

- two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."
16. But they turned away [refusing], so We sent upon them the flood of the dam,<sup>1145</sup> and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.
  17. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?
  18. And We placed between them and the cities which We had blessed<sup>1146</sup> [many] visible cities. And We determined between them the [distances of] journey,<sup>1147</sup> [saying], "Travel between them by night or by day in safety."
  19. But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations<sup>1148</sup> and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.
  20. And Iblees had already confirmed through them<sup>1149</sup> his assumption,<sup>1150</sup> so they followed him, except for a party of believers.
  21. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.
  22. Say, [O Muḥammad], "Invoke those you claim [as deities] besides Allāh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have

<sup>1145</sup> i.e., caused by a break in their dam. Another meaning is "the overwhelming flood."

<sup>1146</sup> In the lands of what is now southern Syria and Palestine.

<sup>1147</sup> i.e., We placed the intermediate settlements at calculated distances for the convenience of travelers.

<sup>1148</sup> Stories related to others as lessons or examples.

<sup>1149</sup> i.e., the people of Saba' or mankind in general.

<sup>1150</sup> That mankind could readily be misled by him.

therein any partnership [with Him], nor is there for Him from among them any assistant.

23. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts,<sup>1151</sup> they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.
24. Say, "Who provides for you from the heavens and the earth?" Say, "Allāh. And indeed, we or you are either upon guidance or in clear error."
25. Say, "You will not be asked about what we committed, and we will not be asked about what you do."
26. Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."
27. Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allāh, the Exalted in Might, the Wise."
28. And We have not sent you except comprehensively<sup>1152</sup> to mankind as a bringer of good tidings and a warner. But most of the people do not know.
29. And they say, "When is this promise, if you should be truthful?"
30. Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."
31. And those who disbelieve say, "We will never believe in this Qur'ān nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words...<sup>1153</sup> Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

---

<sup>1151</sup> i.e., the hearts of the angels who will be permitted to intercede.

<sup>1152</sup> Literally, "inclusively, without exception."

<sup>1153</sup> Having been left to the imagination, the conclusion of this sentence is estimated to be "...you would see a dreadful sight."