with the truth. Those who are at variance with the Book are most deeply in the wrong.

{177} لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْـــرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah. Those who acquire the qualities mentioned in the Ayah will have indeed embraced all aspects of Islam and implemented all types of righteousness. Righteousness is: (1) to believe in: Allah, that He is the only God worthy of worship; the Day of Resurrection; the angels; the emissaries between Allah and His Messengers. (2) to give money for charity while desiring it and loving it to : relatives, orphans, the person who does not have enough to sustain living, the needy traveler, those who ask for charity, the servants who desire to free themselves. (3) to establish prayers, give required charity, fulfill their promises when they make it, be patient in facing extreme poverty, sickness, and during battle. Whoever acquires these qualities, are truthful in their faith and are the pious ones.

{178} يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {179} وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

Believers, just retribution is prescribed for you in cases of killing: a free man for a free man, a slave for a slave, and a female for a female. If something [of his guilt] is remitted to a person by his brother, this shall be pursued with fairness, and restitution to his fellow-man shall be made in a goodly manner. This is an alleviation from your Lord, and an act of His grace. He who transgresses thereafter shall face grievous suffering. There is life for you, men of understanding, in this law of just retribution, so that you may remain God-fearing.

{180} كُتِبَ عَلَيْكُمْ إِذَا حَضَـــرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِـــيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ {181} فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {182} فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

It is prescribed for you, when death approaches any of you and he is leaving behind some property, to make endowments in favour of his parents and other near of kin in fairness. This is a duty incumbent on the God-fearing. If anyone alters a will after having come to know it, the sin of acting thus shall fall only on those who have altered it. God hears all and knows all. If however, one fears that the testator has committed a mistake or a wrong, and brings about a settlement between the parties concerned, he will incur no sin thereby. God is indeed much forgiving, merciful.

{183} يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ **{184}** أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ **{185}** شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Believers, fasting is decreed for you as it was decreed for those before you, so that you may be God-fearing. [Fast] on a certain number of days. But whoever of you is ill, or on a journey, shall fast instead the same number of days later on. Those who find fasting a strain too hard to bear may compensate for it by feeding a needy person. He who does good of his own account does himself good thereby. For to fast is to do good to yourselves, if you only knew it. It was in the month of Ramaḍān that the Quran was revealed: a guidance for mankind and a self-evident proof of that guidance and a standard to distinguish right from wrong. Therefore, whoever of you is present in that month shall fast throughout the month; but he who is ill or on a journey shall fast instead the same number of days later on. God desires that you have ease. He does not desire that you be afflicted with hardship. You are, however, required to complete the necessary number of days and to extol and glorify God for having guided you aright and to tender your thanks.

{186} وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ **{187}** أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

If My servants ask you about Me, well, I am near; I answer the prayer of the supplicant when he calls to Me. Let them then respond to Me, and believe in Me, so that they may follow the right way. It is lawful for you to be intimate with your wives during the night preceding the fast. They are as a garment for you, as you are for them. God is aware that you have been deceiving yourselves in this respect, and He has turned to you in His mercy and pardoned you. So, you may now lie with them and seek what God has ordained for you. Eat and drink until you can see the white streak of dawn against the blackness of the night. Then resume the fast till nightfall. Do not lie with your wives when you are in retreat in the mosques. These are the bounds set by God, so do not come near them. Thus God makes clear His revelations to people, that they may remain God- fearing.

{188} وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Do not devour one another's property wrongfully, nor bribe with it the judges in order that you may sinfully, and knowingly, deprive others of any part of what is rightfully theirs.

{189} يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

They ask you about the new moons. Say, 'They are signs for people to mark fixed periods of time, and for the pilgrimage.' Righteousness does not mean that you enter houses from the rear, but truly righteous is he who fears God. Enter houses by their doors and fear God, so that you may be successful.

In answering the quwstion about the moon, the Qur'ān, without going into a detailed astronomical discussion, speaks of the function of the moon and its role in people's daily life. The Qur'ān did not embark on an explanation of the moon's position within the solar system or the relative movement of stars, planets and galaxies, although this is implied in the question. A scientific answer would have provided the Prophet's followers with theoretical knowledge about the universe, to add to their meagre understanding of it. Indeed, it is doubtful that the Arabs knew enough about astronomy at that time to be able to make use of further theoretical information, which would have required an understanding of basic principles and phenomena that were beyond all scientific progress achieved in the world up to that time. The Qur'ān was never intended to be a book on astronomy, chemistry or medicine. Qur'ān goes on to establish a way of life which enables man to apply all his skills and abilities, not least his intellectual faculties. Once these are properly and correctly developed, they are given full freedom, through observation,experiment and science to probe the mysteries of life and the universe and make the appropriate conclusions — which could never, in any case, be said to be final or absolute.

