

Tafsir al-Jalalayn, From Juz'a' 20 to Juz'a' 30

{ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ }

And do not dispute with the People of the Scripture unless it be with that — in that manner of disputation, bettering the most virtuous way, such as calling [them] to God by [reference to] His signs and pointing out His arguments; except [in the case of] those of them who have done wrong, by waging war and refusing to accept [to pay] the jizya-tax: dispute with these using the sword, until such time as they submit or pay the jizya-tax; and say, to those who have accepted [the imposition upon them of] the jizya-tax, should they inform you of something stated in their Scriptures: ‘We believe in that which has been revealed to us and revealed to you — and neither believe nor disbelieve them in that [which they tell you] — our God and your God is one [and the same], and to Him we submit’, [to Him] we are obedient.

{ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ }

Thus have We revealed to you the Book, the Qur’ān, in the same way that We have revealed to them the Torah and other [scripture]. And so those to whom We have given the Scripture, the Torah, such as ‘Abd Allāh b. Salām and others, believe in it, in the Qur’ān, and of these, people of Mecca, there are some who believe in it; and none denies Our signs, after they have been manifested, except disbelievers, namely, the Jews, and those for whom it was apparent that the Qur’ān was the truth, and that the one who brought it was truthful but still denied it.

{ وَمَا كُنْتُمْ شُرَكَاءَ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَحِطُّهُ يَمِينِكَ إِذَا لَمْ تَرَ تَابَ الْمُبْطِلُونَ }

And you did not use to recite before this, namely, [before] the Qur'ān, any [other] Book, nor did you write it with your right hand, for, had you been reciting [something] and writing, then those who follow falsehood, the Jews, would have had doubts, about you and would have said, 'What the Torah states is that he will be unlettered (ummi), unable to read or write'.

{ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يُجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ }

Nay, but it, that is, the Qur'ān which you have brought, is clear signs in the breasts of those who have been given knowledge, namely, the believers, who preserve it [in their hearts], and none denies Our signs except wrongdoers, namely, the Jews — they denied them after they were manifested to them.

{ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ }

And they, namely, the disbelievers of Mecca, say, 'Why has not some sign been sent down to him, [to] Muhammad (s), from his Lord?' (āyatun, 'sign': a variant reading has āyātun, 'signs') such as the she-camel of Sālih, or the staff of Moses, or the Table of Jesus. Say, to them: 'Signs are only with God, and He sends them down as He will, and I am only a plain warner', making manifest my warning of [the punishment of] the Fire for disobedient people.

{ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ }

Is it not sufficient for them, regarding what they have demanded, that We have revealed to you the Book, the Qur'ān, which is recited to them? — as it constitutes a ongoing sign that will never terminate, in contrast to the signs mentioned. Surely in that, Book, is mercy and a reminder, an admonition, for a people who believe.

{ قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ }

3

Say: 'God suffices as a witness between me and you', of my sincerity. He knows whatever is in the heavens and the earth, including my circumstances and yours. And those who believe in falsehood, namely, all that is worshipped besides God, and [who] disbelieve in God, from among you — those, they are the losers, in their bargain, for they have purchased disbelief in return for faith.

{ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ }

And they ask you to hasten the chastisement. Yet were it not for an appointed term, for this [chastisement], the chastisement would have come upon them, before long, but it shall assuredly come upon them suddenly while they are unaware, of the time of its coming.

{ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ }

And they ask you to hasten the chastisement, in this world. And lo! Hell shall encompass the disbelievers,

{ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ }

on the Day when the chastisement shall envelop them from above them and from under their feet, and We shall say, thereat (read [the verb] as naqūlu, in other words, 'We shall command that it be said; or [if read] yaqūlu, 'he shall say', namely, the one in charge of [meting out] chastisement), 'Taste now what you used to do!', that is, [taste] the requital for it, as you will not be able to elude Us.

{ يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ }

4

O My servants who believe! My earth is indeed vast. So worship [only] Me, in whichever land worship is possible, by emigrating to it from a land in which worship is not possible — this [verse] was revealed regarding the oppressed Muslims [living] in Mecca, who were constrained to manifest [their] Islam in it.

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ }

Every soul shall taste death. Then to Us you shall be returned (turja'ūna; or yurja'ūna, 'they shall be returned') after resurrection.

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ }

And those who believe and perform righteous deeds, We shall surely lodge them, We shall give them residence (a variant reading has nuthwiyanahum, [derived] from thawā', 'residence'; the transitive link to the indirect object ghurafan is made without [the preposition] fī, 'in') in lofty abodes of Paradise, underneath which rivers flow, to abide, decreed for them to live forever, in them — excellent is, this reward as, the reward of the toilers;

{ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

they are, those who are steadfast, in [enduring] the harm inflicted [upon them] by the idolaters, and in [enduring] the Emigration, in order to make manifest the religion [of Islam], and who put their trust in their Lord, so that He provides for them whence they do not expect.

{ وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ مَرْزُقَهَا اللَّهُ يُرْزِقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ }

5

And how many (ka-ayyin means kam) an animal there is that does not bear its own provision, on account of its inability [to do so]. Yet God provides for it, and for you, O Emigrants (al-muhājirūn), even when you carry with you neither supplies nor substance. And He is the Hearer, of your sayings, the Knower, of your consciences.

{ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَاَنبَى يُؤْفِكُونَ }

And if (wa-la-in: the lām is for oaths) you were to ask them, namely, the disbelievers, ‘Who created the heavens and the earth and disposed the sun and the moon?’ They would assuredly say, ‘God.’ So how then are they turned away?, from affirming His Oneness after affirming that [God created them].

{ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ }

God extends provision, He makes it abundant, for whomever He will of His servants, by way of a test, and He straitens, He restricts it, for him, after having extended it, that is, for whomever He will to try. Truly God has knowledge of all things, among them the occasion in which [it is appropriate for Him] to extend or to straiten.

{ وَلَئِن سَأَلْتَهُم مَّن تَنَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ }

And if (wa-la-in: the lām is for oaths) you were to ask them, ‘Who sends down water from the heaven, and therewith revives the earth after its death?’ They would assuredly say, ‘God’: so how

can they ascribe partners to Him?! Say, to them: 'Praise be to God!', that the proof has been established against you. Nay, but most of them do not realise, their contradictiousness in this respect.

{ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ وَإِنَّ الدَّامِرَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ }

And the life of this world is nothing but diversion and play, whereas closeness [to God] pertains to concern for the Hereafter, since the fruits thereof will be revealed in it. But surely the Abode of the Hereafter is indeed the [true] Life, if they only knew, this, [then] they would not prefer this world to it.

{ فَإِذَا مَرَكُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ }

And when they board the ship, they call on God, making their supplications purely to Him, in other words, they do not call on any other besides Him, suffering distress which only He is able to remove; but when He delivers them to land, behold! they ascribe partners, to Him,

{ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَنَّعُوا فَسَوْفَ يَعْلَمُونَ }

that they may be ungrateful for what We have bestowed on them, of graces, and that they may seek enjoyment, in consenting to worship idols together (a variant reading [for the purposive wa-li-yatamatta'ū] has wa'l-yatamatta'ū, 'and let them seek their enjoyment', as an imperative denoting a threat), for they will soon know!, the consequences of this.

{ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا آمَنَّا وَتَحَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَنِعْمَةَ اللَّهِ يَكْفُرُونَ }

Or is it that they have not seen, [have not] realised, that We have appointed, their town of Mecca to be, a secure Sanctuary, while people are snatched away all around them?, by being killed or taken captive, except for them? Is it that they believe in falsehood, [in] the idol, and are [wont to be] ungrateful for God's grace?, when they ascribe partners to Him?

{ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ }

And who — in other words, there is none [who] — does greater wrong than he who invents a lie against God, by ascribing partners to Him, or denies truth, be it the Prophet or the Book, when it comes to him? Is there not in Hell a lodging, an abode, for the disbelievers?, in other words, there is such [an abode] therein and such [a person] belongs with them.

{ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ }

But as for those who struggle for Our sake, for Our truth, We shall assuredly guide them in Our ways, that is, the means to come to Us, and truly God is with the virtuous, the believers, assisting and helping.

Surat ar-Rum

{ اَلرَّحْمٰنُ }

Alif lām mīm: God knows best what He means by these [letters].

{ غُلِبَتِ الرُّومُ }

The Byzantines — who are among the People of the Scripture — have been vanquished; the Persians vanquished them, and they are not people of a scripture, but worship graven images. The Meccan disbelievers rejoiced in this [defeat of the Byzantines] and said to the Muslims, ‘We shall vanquish you as the Persians vanquished the Byzantines’;

{ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ عَلَيْهِمْ سَيِّغُلُونَ }

in the nearer [part of the] land, that is, in the Byzantine land [that lies] nearest to Persia in Mesopotamia (al-Jazīra). There the two armies met and the Persians were the ones who had begun the invasion. But they, that is the Byzantines, after their vanquishing (ghalabihim: the verbal noun [ghalab] has been annexed to the direct object [hum], in other words, ghalabatu fāris iyyāhum, ‘the Persians’ vanquishing of them’) shall be the victors, over the Persians,

{ فِي بضع سنين لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون }

in a few years (bid‘, [usually means] between three and nine or ten years). So the two armies met again seven years after this former encounter and the Byzantines defeated the Persians. To God belongs the command before and after, that is, before the defeat of the Byzantines and thereafter, that is to say, the Persian victory at first and the Byzantine victory later were [the result of] God’s command, in other words, His will, and on that day, the day when the Byzantines will be victorious, the believers shall rejoice

{ نِصْرَ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ }

in God’s help, to them against the Persians. They [the believers] indeed rejoiced in this, as they came to know of it on the day that it took place, on the day of [the battle of] Badr, when Gabriel

came down with this [news] thereon, in addition to their rejoicing in their victory over the idolaters on that [same] day. He helps whomever He will; and He is the Mighty, the Victor, the Merciful, to believers.

{ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

The promise of God (wa'da'llāhi is the verbal noun substituting for the [full] verbal construction; it is actually wa'adahumu'llāhu al-nasr, 'God promised them victory'). God does not fail His promise, of such [help], but most people, namely, the disbelievers of Mecca, are not aware, of His promise to help them [to victory].

{ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ }

They know [merely] an outward aspect of the life of this world, that is to say, its various means of [securing] livelihood, such as commerce, agriculture, construction and cultivation and so on; but they, of the Hereafter, they are oblivious (this repetition of hum, 'they', is for emphasis).

{ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ }

Have they not contemplated themselves?, so that they might emerge from their oblivion. God did not create the heavens and the earth, and what is between them, except with the truth and an appointed term, for that [creation], at the conclusion of which this [creation] will perish, and after which will be the Resurrection. But indeed many people, that is to say, [such as] the Meccan disbelievers, disbelieve in the encounter with their Lord, that is, they do not believe in resurrection after death.

{ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُم قُوَّةً وَأَثْمَرُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ }

Have they not travelled in the land and beheld how was the consequence for those before them?, of [past] communities, which was that they were destroyed for denying their messengers. They were more powerful than them — such were ‘Ād and Thamūd — and they effected the land, they tilled it and churned it up to sow crops and cultivate [trees], and developed it more than these, the Meccan disbelievers, have developed it; and their messengers brought them clear signs, manifest proofs, for God would never wrong them, by destroying them without being guilty, but they used to wrong themselves, by denying their messengers.

{ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوءِ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ }

Then the consequence for those who committed evil was evil (al-sū’ā is the feminine form of al-aswa’, ‘the worst’; [it may be read as] the predicate of kāna if one reads ‘āqibatu, in the nominative; or it is the subject of kāna if read as ‘āqibata, in the accusative; and so what is meant is Hell [in the former reading], or [according to the latter reading] simply their evil actions) because they denied the signs of God, the Qur’ān, and made a mock of them.

{ اللَّهُ يَبْدَأُ الْحَاقِقَ ثُمَّ يَعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

God originates creation, in other words, He produces the creation of mankind, then He will reproduce it, that is, the creation of them, after their death, then to Him you shall be returned (read turja'ūna; or yurja'ūna, 'they shall be returned').

11

{ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ }

And on the Day when the Hour comes, the sinners will be dumbfounded, the idolaters will be fall into silence, as their [line of] argument can no longer be continued.

{ وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ }

And none from among those partners of theirs, those whom they ascribed as partners of God, namely, the idols, to intercede for them, shall be intercessors for them and they shall disavow these partners of theirs, in other words, they shall dissociate from them.

{ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ }

And on the Day when the Hour comes, that day (yawma'idhin, is [repeated] for emphasis) they, believers and disbelievers, shall be separated.

{ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي مَرْوَضَةٍ يُجْبَرُونَ }

As for those who believed and performed righteous deeds, they shall be made happy in a garden [of Paradise].

{ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُخَصَّرُونَ }

12

But as for those who disbelieved and denied Our signs, [namely] the Qur'ān, and the encounter of the Hereafter, the Resurrection and other matters, those, they shall be arraigned into the chastisement.

{ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ }

So glory be to God — in other words, [so] glorify God, meaning: perform prayer — when you enter the [time of the] night, in which there are two prayers, the sunset one (maghrib) and the later night one ('ishā'), and when you rise in the morning, in which there is the morning prayer (subh).

{ وَكَهَ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ }

And to Him belongs [all] praise in the heavens and the earth — a parenthetical statement, in other words, the inhabitants in both of these [realms] praise Him — and as the sun declines (wa-'ashiyyan is a supplement to hīna, 'when' [of the previous verse]), in which comes the afternoon prayer ('asr), and when you enter noontime, in which comes the midday prayer (zuhr).

{ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ }

He brings forth the living from the dead, as in the case of the human being [who is produced] from a sperm-drop and a bird from an egg, and He brings forth the dead, a sperm-drop or an egg, from

the living, and He revives the earth, with vegetation, after it has died, dried out. And in such [a manner], of being brought forth, you shall be brought forth, from the graves (read [either as] the active takhrujūna, 'you shall come forth', or the passive tukhrajūna, 'you shall be brought forth').

{ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ }

And of His signs, exalted be He, indicating His power, is that He created you, in other words, your origin, Adam, of dust, then lo! you are human beings, of flesh and blood, spreading, across the earth.

{ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ }

And of His signs is that He created for you, from yourselves, mates — Eve was created from Adam's rib and the remainder of mankind from the [reproductive] fluids of men and women — that you might find peace by their side, and become intimate with them, and He ordained between you, all, affection and mercy. Surely in that, mentioned, there are signs for a people who reflect, upon God's handiwork, exalted be He.

{ وَمِنْ آيَاتِهِ خُلُقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ السِّنِّكُمْ وَالْوَالِدَاتِ لَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ }

And of His signs is the creation of the heavens and the earth and the differences of your tongues, that is, your languages, such as Arabic, non-Arabic and so on, and your colours, such as white or black or otherwise, even though [all of] you are [originally] the offspring of the same man and

woman. Surely in that there are signs, indications of His power, exalted be He, for all peoples ([this may be vocalised either as] li'l-'ālamīna or li'l-'ālimīna, so [it means] either rational creatures, or people of knowledge [respectively]).

{ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَانْتِعَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ }

And of His signs is your sleep by night and day, by His will, as a repose for you, and your seeking, during the day, of His bounty, in other words, your going about [freely] in order to seek a living [is] by His will. Surely in that there are signs for people who listen, listening in a way so as to [be prompted to] reflect and take heed.

{ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ }

And of His signs is His showing you lightning to arouse fear, in the traveller, of storms, and hope, in the one not travelling, of [the coming of the] rain; and He sends down water from the heaven and with it He revives the earth after it has died, that is, [after] it has dried out, so that it produces vegetation [once again]. Surely in that, mentioned, there are signs for people who understand, [a people who] reflect.

{ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ }

And of His signs is that the heaven and the earth remain standing by His command, by His will, without any supports; then, when He calls you [to come] out of the earth, when Isrāfīl blows the

Horn for the raising from the graves [to commence], lo! you shall come forth, from it alive. Thus your coming forth out of it by a call constitutes one of His [many] signs, exalted be He.

{ وَكَهْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَه قَاتُونَ }

And to Him belongs whoever is in the heavens and the earth, as possessions, creatures and servants. All are obedient to Him.

{ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَكَه الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

And He it is Who initiates the creation, of mankind, then brings it back, after their destruction, and that is [even] easier for Him, than the initiation — from the perspective of those addressed for whom to repeat something is easier than doing it for the first time — otherwise, in God's case, exalted be He, both are just as easy. His is the loftiest description in the heavens and the earth, the most sublime attribute, namely that 'there is no god except God'. And He is the Mighty, in His kingdom, the Wise, in His creation.

{ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ }

He has struck, He has coined, for you, O idolaters, a similitude, that is [actually drawn], from yourselves, and it is [as follows]: do you have among those whom your right hands own, that is to

say, among your servants, any partners, of yourselves, [who may share] in what We have provided for you, of property and so on, so that you, and they, are equal therein, fearing them as you fear your own [folk], [just as you fear] those free men like you? (the interrogative is meant as a negation) in other words, 'your servants are not partners of yours in what you own, so how can you make some of God's servants partners of His. So We detail the signs, [so] We explain them in such detail, for people who understand, [a people who] reflect.

{ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ تَاصِرِينَ }

Nay, but those who do evil, through idolatry, follow their own desires without any knowledge. So who will guide he whom God has led astray?, that is to say, he will have none to guide him. And they have no helpers, [no] protectors against God's chastisement.

{ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

So set your purpose, O Muhammad (s), for religion, as a hanīf, as one inclining to it — in other words, devote your religion, you and whoever follows you, purely to God — a nature given by God, upon which He originated mankind, and this [nature] is His religion: in other words, adhere to it. There is no changing God's creation, His religion, that is to say, do not change it by becoming idolaters. That is the upright religion, the belief in God's Oneness, but most people, namely, the Meccan disbelievers, do not know, [anything of] God's Oneness —

{ مُنِيبِينَ إِلَيْهِ وَأَتَقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ }

17

turning, referring, to Him, exalted be He, concerning what He has commanded and what He has forbidden (munībīna, 'turning' is a circumstantial qualifier referring to the subject [of the verb] aqim, 'set up', in other words [addressing the third plural person] aqīmū, 'set up') and fear Him and establish prayer and do not be among the idolaters,

{ مِنَ الَّذِينَ فَارَقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ }

[of] those (mina'lladhīna is a substitution [for al-mushrikīna, 'idolaters'] using the same operator of the oblique [min]) who have divided up their religion, by being at variance over what they worship, and have become [dissenting] factions, sects divided over this [matter], each party, among them, rejoicing, delighting, in what they have (a variant reading [for farraqū] is fāraqū, in other words, 'of those who have parted with the religion to which they have been commanded').

{ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ مَرَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ }

And when some distress, some hardship, befalls people, that is, [people such as] the Meccan disbelievers, they call on their Lord, turning, returning, in penitence to Him, alone. Then, when He lets them taste mercy from Him, by way of rain, lo! a party of them ascribe partners to their Lord.

{ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَسَّوْا فَسَوْفَ تَعْلَمُونَ }

Let them be ungrateful for what We have given them (this is [an imperative] meant as a threat). 'So take your enjoyment. Soon you will know', the consequences of your enjoyment (there is a shift away from the third person address to the second).

{ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهِيَ تَكْتُمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ }

Or (am: the hamza here is meant for denial) have We revealed any warrant, any argument or scripture, to them which might speak, a token speech, of what they associate with Him?, in other words, commanding them to associate others with God? No!

{ وَإِذَا آدَمُوسُ الْإِنْسَانِ مَرَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَمْتَنُونَ }

And when We let people, that is, [people such as] the disbelievers of Mecca and others, taste some mercy, some grace, they exult in it, an exultation of arrogance. But if some evil, some hardship, befalls them for what their own hands have sent ahead, behold! they despair, of mercy. It is in the nature of a believer to give thanks in times of grace and to hope [for mercy] from his Lord in times of hardship.

{ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ }

Have they not seen, [have they not] realised, that God extends, He makes abundant, His provision to whomever He will, as a test, and straitens?, and He restricts it for whomever He will, as a trial? Surely in that there are signs for people who believe, in them.

{ فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ }

And give the relative what is his due, in the way of dutifulness and kindness, and the needy and the wayfarer, the traveller, [give] voluntary alms — the Prophet's community must emulate him in this respect. That is better for those who desire God's Countenance, [who desire] His reward, in exchange for what they do; those, they are the successful, the winners.

{ وَمَا آتَيْتُم مِّن رَّبًّا لَّيْسُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرُونَهَا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضَعِفُونَ }

And what you give in usury — such as when something is given as a gift or a present for the purpose of demanding more in return; it [the practice of usury] (ribā) is referred to by the same noun denoting that [illicit] 'extra' (ziyāda) requested in the [financial] transaction — that it may increase the wealth of the people, giving it, does not increase with God — there is no reward in it for those who give it. But what you give as alms (zakāt), as voluntary alms (sadaqa), seeking, thereby, God's Countenance, such [of you who do so] — they are the receivers of manifold increase, in their reward for what they sought (there is here a shift of address away from the second person).

{ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن دَلِكُمْ مِّن شَيْءٍ سُبْحَانَ اللَّهِ وَبِعَالِي أَعْمَاقِ شُرُكُونِ }

{

God is the One Who created you, then provided for you, then makes you die, then gives you life: is there anyone among your associates, of those whom you have associated with God, who does anything of the kind? No! Glory be to Him and exalted be He above what they associate, with Him.

{ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ }

Corruption has appeared on land, in the wastelands, because of the rain being withheld and the vegetation diminishing, and on sea, in lands near rivers because of their waters diminishing, because of what people's hands have perpetrated, of acts of disobedience, that He may make them taste (li-yudhīqahum; or [may be read] li-nudhīqahum, 'that We may make them taste') something of what they have done, that is, the punishment for it, that perhaps they may repent.

{ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ }

Say, to the Meccan disbelievers: 'Travel in the land and behold how was the consequence for those who were before; most of them were idolaters', and so they were destroyed because of their idolatry, and their dwellings and habitations lie [desolate] in ruin.

{ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ }

So set your purpose for the upright religion, the religion of Islam, before there comes the inevitable day from God, namely, the Day of Resurrection. On that day they shall be sundered (yassadda'ūna:

the original tā' [yatasadda'ūna] has been assimilated with the sād), that is, they will be split [into separate groups] after the Reckoning [destined] for Paradise or the Fire.

{ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَهُ يَمْهَدُونَ }

Whoever disbelieves, [the consequence of] his disbelief shall upon him, that is, the evil consequences of his disbelief, which will be [his being punished in] the Fire, and those who act righteously, they will be paving the way for [the salvation of] their own souls, preparing their places in Paradise,

{ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ }

that He may requite (li-yajziya is semantically connected to yasadda'ūna, 'they shall be sundered') those who believe and perform righteous deeds out of His bounty, [that He may] reward them. Indeed He does not like the disbelievers, in other words, He will punish them.

{ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِيُنَجِّيَ الْفُلْكَ بِأَمْرِهِ وَلِيُنَبِّئَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ }

And of His signs, exalted be He, is that He unleashes the winds as bearers of good tidings, meaning, so that they may bring you good tidings of rain, and that He may let you taste, thereby, of His mercy, namely, [in the way of] rain and fertile soil, and that the ships may run, thereby, by His command, by His will, and that you may seek, [that you may] request of, His bounty, provision, by

way of commerce at sea, and that perhaps you might [then] give thanks, for these graces, O people of Mecca, and so affirm His Oneness.

{ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَآمَنَ مِنْ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ }

And verily We sent before you messengers to their people and they brought them clear signs, plain proofs of their sincerity concerning their Message to them, but they denied them. Then We took vengeance upon those who were guilty, We destroyed those who denied them, and it was ever incumbent upon Us to give victory to the believers, over the disbelievers, by destroying these and delivering the believers.

{ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتَنِيْرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ }

God is the One Who unleashes the winds which then raise, stir up, clouds, and He then spreads them across the heaven as He will, in small or large quantities, and He forms them into fragments (read kisafan or kisfan: 'scattered pieces') then you see the rain issuing out of them, that is, out of the midst of them. Then when He drops it, the rain, upon whomever of His servants He will, lo! they rejoice, they are happy because of the rain.

{ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِّنْ قَبْلِهِ لَمُلْسِينَ }

Though indeed before it was sent down upon them, before that (min qablihi is [repeated] for emphasis) they had been despondent, despairing of its sending down.

{ فَانظُرْ إِلَىٰ آثَارِ مَرْحَمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

So behold the effects (a variant reading has [singular] athar, 'the effect') of God's mercy, that is, His grace in giving [them] rain, how He revives the earth after it has died, [after] it has dried out, so that it produces vegetation [again]. Surely He is the Reviver of the dead and He has power over all things.

{ وَلَئِن أَرْسَلْنَا مِنْ حَيْثُ نَزَلْنَا فِيهِمْ مِنْ سَحَابٍ مُمْسِكًا لِلْأَرْضِ أَنْ تُنبِتُ وَهُمْ يُكْفُرُونَ }

But if (wa-la-in, the lām is for oaths) We unleash a [different] wind, that damages vegetation, and they see it turn yellow, they would begin (la-zallū is the response to the [conditional] oath) after that, that is, after its turning yellow, to disbelieve, to deny the grace of [having been given] rain.

{ فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ }

And so you cannot make the dead hear, nor can you make the deaf hear the call when (read al-du'ā'a idhā, pronouncing both hamzas, or by not pronouncing the second one [that comes] between it and the yā') they go away with their backs turned.

{ وَمَا أَنْتَ بِهَادٍ الْعُمِّيَّ عَنْ صَلَاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ }

Nor can you guide the blind out of their error. You can only make hear, in a way so as to understand and accept, those who believe in Our signs, [in] the Qur'ān, and have thus submitted, sincere in their affirmation of God's Oneness.

{ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ }

God is the One Who created you from [a state of] weakness, [from] a 'base fluid' [cf. Q. 32:8], then He ordained after, a second, weakness, which is the weakness of [the period of] childhood, strength, that is, the strength of youth, then after strength He appointed weakness [again] and grey hair, the weakness of old age and the grey hairs of decrepitude (read [vocalised as] du'f, 'weakness', in all three places). He creates what He will, of weakness and strength, youth and grey hairs, and He is the Knower, of how to manage His creatures, the Omnipotent.

{ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ }

And on the Day when the Hour comes the guilty, the disbelievers, shall swear that they had not remained more than an hour, in the grave. God, exalted be He, says: That is how they use to be deceived, [how] they used to be turned away from the truth — the Resurrection — similar to the way in which they have [now] been turned away from the real truth about how long they had remained.

{ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ }

But those who have been given knowledge and faith, of angels and others, shall say, 'You have remained according to God's decree, in accordance with what He had decreed [for you] in His prior knowledge, until the Day of Resurrection. This is the Day of Resurrection, which you rejected, but you did not know', that it would come to pass.

{ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ }

So on that day their excuses, for denying it, will not profit (read *lā yanfa'u* or *lā tanfa'u*) the evildoers, nor will they be asked to make amends (*yusta'tabūna* means 'they will [not] be asked for *al-'utbā*', which denotes 'a return to that which pleases God').

{ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَتَيْنَاهُمْ بِآيَةٍ لَيَكْفُرُنَّ بِهَا وَكَلِمَاتٍ لِيَكْفُرُنَّ بِهَا وَكَلِمَاتٍ لِيَكْفُرُنَّ بِهَا وَكَلِمَاتٍ لِيَكْفُرُنَّ بِهَا }

And verily We have struck, We have coined, for mankind in this Qur'ān every [kind of] similitude, as a way of cautioning them. And if (*wa-la-in*, the *lām* is for oaths) you, O Muhammad (s), were to bring them a [miraculous] sign, such as the staff or the hand in the case of Moses, those who disbelieve, from among them, will certainly say (*la-yaqūlanna*: the indicative *nūn* has been omitted because of the other *nūn* coming after it, and likewise the *wāw* [replaced by the *damma* in *lu*], because of two unvocalised consonants coming together and it indicates the plural person), 'You — in other words, Muhammad (s) and his Companions — are nothing but followers of falsehood'.

{ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

Thus does God seal the hearts of those who do not know, [anything of] God's Oneness, in the same way that He has sealed the hearts of these [aforementioned individuals].

26

{ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ }

So be patient. Surely God's promise, to give you victory over them, is true. And do not let them cause you to be inconstant, those who are uncertain, of the Resurrection, in other words, do not let them cause you to succumb to inconstancy and frivolity by abandoning patience, that is to say, do not abandon it.

Surat Luqman

{ أَلِفٌ }

Alif lām mīm: God knows best what He means by these [letters].

{ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ }

Those, namely, these signs, are the signs of the wise Book, the Qur'ān, the one containing wisdom (the genitive annexation [āyātu'l-kitābi'l-hakīm] has the [partitive] meaning of min, 'from');

{ هُدًى وَمَرْحَمَةٌ لِلْمُحْسِنِينَ }

it is, a guidance and a mercy (read nominative rahmatun; the popular accusative reading [rahmatan] would make it a circumstantial qualifier referring to āyāt, 'signs', the operator of which being the implicit demonstrative import of tilka, 'those') for the virtuous,

{ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ }

who maintain the prayer (al-ladhīna yuqīmūna'l-salāta, an explication of al-muhsinīna, 'the virtuous') and pay the alms and who are certain of the Hereafter (the repetition of hum, 'they' [here translated 'who'] is for emphasis).

{ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

Such follow guidance from their Lord and it is they who are the successful, the winners.

{ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بَعِيرَ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ }

And among people there is he who purchases idle talk, in other words, that [part of it] which diverts [people] from its [true] significance, that he may lead [people] astray (read li-yadilla; or li-yudilla) from the way of God, the religion of Islam, without knowledge and take it (read

[subjunctive] wa-yattakhidhahā as a supplement to yudilla, ‘that he may lead astray’; or [indicative] wa-yattakhidhuhā as a supplement to yashtarī, ‘who buys’) in mockery, as something to be mocked. For such there will be a humiliating chastisement, one of abasement.

{ وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَلِيٰ مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِيْ أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ }

And when Our signs, in other words, [in] the Qur’ān, are recited to such [a one] he turns away disdainfully as though he never heard them, as though there were a deafness in his ears (both comparisons constitute two circumstantial qualifiers referring to the subject of [the verb] wallā, ‘turns away’; or it is that the second [comparison] is an explication of the first). So give him tidings of, inform him of, a painful chastisement. The use of [the expression] ‘good tidings’ meant derisively against such [a person] — this was al-Nadr b. al-Hārith. He used to visit al-Hīra for commerce and purchase books containing the stories of the non-Arab peoples and then recount these to the people of Mecca. He would say, ‘Muhammad recounts to you the stories of ‘Ād and Thamūd, whereas I relate to you the stories of the Persians and the Byzantines!’ They would thus [go to] enjoy his stories and neglect to listen to the Qur’ān.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ النَّعِيمِ }

Surely those who believe and perform righteous deeds, for them there shall be Gardens of Bliss,

{ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ }

abiding therein (khālidīna fihā, is a circumstantial qualification [of a future status]), in other words, their abiding therein will have been ordained once they enter it — a promise of God in truth, that is to say, God promised them this and realised it in truth; and He is the Mighty, Whom nothing can overwhelm and so prevent Him from fulfilling His promise and His threat [of chastisement], the Wise, the One Who assigns all things to their rightful places.

