

44. And you, [O Muḥammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].
45. But We produced [many] generations [after Moses], and prolonged was their duration.¹⁰³⁵ And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].¹⁰³⁶
46. And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.
47. And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...¹⁰³⁷
48. But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other,¹⁰³⁸ and indeed we are, in both, disbelievers."
49. Say, "Then bring a scripture from Allāh which is more guiding than either of them that I may follow it, if you should be truthful."
50. But if they do not respond to you – then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allāh? Indeed, Allāh does not guide the wrongdoing people.

¹⁰³⁵So they forgot and neglected the ordinances of Allāh.

¹⁰³⁶The Prophet (ﷺ) had no way of obtaining this information except through Allāh's revelation.

¹⁰³⁷The conclusion of the sentence is understood to be "...We would not have sent messengers," meaning that Allāh (*subḥānahu wa ta'ālā*) sent messengers and sent Muḥammad (ﷺ) with the final scripture to mankind so that no one could claim that punishment was imposed unjustly without warning.

¹⁰³⁸The reference is by the disbelievers of Quraysh to the Qur'ān and the Torah.

51. And We have [repeatedly] conveyed to them the word [i.e., the Qur'ān] that they might be reminded.
52. Those to whom We gave the Scripture before it – they¹⁰³⁹ are believers in it.
53. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allāh]."
54. Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.
55. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you;¹⁰⁴⁰ we seek not the ignorant."
56. Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.
57. And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept¹⁰⁴¹ from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.
58. And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly.¹⁰⁴² And it is We who were the inheritors.
59. And never would your Lord have destroyed the cities until He had sent to their mother [i.e., principal city] a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

¹⁰³⁹i.e., the sincere believers among them.

¹⁰⁴⁰This is not the Islāmic greeting of "Peace be upon you." Rather, it means "You are secure from being treated in a like manner by us."

¹⁰⁴¹By the other Arab tribes.

¹⁰⁴²By travelers seeking temporary shelter. The reference is to the ruins which were visible to the Quraysh during their journeys.