{190} وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {191} وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ {192} فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {193} وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ {194} الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {195} وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Fight for the cause of God those who wage war against you, but do not commit aggression. Indeed, God does not love aggressors. Slay them

wherever you may come upon them, and drive them away from wherever they drove you away; for oppression is even worse than killing. Do not fight them near the Sacred Mosque unless they fight you there first. Should they fight you, then fight them. Such is the reward of the unbelievers. But if they desist, know that God is much-Forgiving, Merciful. Fight them until there is no more oppression, and submission is made to God alone. If they desist, let there be no hostility except against the wrongdoers. A sacred month for a sacred month: for just retribution also applies to the violation of sanctity. If anyone commits aggression against you, attack him just as he has attacked you. Have fear of God, and be sure that God is with those who are God-fearing. Give generously for the cause of God and do not with your own hands throw yourselves to ruin. Persevere in doing good, for God loves those who do good.

Fighting should, therefore, be undertaken for the sake of God, and for no other purpose that may be defined by human desires or motivations. War should not be pursued for glory or dominance, nor for material benefits, nor to gain new markets or control raw materials. Fighting in Islam must be undertaken only to promote the aims defined by Islam: to make God's word supreme in the world, to establish His order, and to protect the believers against persecution, coercion, corruption, and all efforts to force them to betray their faith or abandon it. According to Islam, all other types of war are unjust, and those who take part in them should expect no rewards or blessings from God. B*ut do not commit aggression:* 'Aggression' implies attacks on non-combatants and peaceful, unarmed civilians who pose no threat to Muslims or to their community as a whole.

{196} وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {197} الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ {198} لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ {199} ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {200} فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ {201} وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ {202} أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ {203} وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Perform to their completion both the pilgrimage and the `Umrah purely for God's sake. If you are prevented from doing so, then make whatever

offering you can easily afford. Do not shave your heads until the offerings have reached their appointed destination. If any of you is ill or suffers from an ailment of the head, he shall redeem himself by fasting, or alms, or sacrifice. When you are in safety, then he who takes advantage of performing the `Umrah before the pilgrimage shall make whatever offering he can easily afford; but he who lacks the means shall fast three days during the pilgrimage and seven more days on returning home; that is, ten days in all. All this applies to those whose families are not resident in the vicinity of the Sacred Mosque. Fear God, and know well that He is severe in retribution. The pilgrimage takes place in the months appointed for it. Whoever undertakes the pilgrimage in those months shall, while on pilgrimage, abstain from lewdness, all wicked conduct and wrangling. Whatever good you do God is well aware of it. Provide well for yourselves: the best provision of all is to be God-fearing. Fear Me, then, you who are endowed with insight. It is no sin for you to seek the bounty of your Lord. When you surge downward from `Arafāt, remember God at al-Mash`ar al-Ĥarām. Remember Him who has given you guidance. Before this you were certainly in error. Surge onward from the place where all other pilgrims surge and pray God to forgive you. He is much forgiving, ever merciful. When you have fulfilled your sacred duties, remember God as you remember your fathers — nay with a yet keener remembrance. Some people say, Our Lord, give us abundance in this world. They shall have no share in the rewards of the life to come. There are others who say, 'Our Lord, grant us what is good in this world and what is good in the life to come and protect us from the torment of the fire. These shall have their portion in return for what they have earned; for God is swift in reckoning. Give glory to God during certain appointed days. Those who hasten their departure after two days incur no sin, and those who stay longer incur no sin, provided that they are truly God-fearing. Have fear of God and know well that you shall all be gathered before Him.

The verses define the time of the year in which pilgrimage is valid and explains further the values to be observed in its performance. The pilgrimage takes place in the months appointed for it. Pilgrimage months as defined by Islamic scholars extends over the months of Shawwāl, Dhu'l-Qa'dah and the first ten days of Dhu'l-Ĥijjah.

In pre-Islamic days, the Quraysh used to give themselves certain privileges to distinguish them from the rest of the Arabs during the pilgrimage. They arrogantly referred to themselves as *al-hums,* or the pure. One such privilege the Quraysh had granted themselves was that they did not attend at `Arafāt, and so approached Muzdalifah from a different direction to that of other pilgrims. These Qur'ānic instructions eliminated this anomaly and bound

the Quraysh to observe the same pilgrimage rituals as the rest of the Muslims, removing all false distinction.

