

88. And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."
89. [Allāh] said, "Your supplication has been answered."⁴⁹⁵ So remain on a right course and follow not the way of those who do not know."
90. And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."
91. Now? And you had disobeyed [Him] before and were of the corrupters?
92. So today We will save you in body⁴⁹⁶ that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.
93. And We had certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.
94. So if you are in doubt, [O Muḥammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.
95. And never be of those who deny the signs of Allāh and [thus] be among the losers.⁴⁹⁷

⁴⁹⁵ Literally, "the supplication of both of you," i.e., that of Moses and of Aaron, who joined by saying, "Ameen" ("O Allāh, respond").

⁴⁹⁶ i.e., his dead body will be preserved and not destroyed.

⁴⁹⁷ Among the interpretations of the last two verses is that they were meant to stir the Prophet (ﷺ) to declare and confirm his certainty, which he did. Another is that although the words are addressed to the Prophet (ﷺ), they are directed to all people.

96. Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe,
97. Even if every sign should come to them, until they see the painful punishment.
98. Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment [i.e., provision] for a time.
99. And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muḥammad], would you compel the people in order that they become believers?
100. And it is not for a soul [i.e., anyone] to believe except by permission of Allāh, and He will place defilement⁴⁹⁸ upon those who will not use reason.
101. Say, "Observe what is in the heavens and the earth." But of no avail will be signs or warners to a people who do not believe.
102. So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."
103. Then We will save Our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers.⁴⁹⁹
104. Say, [O Muḥammad], "O people, if you are in doubt as to my religion – then I do not worship those which you worship besides Allāh; but I worship Allāh, who causes your death. And I have been commanded to be of the believers
105. And [commanded], 'Direct your face [i.e., self] toward the religion, inclining to truth, and never be of those who associate others with Allāh;
106. And do not invoke besides Allāh that which neither benefits

⁴⁹⁸ Among its meanings are filth, wrath, punishment, disbelief, confusion and error.

⁴⁹⁹ From Allāh's punishment.