{204} وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ {205} وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ {206} وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ {207} وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

There is a kind of man who pleases you greatly in the present life by what he says, and he cites God as witness to what is in his heart, whereas he is the most hostile of adversaries. Yet, no sooner does he turn his back than he strives to spread corruption in the world, destroying crops and progeny. God does not love corruption. When it is said to him, Have fear of God, his false pride drives him into sin. Therefore, hell will be his allotted portion, and how vile a resting place. But there is also a kind of man who would willingly sell himself (dedicate their souls and bodies to God Almighty) seeking God's pleasure. God is most Compassionate to His servants.

{208} يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {209} فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {210} هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Believers, submit all of you to God and do not follow Satan's footsteps. He is indeed your open foe. If you should stumble after all evidence of the truth has come to you, then know that God is Almighty, Wise. Are they waiting for God to reveal Himself to them in the shadows of clouds, together with the angels? The case will have been settled then. To God shall all things return.

The reminder carries awesome warning to who disregard God's advice, challenge His power and question the wisdom of His guidance, expose themselves to condemnation and destruction. Are they waiting for the fearful Day of Judgement to arrive? That day will indeed come, and the opportunity to believe and repent has gone forever. No one could be saved now, as all stand facing their Lord.

{211} سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {212} زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Ask the Children of Israel how many a veritable sign We have given them. He who alters the grace of God after it has been bestowed on him [should know that] God is severe in retribution." The life of this world has been made alluring to the unbelievers; hence, they scoff at those who believe; but those that fear God shall be above them in rank on the Day of Resurrection. God grants sustenance to whom He wills beyond all reckoning.

{213} كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

All mankind were once one single community. Then God sent forth Prophets to give them good tidings and to warn them, and with them He sent down the Book, setting forth the truth, to judge between people over all on which they differed. Yet none other than those who had been given the Book started, out of injustice to one another, to dispute it after clear evidence of the truth had come to them. God, by His will, guided the believers to the truth concerning which they had differed. God guides whom He will to the straight path.

{214} أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you reckon that you will enter paradise while you have not suffered like those [believers] who passed away before you? Affliction and adversity befell them, and so terribly shaken were they that the messenger and the believers with him would exclaim, 'When will God's help come?' Surely, God's help is close at hand.

{215} يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

They ask you what they should spend [in charity]. Say, Anything good you spend of your wealth should go to parents and the near of kin, to orphans and the needy, and to travellers in need. God is well aware of whatever good you do.

{216} كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Fighting is ordained for you, even though it is hateful to you. But it may well be that you hate a thing while it is good for you, and it may well be that you love a thing while it is bad for you. God knows, whereas you do not know.

{217} يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

They ask you about fighting in the sacred month. Say, 'Fighting in it is a grave offence, but to turn people away from God's path, to disbelieve in Him and in the Sacred Mosque, and to expel its people from it — [all this] is far more grave in God's sight.' Religious persecution is worse than killing. They shall not cease to fight you until they force you to renounce your faith, if they can. But whoever of you renounces his faith and dies an unbeliever, his works shall come to nothing in this world and in the world to come. Such people are destined for hell, wherein they shall abide.

{218} إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

Those who have believed and those who have forsaken their homeland and striven hard for God's cause are indeed the ones who may look forward to God's mercy. God is much-Forgiving, Merciful.

{219} يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ **{220}** وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

They ask you about intoxicants and games of chance. Say, 'In both there is great evil although they have some benefits for people, but their evil is far greater than their benefit. They ask you what they should spend in charity; say, 'Whatever you can spare.' Thus God makes plain His revelations so that you may reflect upon this life and the life to come. They ask you about orphans; say, 'To improve their conditions is best.' If you mix their affairs with yours, remember that they are your brothers. God knows him who spoils things and him who improves. Had God so willed, He would indeed have overburdened you. God is indeed Almighty, Wise.

{221} وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Do not marry women who associate partners with God unless they embrace the true faith. Any believing bondwoman is certainly better than an idolatress, even though the latter may well please you. And do not give your women in marriage to men who associate partners with God unless they embrace the true faith. Any believing bondman is certainly better than an idolater, even though the latter may well please you. These invite to the fire; whereas God invites to paradise and to the achievement of forgiveness by His leave. He makes plain His revelations to mankind so that they may bear them in mind.

{222} وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ **{223}** نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

They ask you about menstruation. Say: "It is an unclean condition; so keep aloof from women during menstruation, and do not draw near to them until they are cleansed. When they have cleansed themselves, you may go in unto them in the proper way, as God has bidden you. God loves those who turn to Him in repentance, and He loves those who keep themselves pure.' Your wives are your tilth; go, then, to your tilth as you may desire, but first provide something for your souls. Fear God and know that you shall meet Him. Give the happy news to the believers.

The use of the Arabic word *ĥarth,* rendered here as 'tilth', with its connotations of tillage and production, is most fitting, in a context of fertility and procreation. Within this healthy, warm and conducive atmosphere,

couples may seek each other's comfort in any manner that will give them the greatest and most fulfilling pleasure.

{224} وَلَا تَجْعَلُوا اللَّهَ عُرْضَـــةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْـــلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَـــمِيعٌ عَلِيمٌ **{225}** لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَـــبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ **{226}** لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ **{227}** وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Do not allow your oaths in the name of God to become an obstacle to your being kind and God-fearing, or to promoting peace among people. God hears all and knows all. God shall not take you to task for oaths which you may have uttered without thought, but He will take you to task for what your hearts have conceived in earnest. God is much-Forgiving, Forbearing. Those who take an oath that they will not approach their wives shall have four months of grace. If they go back on their oaths, God is much- Forgiving, Merciful; and if they are resolved on divorce, [let them remember that] God hears all and knows all.

{228} وَالْمُطَلَّقَاتُ يَتَرَبَّصْـــنَ بِأَنْفُسِـــهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْـــلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Divorced women shall wait, by themselves, for three monthly courses. It is unlawful for them to conceal what God might have created in their wombs, if they believe in God and the Last Day. During this period, their husbands are entitled to take them back, if they desire reconciliation. Women shall, in all fairness, enjoy rights similar to those exercised against them, although men have an advantage over them. God is Almighty, Wise.

The waiting period also acts as a period of grace during which the estranged couple can test their feelings and emotions. They may still have feelings for each other, and their mutual compassion might have been overshadowed by a temporary moment of heated emotions, or a misunderstanding, or personal pride. Once tempers are cooled and fury gives way to common sense, the couple might reconsider their situation and decide that it would be more sensible to forget their disagreement and resume their life together. The advantage for the man is in no way absolute but is contingent, within the present context, upon the fact that it is the man who initiates the divorce and would, therefore, have the prerogative to take his wife back, a decision that could not be left to her to take. This advantage, indeed a useful and proper one, is by no means universal, as some have erroneously concluded, but is simply dictated by the nature and the circumstances of the dispute.

{229} الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ {230} فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Divorce may be [revoked] twice, whereupon a woman may either be retained in fairness or released with kindness. It is unlawful for you to take back from women anything of what you have given them [as dowry], unless they both [husband and wife] fear that they may not be able to keep within the bounds set by God. If you have cause to fear that they would not be able to keep within the bounds set by God, it shall be no offence for either of them if she gives up whatever she may in order to free herself These are the bounds set by God; do not, then, transgress them. Those who transgress the bounds set by God are wrongdoers indeed. Should he divorce her [a third time], she shall not thereafter be lawful for him to remarry until she has wedded another husband. If the latter' then divorces her it shall be no offence for either of the two if they return to one another, if they feel that they will be able to keep within the bounds set by God Such are the bounds set by God He makes them plain for people who have knowledge.

The back ground tothis ruling is that in pre-Islamic Arabia no limitation was set on the number of times divorce could take place. Men would marry, divorce and remarry the same woman, virtually at will. I slamic rule is: The first time a man divorces his wife he would be entitled, without the need for any formalities, to take her back anytime during her waiting period. If this period elapses, the divorce would become final and a fresh marriage contract, with a fresh dowry, would have to be entered into. In both cases, the husband is allowed one additional divorce if matters again goes bad. If a third time a divorce takes place, it is final and irrevocable. The only way a three-times divorced couple could resume a married relationship would be if the ex-wife married a different man who subsequently dies or, in the normal course of events, divorces her and she completes her waiting period without the marriage being re-instated. The first divorce will put the whole relationship to the test, the second one would provide a second and final chance to reassess the situation before judging whether it is irreconcilable. If the marriage could be saved, well and good. A third divorce would, however, be evidence of a total breakdown of the relationship, and that the marriage was unworkable.

{231} وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ

الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {232} وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

When you have divorced women and they have reached the end of their waiting-term, either retain them with fairness or let them go with fairness. Do not retain them out of malice in order to hurt them. He who does so wrongs his own soul. Do not take God revelations in a frivolous manner. Remember the blessings God h bestowed upon you, and all the revelation and wisdom He ha bestowed upon you from on high in order to admonish you. Fear God and know well that He has full knowledge of everything. And when you have divorced women and they have reached the end o their waiting-term, do not prevent them from marrying their husbands if they have agreed with each other in a fair manner. This is an admonition for everyone of you who believes in God and the Last Day. That is more virtuous for you, and purer. God knows, whereas you do not know.

{233} وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Mothers may breast-feed their children for two whole years; [that is] for those who wish to complete the suckling. The father of the child is responsible to provide in a fair manner for their sustenance and clothing. No human being shall be burdened with more than he is well able to bear. Neither shall a mother be allowed to cause her child to suffer, nor shall a father cause suffering to his child. The same shall apply to the father's heir. If, by mutual consent and after due consultation, the parents choose to wean (stop breast feeding) the child, they will incur no sin thereby. Nor shall it be any offence on your part if you engage wet nurses for your children, provided that you hand over what you agreed to pay, in a fair manner. Fear God, and know that God sees all that you do.

A divorced mother continues to do the God-given duty towards her infant, no matter how bitter the separation from her husband. God's mercy and compassion dictate that under no circumstances should the children be made to suffer, especially during the early years of life when they are still being breast-fed. In return, the mother has secured the right that the father must provide for her maintenance with fairness and

good-will, as partners in their responsibility towards the infant and within their respective means.

{234}وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {235} وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Those of you who die leaving wives behind, their wives shall wait, by themselves, for four months and ten days. When they have reached the end of their waiting-term, you shall incur no sin in whatever they may do with themselves in a lawful manner. God is aware of all that you do. You will incur no sin if you give a hint of a marriage offer to [widowed] women or keep such an intention to yourselves. God knows that you will entertain such intentions concerning them. Do not, however, pledge your commitment in secret; but speak only in a decent manner. Furthermore, do not resolve on actually making the marriage tie before the prescribed term [of waiting] has run its course. Know well that God knows what is in your minds, so have fear of Him; and know that God is much- Forgiving, Forbearing.

The purpose of the waiting period is to determine whether the woman is pregnant and to avoid hurting the feelings of the family of her deceased husband by leaving his home immediately after his death. During this period, the widow wears modest clothes, and does not wear the sort of make-up that encourages suitors to propose marriage to her. Once the waiting period is over, no one, from either her family or that of her deceased husband, has the right to dictate to her what to do with her life. She is totally free to decide for herself within the established traditions and teachings of Islam. She is free to wear all the adornments permitted for uslim women and to receive marriage proposals, and to give her consent to marrying anyone she chooses, unimpeded by any antiquated or unreasonable traditions or customs. She has only God to please and fear. For: *"God is aware of all that you do."*

As for men wishing to marry a certain widow. It casts no criticisms on such feelings, which it implicitly recognizes as natural and normal, but urges that no practical steps be taken, or secretive arrangements agreed, before the waiting period is over. Intentions can be expressed in statements such as: "I wish to get married," or, "I need to have a woman around me," or "I wish I had

a good wife," are appropriate.

{236} لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ {237} وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

You will incur no sin if you divorce women before having touched them or settled a dowry for them. Provide for them, the rich according to his means and the straitened according to his means. Such a provision, in an equitable manner, is an obligation binding on the righteous. If you divorce them before having touched them but after having settled a dowry for them, then give them half of that which you have settled, unless they forgo it or he in whose hand is the marriage tie forgoes it. To forgo what is due to you is closer to being righteous. Do not forget to act benevolently to one another. God sees all that you do.

{238} حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ {239} فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

Attend regularly to your prayers, particularly the middle parayer and stand up before God in devout obedience. If you are in fear, pray walking or riding. When you are again secure, remember God, since it is He who has taught you what you did not know.

{240} وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ {241} وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ {242} كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Those of you who die leaving their wives behind, shall bequeath to their wives provisions for one year without their being obliged to leave [their deceased husbands' homes]. Should they leave home [of their own accord], you shall incur no sin for what they may do with themselves in a lawful manner. God is Almighty, Wise. Divorced women shall have a provision according to what is fair. This is an obligation on the God-fearing. Thus God makes clear to you His revelations that you may understand.

{243} أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {244} وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {245} مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Are you not aware of those who left their homes in their thousands for fear of death? God said to them: "Die,' and later He brought them back to life. Surely, God grants limitless bounty to mankind, but most people are ungrateful. Fight for the cause of God and know that God hears all and knows all. Who will offer God a generous loan, which He will repay multiplied many times over? It is God who straitens people's circumstances and it is He who gives abundantly; and to Him you shall all return.

{246} أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Are you not aware of those elders of the Children of Israel, after the time of Moses, when they said to one of their Prophets, 'Appoint for us a king, and we shall fight for the cause of God.' He said, 'Would you, perchance, refuse to fight if fighting is ordained for you?' They said, 'Why should we not fight for the cause of God when we have been driven out of our homes and our children?' Yet, when fighting was ordained for them, they turned back, save for a few of them. God is fully aware of the wrong- doers.

{247} وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

God has appointed Saul [Ţālūt] to be your king.' They said, 'How can he have the kingship over us when we are better entitled to it than he is? Besides, he has not been given abundance of wealth.' He said, 'God has chosen him in preference to you, and endowed him abundantly with knowledge and physical stature. God grants His dominion to whom He will. He is Munificent, All-Knowing.'

{248} وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Their Prophet also said to them, 'The portent of his kingship is that a casket shall be brought to you, wherein you shall have peace of reassurance from your Lord, and a legacy left behind by the House of Moses and the House of Aaron. It will be borne by angels. That will be a sign for you, if you are true believers.

{249} فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

And when Saul set out with his troops, he said, 'God will now put you to the test by a river. He who drinks from it will not belong to me, but he who does not taste its water will indeed belong to me, except him who takes a scoop with his hand.' They all drank [their fill] of it, except for a few of them. When he and those who kept faith with him crossed the river, they said, 'No strength have we today to stand up to Goliath and his forces. But those of them who were certain that they would meet their Lord said, 'How often has a small host triumphed over a large host by God's grace. God is with those who remain patient in adversity.

{250} وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {251} فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ {252} تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

And when they came face to face with Goliath and his troops, they prayed, ‘Our Lord, grant us patience in adversity, make firm our steps, and grant us victory over the unbelievers.’ They routed them, by God’s will. David slew Goliath, and God bestowed on him the kingdom and wisdom, and taught him whatever He willed.” Had it not been for the fact that God repels one group of people by another, the earth would have been utterly corrupted. God is limitless in His bounty to all the worlds. These are the revelations of God. We recite them to you in all truth, for you are indeed one of Our messengers.

{253} تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Those are the Messengers! We have exalted some of them above others. To some God spoke directly, and some He raised in rank. We gave Jesus, the son of Mary, clear signs and strengthened him with the Holy Spirit. Had God so willed, those who succeeded them would not have fought against one another after the clear proofs had come to them. But they differed with one another: some of them accepted the faith and some rejected it. Yet had God so willed, they would not have fought one another. But God does whatever He wills.

{254} يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Believers, spend [for God’s cause] out of that with which We have provided you before there comes a day when there will be no trading, or friendship or intercession. Truly, the unbelievers are the wrongdoers.

{255} اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

God: there is no deity but Him, the Ever-Living, the Eternal Master of all. Neither slumber nor sleep overtakes Him. His is all that is in the heavens and all that is on earth. Who is there that can intercede with Him, except by His permission? He knows all that lies open before them and all that lies hidden from them; whereas they cannot attain to anything of His knowledge save as He wills. His throne extends over the heavens and the earth, and the preservation of both does not weary Him. He is the Most High, the Most Great

{256} لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ **{257}** اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

There shall be no compulsion in religion. The right way is henceforth distinct from error. He who rejects false deities and believes in God has indeed taken hold of a most firm support that never breaks. God hears all and knows all. God is the Patron of the believers. He leads them out of darkness into the light. As for the unbelievers, their patrons are false deities who lead them out of light into darkness. Those are the ones destined for the fire, therein to abide.

{258} أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Are you not aware of him who argued with Abraham about his Lord simply because God had given him kingship? Abraham said, My Lord gives life and causes death.' I, too,' said he, give life and cause death.' Abraham said, 'Well, God causes the sun to rise in the east; cause it, then, to rise in the west.' Thus the unbeliever was dumbfounded. God does not guide the wrongdoers.

{259} أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Or, [are you not aware) of him who, passing by a township which had fallen into utter ruin, exclaimed: "How can God bring this town back to life now that it is dead?' Thereupon God caused him to be dead for a hundred years, then brought him back to life, and said, 'How long have you remained thus?' He said, 'I have remained thus a day or part of a day.' God said, No. You have remained thus for a hundred years. Just look at your food and drink: none of it has rotted. And look at your ass. We will make you a sign for mankind. Look you at the bones, how We put them up and then clothe them with flesh.' When it had all become clear to him, he said, I know now that God has power over all things.

The fact that the man, the ass, and the provisions were affected in different ways under the same physical and environmental conditions is another sign of that absolute, limitless and unrestricted divine power. Thus the man gas made to understand how God could bring that desolate town back to life again. The Qur'ān lays particular emphasis on this fact and seeks to instill it in the hearts of believers in order to refer them directly to God, whom they should seek beyond the visible material world. The man in our present story had come to the right conclusion when he said: "*I know now that God has power over all things.*

{260} وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

When Abraham said, My Lord, show me how You give life to the dead,' He replied, 'Have you, then, no faith?' 'Indeed, I have', said Abraham, 'but I only wish to set my heart fully at rest to be fully reassured.' God said, 'Take four birds and draw them close to you, then [having cut them into

pieces] place a part of them on each mountain. Then call them back and they will come to you in haste. Know that God is Almighty, Wise.

How could all this take place? It is a mystery that continues to elude human perception. Even if one was to undergo Abraham's experience and witness the actual act of creation, one would not comprehend its reality or how it is accomplished. It is the prerogative of God Almighty, of whose perfect and absolute knowledge man can acquire nothing, except by His will. It is God's will that this sphere should remain beyond the bounds of human knowledge, possibly because it is beyond man's comprehension and is not required for the fulfilment of man's mission on earth.

{261} مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {262} الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {263} قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

The case of those who spend their property for the cause of God is like that of a grain that brings forth seven ears, each bearing a hundred grains. God gives manifold increase to whom He wills. God is Munificent, All-Knowing. Those who spend their property for the cause of God and do not follow their spending by bragging their own generosity, or by hurting others, shall have their reward with their Lord. They have nothing to fear, nor shall they grieve. A kind word with forgiveness is better than charity followed by injury. God is free of all wants, clement.

{264} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {265} وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Believers, do not render your charitable deeds worthless by boasting about your benevolence and causing injury to others, as does he who spends his wealth to impress people, while he believes neither in God nor in the Last Day. Such a person is like a smooth rock covered with earth. Then heavy rain falls on it and leaves it hard and bare. Such as these shall gain nothing from their works. God does not guide the unbelievers. But those who give away their money out of a genuine desire to please God, and out of their own inner certainty, are like a garden on a hillside. When heavy rain falls on it, it yields up twice its normal produce. If no heavy rain falls on it, then a light drizzle [will suffice]. God sees all that you do.

{266} أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you wish to have a garden of palm-trees and vines, through which running waters flow, bringing forth all kinds of fruits, then to be well advanced in age, with helpless offspring; and then a fiery whirlwind smites it and leaves it all burnt down? Thus God makes plain to you His revelations, so that you may reflect.

The garden is fresh, opulent, luxuriant, bountiful and fertile. Thus is charity in its effect on the life of the giver and the recipient alike, and on the life of the community. It is blessed, purifying, ever-growing. How could anyone, in their right mind wish for such a wonderful gift to be squandered, blown away or burnt down? And for this to happen at the time when he is most in need of its fruits and good yield to look after his weak, helpless, young children! The boasting and flaunting of one's generosity and the injury caused to the recipient wipe out the benefit of charity, just like a fiery whirlwind burns down a whole beautiful garden.

{267} يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Believers, spend on others out of the good things you have earned, and out of that which We bring forth for you from the earth. Do not choose for your spending the inferior things which you yourselves would not accept without turning your eyes away in disdain. Know that God is free of all want, ever to be praised.

{268} الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ {269} يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Satan promises you poverty and bids you to commit indecency, whereas God promises you His forgiveness and bounty. God is Munificent, All-Knowing. He grants wisdom to whom He wills. He who is granted wisdom has indeed been granted abundant good. Yet only those with sound minds would take heed.

{270} وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {271} إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Whatever alms you give or vows you make are known to God. The evildoers shall have none to help them. If you give alms openly, that is well; but if you give them to the needy in private, it is even better for you, and will atone for some of your bad deeds. God is aware of all you do.

{272} لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

It is not for you to make people follow the right guidance. It is God who guides whom He wills. Whatever good you may spend in charity is for your own good. You should only spend out of pure dedication to God. And whatever good you give in charity will be repaid to you in full, and you shall not be wronged.

{273} لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ **{274}** الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[Alms are] for the needy who, being wholly preoccupied with God's cause, are unable to go about earning their livelihood. The unthinking take them for men of wealth on account of their restrained behavior. You can recognize them by their special mark: they do not harass people for alms. Whatever good you give is certainly known to God. Those who give their property by night and by day, in private and in public, shall have their reward with their Lord. They have nothing to fear and they shall not grieve.

{275} الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ **{276}** يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Those who stuff themselves on usury cannot rise up except as he may rise up whom Satan has confounded with his touch. That is because they say, 'Trade is just the same as usury;' whereas God has made trade lawful and usury forbidden. He who receives an admonition from his Lord, and thereupon desists [from usury] may retain his past gains, and it will be for God to judge him. Those who revert to the practice [of usury] are indeed the inmates of the fire, wherein they shall abide. God blots out usury and causes charitable offerings to grow and increase. God does not love confirmed unbelievers who persist in wrongdoing.

{277} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **{278}** يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ **{279}** فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ **{280}** وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ **{281}** وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Those that have faith and do good deeds, attend regularly to their prayers and pay zakat, shall have their reward with their Lord. They shall have nothing to fear, nor shall they grieve." Believers, fear God and give up what remains outstanding of usury gains, if you are true believers. If you do not, then war is declared against you by God and His Messenger. If you repent, however, you shall remain entitled to your principal. Thus, you shall commit no wrong, nor suffer any wrong yourselves. If [the debtor] is in straitened circumstances,

grant him a delay until a time of ease. And if you waive [the debt entirely] as a gift of charity, it will be better for you, if you but knew it. Fear the day when you shall all return to God; when every soul shall be repaid in full for what it had earned, and none shall be wronged.

{282} يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Believers, when you contract a debt for a fixed term, put it in writing, and let a scribe write it down for you with fairness. No scribe shall refuse to write as God has taught him. So he shall write. And let the one who incurs the liability [i.e. the debtor] dictate; and [in so doing] let him be conscious of God his Lord and not diminish anything of it. If he who incurs the liability is weak of mind or body, or unable to dictate himself, then let his guardian dictate with fairness. Call in two of your men to act as witnesses, but if two men are not available, then a man and two women, whom you consider acceptable as witnesses, so that if either of them should make a mistake, the other will remind her. Witnesses must not refuse when they are called in. Do not be averse to writing down debts, be they small or great, together with the time when they fall due; that is more equitable in the sight of God and lends greater credence to the testimony and is more likely to spare you any doubt. In the case of a commercial deal transacted on the spot, you shall incur no sin by not writing it down. Have witnesses when you make business deals; but let no harm be suffered by scribe or witness; if you do [harm them], that is sinful on your part. Have fear of God, for it is God who teaches you. God has knowledge of all things.

{283} وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

If you are on a journey and cannot find a scribe, pledges taken in hand [are sufficient]. If you trust one another, let him who is trusted fulfil his trust, and let him fear God, his Lord. You shall not withhold testimony, for he that withholds testimony is sinful at heart. God has full knowledge of all you do.

{284} لِلَّهِ مَا فِي السَّـمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِـكُمْ أَوْ تُخْفُوهُ يُحَاسِـبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَـاءُ وَيُعَذِّبُ مَنْ يَشَـاءُ وَاللَّهُ عَلَى كُلِّ شَـيْءٍ قَدِيرٌ **{285}** آمَنَ الرَّسُـولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ **{286}** لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْـرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

To God belongs all that is in the heavens and the earth. Whether you make known what is in your minds or conceal it, God will bring you to account for it. He will then forgive whom He wills and punish whom He wills. God has power over all things. The Messenger believes in what has been revealed to him by his Lord, and so do all the believers. Each one of them believes in God, His angels, His Books, and His Messengers. We make no distinction between any of His messengers. God does not charge a soul with more than it can bear. In its favour shall be whatever good it does, and against it whatever evil it does. Our Lord, do not take us to task if we forget or unwittingly do wrong. Our Lord, do not lay on us a burden such as that You laid on those before us. Our Lord, do not burden us with what we do not have the strength to bear. Pardon us, and forgive us our sins, and bestow Your mercy on us. You are our Lord Supreme; grant us victory against the unbelievers.