{ خَلَقَ السَّمَوَاتِ بَعْدَ تَرْوِيهَا وَآلَقَى فِي الْأَرْضِ مَرْوَسِي أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَرْعٍ كَرِيمٍ }

He created the heavens without any pillars that you can see ('amad is the plural of 'imād, which is an ustuwāna, 'a column') — this is the truth since there are no actual pillars — and cast high mountains into the earth, lest it shake with you, and He dispersed therein all kinds beasts. And We sent down (there is a shift from the third [to the second] person) water from the heaven and We caused to grow in it of every splendid kind, [every] fair specimen.

{ هَذَا خَلْقُ اللَّهِ فَأَمُرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ }

This is God's creation, in other words, what is created by Him. Now show me, inform me, O people of Mecca, what those [you worship] besides Him, [those] other than Him, have created, namely, your gods, so that you have associated them with Him, exalted be He (mā is an interrogative of denial and a subject; dhā has the significance of alladhī, and what follows it of the relative clause is the predicate [of the subject mā]; arūnī glosses 'the action', and what follows it stands in place of

two direct objects). Nay (bal, is for transition) but the evildoers are in manifest error, [error] that is evident because of their ascribing partners to God: and you are like them.

{ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ }

And verily We gave Luqmān wisdom, comprising knowledge, religiousness, and right-mindedness in speech; his many wisdoms are well-known. He used to give legal opinions [in matters of religion] before David was summoned [to prophethood], but lived on into the latter's summoning. He then took to acquiring knowledge from him [David] and refrained from giving [any more] legal opinions, explaining this thus: 'Should I not be content if someone [like the prophet David] has spared me the trouble?' He was once asked, 'What is the worst kind of person?' He said, 'The one who does not care that people should see him doing evil'. In other words, [We gave him wisdom] and We said to him: 'Give thanks to God, for the wisdom that He has given you. Whoever gives thanks only for his own sake, because the reward for his gratitude shall be his, and whoever is ungrateful, for a grace, then surely God is Independent, [without need] of His creation, Praised', in what He does.

{ وَإِذْ قَالَ لُقْمَانُ لِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ }

And, mention, when Luqmān said to his son, when he was admonishing him, 'O my son (yā bunayya is an affectionate diminutive [of yā ibnī]) do not ascribe partners to God: idolatry is truly a tremendous wrong', so return to him [in repentance] and submit [to Him].

{ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ }

And We have enjoined man concerning his parents, We commanded him to be dutiful towards them — his mother bears him, and weakens, in weakness after weakness, that is to say, she is weakened by the pregnancy, the pains of labour and the delivery; and his weaning is in two years, and We said to him [to man]: ‘Give thanks to Me and to your parents. To Me is the journey’s end, the return.

{ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ }

But if they urge you to ascribe to Me as partner that whereof you have no knowledge, that accords with [any] reality, then do not obey them. And keep them company in this world honourably, in other words, with decency: dutifulness and kindness — and follow the way of him who returns to Me [in penitence], with [acts of] obedience. Then to Me will be your return, and I will inform you of what you used to do, and requite you for it (the [entire] sentence containing the ‘enjoinder’ [verse 14] and what comes after it constitutes a parenthetical statement).

{ يَا بَنِي إِسْرَائِيلَ إِنَّا جَعَلْنَا لَكَ خُرْدًا مِّنْ خُرْدٍ فَتَكُنْ فِي صَحْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِيهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ }

'O my son! Even if it, namely, the evil trait, should be the weight of a grain of mustard-seed, and [even if] it be in a rock, or in the heavens, or in the earth, in other words, in the most concealed place therein, God will bring it forth, and He will call [that person] to account for it. Truly God is Subtle, in bringing it forth, Aware, of its location.

{ يَبْنِي أَقْبَرِ الصَّلَاةِ وَأَمْرِبِ الْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ }

O my son! Establish prayer and enjoin decency and forbid indecency. And be patient through whatever may befall you, as a result of such enjoining and forbidding. Truly that, which is mentioned, is true constancy, in other words, that is one of those necessary things regarding which one must have firm resolve.

{ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ }

And do not turn your cheek disdainfully from people (tusa'ir: a variant reading has tusā'ir) do not turn your face away in disdain, and do not walk upon the earth exultantly, in other words, with haughtiness. Truly God does not like any swaggering braggart, strutting in his step, [boasting] in front of people.

{ وَأَقْبِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ }

And be modest in your bearing, being moderate in it, neither dragging slowly nor rushing, but peaceful and dignified, and lower your voice; indeed the most hideous of voices is the donkey's voice', beginning [its hideous bray] with an exhalation and ending with an inhalation.

{ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا

كِتَابٍ مُّنِيرٍ }

Do you not see, do you [not] realise, O you who are being addressed, that God has disposed for you whatever is in the heavens, such as the sun, the moon, and the stars, that you may benefit from them, and whatever is in the earth, of fruits, rivers and animals, and He has showered, He has made abundant and made complete, His favours upon you, [both] outwardly, namely, [by giving you your] wholesome form, even limbs and otherwise, and inwardly?, that is, [by giving you] knowledge and so on. Yet among people, that is, [people such as] the Meccan disbelievers, there are those who dispute concerning God without any knowledge or guidance, from a messenger, or an illuminating scripture, revealed by God, rather [they dispute] by [blindly] imitating [others].

{ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلِ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ }

And if it is said to them: 'Follow what God has revealed', they say, 'We will rather follow what we found our fathers following'. He, exalted be He, says: What! Would they follow such [things], even

though Satan were calling them to the chastisement of the Blaze?, that is, to what will bring it about necessarily? No!

{ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ }

And whoever surrenders his purpose to God, that is, [whoever] takes to obeying Him, and is virtuous, a believer in [His] Oneness, has certainly grasped the firmest handle, the stronger end, which is not in danger of being severed, and to God belongs the sequel of all matters, their [ultimate] return.

{ وَمَنْ كَفَرَ فَلَا يَحْزُنُكَ كُفْرُهُ إِنَّآ مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ }

And whoever disbelieves, then do not let his disbelief grieve you, O Muhammad (s), do not be concerned with his disbelief. To Us shall be their return and We shall inform them of what they did. Truly God knows [best] what is in the breasts, just as [He knows] other things, and so He will requite [them] accordingly.

{ نَسْعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ }

We will give them comfort, in this world, for a little [while], for the [duration of the] days of their lives, then We will drive them, in the Hereafter, to a harsh chastisement, namely, the chastisement of the Fire from which they will find no escape.

{ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

And if (wa-la-in, the lām is for oaths) you were to ask them, ‘Who created the heavens and the earth?’, they will surely say, ‘God’ (la-yaqūlunna, ‘they will surely say’, the indicative nūn has been omitted because of the like [sc. the nūn] coming after it, and likewise the wāw of the [plural] person, because of two unvocalised consonants coming together). Say: ‘Praise be to God’, for the manifestation of the definitive argument against them by the affirmation of the Oneness [of God]. Nay, but most of them do not realise, that this [affirmation] is an obligation upon them.

{ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ }

To God belongs whatever is in the heavens and the earth, as possessions, creatures and servants, and so none other than Him deserves to be worshipped in them. Indeed God, He is the Independent, [without need] of His creatures, the Praised, in His actions.

{ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ }

And if all the trees on earth were pens, and the sea (wa'l-bahru is a supplement to [mā] the subject of anna) replenished with seven more seas, were ink, the Words of God would not be spent, [those words] expressing all the things He knows, written in those pens with that [amount of] ink or with even more [ink] than that [would not be spent], for His knowledge, exalted be He, is infinite. Truly

God is Mighty, nothing being beyond Him, Wise, from Whose knowledge and wisdom nothing escapes.

{ مَا خَلَقَكُمْ وَلَا يَعْثُبُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ }

Your creation and your resurrection are only as [that of] a single soul, in terms of creation and resurrection, because it is the result of the words kun fa-yakūn, “Be!” and it is! Truly God is Hearer, hearing everything that may be heard, Seer, seeing everything that may be seen, nothing able to distract Him from anything else.

{ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ }

Have you not seen, have you [not] realised, O you being addressed, that God makes the night pass into the day and makes the day pass into the night, such that the increase of the one is relative to the decrease of the other, and He has disposed the sun and the moon, each, of the two, running, in its course, to an appointed term, namely, [to] the Day of Resurrection, and that God is Aware of what you do?

{ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يُدْعُونَ مِنْ دُونِهِ أَلْبَابٌ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ }

That, which is mentioned, is [so] because God, He is the Truth, the established [truth], and whatever they call on (read yad'ūna; or tad'ūna, 'you call on') whatever they worship, besides Him

is, evanescent, falsehood, and because God is the High [Exalted], above His creation by virtue of [His] subjugation [of them], the Great, the Mighty.

{ أَلَمْ تَرَ أَنَّ الْفُلُوكَ يَجْرِي فِي الْبَحْرِ نِعْمَةَ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ }

Have you not seen that the ships run upon the sea by the grace of God, that He may show you, O you who are being addressed in this [statement], some of His signs? Surely in that there are signs, lessons, for every [servant who is] steadfast, [in abstaining] from acts of disobedience to God, grateful, for His grace.

{ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ }

And if waves cover them, that is, [if] these rise above the disbelievers, like awnings, like mountains that act as awnings over those below them, they call on God, sincere before Him in their faith, that is, [in their] supplication, that He may deliver them, in other words, they do not call on any other [god] with Him; but when He delivers them to land, some of them compromise, middling between belief and disbelief, while others persist in their disbelief. And none denies Our signs, an example of which is Our delivering [them] from [such treacherous] waves, except every perfidious ingrate, [ungrateful] for God's graces, exalted be He.

{ مَيِّمًا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمَ لَا يَجْنِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَانِبٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّبَكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّبَكُمُ

بِاللَّهِ الْعُرُورُ }

O people, namely, [such as] the people of Mecca, fear your Lord and fear a day when no parent shall avail a child, thereon in any way; and no child, thereon, shall avail its parent in any way. Surely God's promise, of resurrection, is true. So do not let the life of this world deceive you, [and divert you] from Islam, and do not let the Deceiver, Satan, deceive you concerning God, because of His forbearance and granting [people] respite.

{ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }

Lo! God, with Him lies knowledge of the Hour, when it will come to pass; and He sends down (read yunzilu, or yunazzilu) the rain, at times which [only] He knows; and He knows what is in the wombs, whether it is a male or a female; and not one of the three things is known by anyone other than God, exalted be He. And no soul knows what it will earn tomorrow, of good or evil, but God, exalted be He, knows this; and no soul knows in what land it will die, but God, exalted be He, knows this. Truly God is Knower, of all things, Aware, of the inward and outward aspects thereof. Al-Bukhārī reported [by way of an isnād] from [‘Abd Allāh] Ibn ‘Umar the following hadīth: ‘The Keys of the Unseen are five: Lo! God, with Him lies knowledge of the Hour ... to the end of the sūra’ [above].

Surat as-Saj’dah

{الم}

Alif lām mīm: God knows best what He means by these [letters].

{ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ }

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) whereof there is no doubt (lā rayba fih, the first predicate) from the Lord of the Worlds (min rabbi'l-'ālamīna, the second predicate).

{ أَمْ يَقُولُونَ اقْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا آتَاهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ }

Or do they say, 'He, Muhammad (s), has invented it'? Nay, but it is the truth from your Lord, that you may warn, thereby, a people to whom no warner came before you (mā is for negation) that perhaps they may find [right] guidance, by your warning.

{ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ }

God is He Who created the heavens and the earth and whatever is between them in six days, the first of which was Sunday and the last of which was Friday, then He presided upon the Throne (al-'arsh in the [classical Arabic] idiom denotes the seat of a king), a presiding worthy of Him. You do not have, O disbelievers of Mecca, besides Him, in other words, other than Him, any protector (min waliyyin is the subject of the particle mā with the min added [extra]) in other words, [any] helper, or intercessor, to ward off His chastisement from you. Will you not then remember?, this and become believers.

{ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَامُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ }

40

He directs the command from the heaven to the earth, for the duration of this world, then it ascends, then the command and the direction [thereof] returns, to Him in a day whose measure is a thousand years by your reckoning, in this world. In sūrat sa'ala, [An asker] asked [the measure is said to be]: 'fifty thousand years' [Q. 70:4] — and this [day] is the Day of Resurrection, [reckoned so] because of the severity of its terrors for the disbeliever. As for the believer, however, for him it will be easier than performing any one of [his] obligatory prayers in this world — as is stated in hadīth.

{ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ }

That, Creator and Director, is the Knower of the Unseen and the visible, that is, what is hidden from creatures and what is present before them, the Mighty, the Invincible in His kingdom, the Merciful, to those who are obedient to Him,

{ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ }

Who perfected everything that He created (read khalaqahu, as a past tense functioning as an adjectival qualification [of what He perfected]; or khalqahu, 'its creation', as an inclusive substitution [for kulla shay'in, 'everything']). And He began the creation of man, Adam, from clay,

{ ثُمَّ جَعَلَ سَلَالَةَ مِنْ مَّاءٍ مَّهِينٍ }

then He made his progeny, his offspring, from an extract, a blood clot, of a base, delicate, fluid, namely, the sperm-drop;

{ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ }

then He proportioned him, that is to say, He created Adam, and breathed into him of His spirit, in other words, He made him a living sensory being after having been an inanimate thing. And He made for you, in other words, for [you] his descendants, hearing, meaning, ears, and sight and hearts. Little thanks do you give (mā here is extra, emphasising the 'littleness' [of the thanks]).

{ وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ }

And they, namely, the deniers of resurrection, say, 'When we are lost beneath the earth, [when] we have gone thereunder, having become dust mixed with its dust, shall we be indeed created anew?' (an interrogative of denial; [read a-innā] by pronouncing both hamzas, or by not pronouncing the second one and inserting an alif between them either way, in both places). God, exalted be He, says: Nay, but they disbelieve in the encounter with their Lord, through resurrection.

{ قُلْ يَتُوبَ إِلَىٰ رَبِّكَ كُلُّ مَنٍ مَّا مَلَكَ التُّمُوتِ الَّذِي يُكَلِّمُكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ }

Say, to them: ‘The Angel of death, who has been charged with you, shall receive you [in death], in other words, he shall seize your spirits, then to your Lord you shall be returned’, alive, whereat He will requite you for your deeds.

{ وَكَوْنَتِ إِذِ الْمُبْرَمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ }

And if could you but see the guilty, the disbelievers, hanging their heads [low] before their Lord, lowering them in shame, saying: ‘Our Lord! We have seen, the resurrection that we denied, and heard, from You the confirmation of [the truth of] the messengers concerning that in which we used to call them liars. So send us back, to the world, so that we may act righteously, therein, for indeed we are convinced’, now. But none of this is of any use to them and they will not be sent back (the response to [the conditional clause beginning with] law, ‘if’, is [an implicit] ‘you would see a terrible thing’).

{ وَكَوْشِنَا لَا يَتَّبِعُنَا كُلُّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ }

God, exalted be He, says: ‘And had We [so] willed, We could have given every soul its [means to] guidance, so that it may be guided through faith and obedience, through its own choice, but My Word became due, and it is that: “Verily I shall fill Hell with jinn and mankind together”.

{ فَذُوقُوا بِمَا سَيِّئْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا سَيِّئَاتِكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ }

When they enter [Hell] its Keepers shall say to them: So taste [now], the chastisement, for your having forgotten the encounter of this day of yours, in other words, for your having neglected to believe in it. We [too] shall forget you, we shall abandon you in the chastisement. And taste [now] the everlasting chastisement for what you used to practise', of disbelief and denial.

{ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ }

Only those believe in Our signs, [such as] the Qur'ān, who, when they are reminded of them, admonished [with them], fall down in prostration and make glorifications, ensconced, in praise of their Lord, in other words, they say, 'Glory be to God through His praise' (subhāna'LLāh wa-bi-hāmdihi), and they do not disdain, to believe and to obey.

{ تَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ }

Their sides withdraw, they rise, from their lying places, the places for lying down [to sleep] together with the bedding, in order to spend the night in prayer (tahajjud), to supplicate to their Lord in fear, of His punishment, and in hope, of His mercy, and they expend of what We have provided them, they give voluntary alms.

{ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ }

For no soul knows what has been kept hidden for them in the way of joyous sights (a variant reading [for ukhfiya] has the imperfect tense ukhfi) as a reward for what they used to do.

{ أَفَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ }

Is he who is a believer like him who is a transgressor? They are not equal, namely, the believers and the transgressors.

{ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ }

As for those who believe and perform righteous deeds, for them shall be the Gardens of the Abode — a hospitality (nuzul is what is prepared for a guest) for what they used to do.

{ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ }

But as for those who transgressed, by disbelieving and denying, their abode shall be the Fire. Whenever they seek to exit from it, they shall be brought back into it, and it shall be said to them, 'Taste the chastisement of the Fire which you used to deny'.

{ وَلَنذيقنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ }

And We shall surely make them taste the nearer chastisement, that is, the chastisement of this world — in their being killed or taken captive, or [through] years of drought and disease — before the greater chastisement, the chastisement of the Hereafter, that perhaps they, namely, those remaining of them, may return, to belief.

{ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ آيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ }

And who does greater wrong than he who is reminded of the signs of his Lord, [such as] the Qur'ān, but then turns away from them?, in other words, none does greater wrong than such [a person]. Assuredly We shall take vengeance upon the criminals, the idolaters.

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ }

And verily We gave Moses the Scripture, the Torah; so do not be in doubt concerning the encounter with Him, and indeed he and He met on the Night of the Journey; and We appointed him, namely, Moses — or [read 'We appointed it'] the Scripture, a guidance for the Children of Israel.

{ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بآيَاتِنَا يُوقِنُونَ }

And We appointed among them leaders (read a-immatan by pronouncing both hamzas, or by substituting the second one with a yā) who guided, people, by Our command, when they had endured [patiently], in [observing] their religion, and against the hardships [they suffered] because of their enemies (lammā, 'when': a variant reading has limā, 'because') and had conviction in Our signs, [the ones] indicating Our power and Our Oneness.

{ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ }

Surely your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ, in matters of religion.

{ أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ }

Or is it not an indication for them how many generations, communities, on account of their disbelief, We destroyed before them, that is to say, has [not] Our destruction of many [generations] become clear to the disbelievers of Mecca, amid whose dwellings they walk (yamshūna is a circumstantial qualifier referring to the person of the pronoun lahum, 'for them') during their travels to Syria and other places, so that they might take heed? Surely in that there are signs, indications of Our power. Are they not able to hear?, in a way so as to reflect and be admonished.

{ أَوَلَمْ يَرَوْا أَنَّا سَوَّجْنَا الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ }

Or have they not seen how We drive the water to barren land (juruz), [this] is arid land that contains no vegetation), and therewith bring forth crops whereof their cattle and [they] themselves eat? Can they not see?, this and so realise that We have the power to bring them back [to life after death].

{ وَيَقُولُونَ مَتَى هَذَا الْفُتْحُ إِن كُنْتُمْ صَادِقِينَ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

And they say, to the believers: 'When will this [decisive] Judgement, between us and yourselves, be, if you are truthful?'

47

{ قُلْ يَوْمَ الْقِيَامِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ }

Say: 'On the day of [this] Judgement, [which will be effected] by sending the chastisement on them, their [newly found] faith [then] shall not benefit those who had been disbelievers, nor shall they be given respite, to make repentance or [offer] excuses.

{ فَأَعْرِضْ عَنْهُمْ وَانظُرْ إِلَيْهِمْ مُنْتَظِرُونَ }

So turn away from them, and wait, for the chastisement to be sent down on them. They too are waiting, for your death to take place or [for you] to be killed and so be rid of you — this was [revealed] before the command to fight them.

Surat al-Ahzab

{ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

O Prophet! Fear God, remain in fear of Him, and do not obey the disbelievers and the hypocrites, [and so follow them] in what contravenes your Law. Truly God is Knower, of what will happens before it happens, Wise, in what He creates.

{ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا }

And follow what is revealed to you from your Lord, namely, the Qur'ān. Truly God is Aware of what you do (ta'malūna; a variant reading has ya'malūna, '[what] they do').

{ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا }

And put your trust in God, regarding this affair of yours; and God suffices as Guardian, to preserve you. And [the members of] his [the Prophet's] community are subject to the same [admonitions] in all of the above.

{ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَمْزَاجَكُمْ إِلَّا لِئَلَّا يَظَاهِرُوا مِن مِّنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ

بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ }

God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than

Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, 'You are for me as [untouchable as] my mother's back' — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad'iyā', the plural of da'iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha's wife, the adopted son of the Prophet (s), they said, 'Muhammad married his son's wife!', and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth.

{ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِنْ مَا كُنْتُمْ تَعْمَدُونَ }
قُلُوبِكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

Instead, attribute them to their [true] fathers. That is more equitable, [that is] more just, in the sight of God. If you do not know their [true] fathers, then they are your brethren in religion and [as] your associates. And you would not be at fault for any mistake you make, in this respect, except, in,

what your hearts may premeditate, after the prohibition [has been issued]. And God is Forgiving, of whatever you said before the prohibition [was issued], Merciful, to you in this respect.

{ التَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَمْرٌ وَأَجْرُهُمْ وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا }

The Prophet is closer to the believers than their [own] souls, in terms of what he calls them to and what their own souls have called them to contravene, and his wives are their mothers, insofar as they [the believers] are forbidden to marry them. And those related by blood, kinsmen, are more entitled, to inherit [from], one another in the Book of God than the [other] believers and the Emigrants, in other words, than inheriting on account of [their sharing] faith and the Emigration, which had been the case at the beginning of Islam but was then abrogated; barring any favour you may do your friends, by [making] a bequest, which is permissible. This, namely, the abrogation of inheritance on account of [shared] faith and Emigration by the inheritance on account of kinship, is written in the Book — in both instances al-kitāb, ‘the Book’, denotes the Preserved Tablet (al-lawh al-mahfūz).

{ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا }

And, mention, when We took a pledge from the prophets, at the point when they were brought forth from the loins of Adam, the size of atoms, and from you, and from Noah and Abraham and

Moses and Jesus son of Mary, that they worship [only] God and call others to worship Him (the mention of the five [names] is an instance of supplementing the specific to the general). And We took from them a solemn pledge, a solid [one], that they fulfil what they have been charged with, and this was [effected] by [swearing] an oath to God, after which the pledge was consummated;

{ لَيْسَ أَلِصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا }

that He, God, may question the truthful about their truthfulness, in delivering the Message, as a way thereby to [justifiably] reproach the disbelievers; and He, exalted be He, has prepared for those who disbelieve, in them, a painful chastisement ('adhāban alīman is a supplement to akhadhnā, 'We took').

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ مَرْيَمَ وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا }

O you who believe! Remember God's favour to you when hosts, of disbelievers, came against you, as confederates, at the time the Ditch (al-khandaq) was being dug, and We unleashed against them a [great] wind and hosts, of angels, you did not see. And God is ever Seer of what you do (read ta'malūna to imply 'in the way of [your] digging of the ditch'; or read ya'malūna, '[of what] they do', to imply 'the idolaters' forming of a confederation').

{ إِذْ جَاءَوكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظُّونَ بِاللَّهِ الظُّنُونًا }

When they came at you from above you and from below you, in other words, from the higher side of the valley and from its lower side, from the east and from the west, and when the eyes turned away [in fear], from everything, to [gaze at] their enemies [approaching] from every side, and the hearts left to the throats (hanājir, the plural of hunjura, which lies at the bottom of the gullet) out of intense fear, while you entertained all sorts of, different, thoughts concerning God, [some] of assistance, some of despair;

{ هَذَاكَ ابْتَلِي الْمُؤْمِنُونَ وَمَنْزِلُوا مِنْزِلًا شَدِيدًا }

it was there that the believers were [sorely] tried, [there] they were tested, to distinguish the sincere individual from the one otherwise, and were shaken with a mighty shock, because of the severity of the terror.

{ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا }

And, mention, when the hypocrites, and those in whose hearts is sickness, namely, weakness of conviction, were saying, 'What God and His Messenger promised us, of assistance [to victory], was [nothing] but delusion', falsehood.

{ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا }

And when a party of them, namely, the hypocrites, said, 'O people of Yathrib!, namely, the region of Medina (it [Yathriba] is a diptote because of its being a proper noun and because of the

[morphological similarity it bears to a] verbal form) there is not a stand [possible] (read muqām or maqām) for you [here], in other words, no place to stay and no [strategic] position, so turn back, to your dwellings in Medina — they had set out with the Prophet (s) towards the foot of a mountain outside Medina for battle. And a group of them [even] sought the permission of the Prophet, to turn back, saying, ‘Our homes are exposed, unprotected and we fear for them’. God, exalted be He, says: although they were not exposed. They only sought to flee, from battle.

{ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأْتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا }

And had they been invaded in it, namely, Medina, from all sides and had they been exhorted, in other words, had the invaders exhorted them, to treachery, [a return to] idolatrous ways, they would have committed it (read la-ātawhā, or la-atawhā, meaning, ‘they would have offered it’, or ‘they would have committed it’ [respectively]) and would have hesitated thereupon but a little.

{ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلِ أَنْ يُؤْتُوا دُبَارَهُمْ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا }

Though they had assuredly pledged to God before that, that they would not turn their backs [to flee]; and a pledge given to God must be answered for, regarding whether it was fulfilled [or not].

{ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَمْسَعُونَ إِلَّا قَلِيلًا }

Say: 'Flight will not avail you should you flee from death or [from] being slain, and then, if you were to flee, you would not be extended comfort, in this world, after you have fled, except a little', [except for] the remainder of your terms [of life].

{ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا }

Say: 'Who is it that can protect you, grant you sanctuary, from God should He desire [to cause] you ill, [whether it be] destruction or defeat, or, [who is it that] can cause you ill, should He, God, desire for you mercy?', good. And they shall not find for themselves besides God, in other words, other than God, any protector, to avail them, or helper, to ward off harm from them.

{ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا }

Indeed God already knows the hinderers among you and those who say to their brethren, 'Come to us', and they do not engage in the battle except a little, for show and for [the sake of their] reputation,

{ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالْأَسِنَّةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا }

grudging to you, in their help (ashihha, 'grudging', is the plural of shahīh, and is a circumstantial qualifier referring to the subject [of the verb] ya'tūna, 'they engage'). And when there is a panic,

you see them looking at you, their eyes rolling like one, that is, like the look of one, or the rolling of one, fainting at death, in other words, [one] in the throes thereof; but when the panic subsides, and the spoils have been secured, they scald you, they hurt you, or they smite you, with [their] sharp tongues, in their greed for the riches, in other words, for the spoils, which they demand [greedily]. Those, they never believed, really. Therefore God has invalidated their works, and that, invalidation, is easy for God, by His will.

{ يَحْسِبُونَ الْأَخْرَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَخْرَابُ يَُوَدُّوْنَ أَنْ هُمْ بِآدُونِ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ آبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا }

They suppose that the confederates, of disbelievers, have not [yet] departed, to Mecca, because of their fear of them, and were the confederates to come, a second time, they would wish that they were in the desert with the Bedouins asking about your news, your encounters with the disbelievers. And if they were among you, this second time, they would fight but a little, for show and for fear of being reviled.

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا }

Verily there is for you a good example (read iswa or uswa) in the Messenger of God, to emulate in combat and in holding one's ground [therein], for whoever (li-man substitutes for lakum, 'for you') hopes for [the encounter with] God, fears Him, and the Last Day, and remembers God often, in contrast to those who do not.

{ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَأَاهُمَا نَرَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا }

And when the believers saw the confederates, of disbelievers, they said, 'This is what God and His Messenger promised us, in the way of trial and [assistance to] victory, and God and His Messenger were truthful', about the promise. And that only increased them in faith, in belief in God's promise, and submission, to His command.

{ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا }

Among the believers are men who are true to the covenant they made with God, in steadfastly remaining alongside the Prophet (s). Some of them have fulfilled their vow, having died or been killed [fighting] for God's cause, and some are still awaiting, for this [fate], and they have not changed, [their commitment to] the covenant, in the least, and they stand in contrast to the situation with the hypocrites;

{ لَيَجْزِي اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ أَلَّهَ كَانَ غَفُورًا رَّحِيمًا }

that God may reward the truthful for their truthfulness and chastise the hypocrites, if He will, by causing them to die in [a state of] hypocrisy, or relent to them. Surely God is Forgiving, to he who repents, Merciful, to him.

{ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَأْتُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا }

And God repulsed those who were disbelievers, namely, the confederates, in their rage, without their attaining any good, [without achieving] their desire in any way to triumph over the believers. And God spared the believers from fighting, by [unleashing] the wind and the angels. And truly God is Strong, in bringing about what He wants, Mighty, prevailing with His way.

{ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَّاصِهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا }

And He brought down those of the People of the Scripture, namely, the [Banū] Qurayza, who had supported them from their strongholds (sayāsī is the plural of sīsa, and is that in which one fortifies himself [against an enemy]) and He cast terror into their hearts, [so that] some, of them, you slew, and these were the combatants, and some, of them, you took captive, namely, their children.

{ وَأَوْمَرَكُمْ أَنْ تَتَّخِذُوا مِنْ دِيَارِهِمْ وَدِيَارِهِمْ وَأَمْوَالِهِمْ وَأَنْ تَرْضَوْهَا وَلَمْ يَرْضَوْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا }

And He made you inherit their land and their homes and their possessions, and a land you had not trodden, thitherto, and this was [the territory of] Khaybar, which was captured after [that of] Qurayza. And God has power over all things.

{ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكِ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَمَرِيَئَهَا فَتَعَالَيْنَ أُمِّعْنَّ وَأَسْرَحْنَّ سَرَاحًا جَمِيلًا }

O Prophet! Say to your wives: — who were nine, and they had asked him for some of the adornments of this world, which he did not possess — ‘If you desire the life of this world and its adornment, come [now], I will provide for you, in other words, the compensation [to be provided]

for divorce, and release you in a gracious manner, I will divorce you and will not coerce [you to stay].

{ وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا }

But if you desire God and His Messenger and the Abode of the Hereafter, namely, Paradise, then God has indeed prepared for the virtuous among you, [virtuous for] desiring the Hereafter, a great reward', namely, Paradise: so choose the Hereafter over [the life of] this world.

{ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبِينَةٍ يُصَافَّ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا }

O wives of the Prophet! Whoever of you commits manifest indecency (read mubayyana, or mubayyina, meaning [respectively], 'it has become evident', meaning, 'one that is evident') the chastisement shall be doubled (yudā'af: a variant reading has [2nd form] yuda'af, and still another has nuda'if, 'We shall double', in which case [read] al-'adhāba, as accusative) for her, in other words, twice the chastisement for other women; and that is easy for God.

Juzā' [22]

59

{ وَمَنْ يَفْعَلْ مَعْلُومًا لِّلَّهِ وَمَرَّسُولِهِ وَنَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا مَرْزَقًا كَرِيمًا }

But whoever of you is obedient to God and His Messenger, and acts righteously, We shall give her a twofold reward, in other words, twice the reward for other women (variant readings [for ta'mal and nu'tihā] are [impersonal] ya'mal, '[whoever] acts', and yu'tihā, 'He will give her'). And We have prepared a noble provision for her, in Paradise, in addition [to the twofold reward].

{ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا }

O wives of the Prophet! You are not like any other, group of, women. If you fear, God, for you are more exalted [in status], then do not be complaisant in your speech, with men, lest he in whose heart is a sickness, hypocrisy, aspire [to you], but speak honourable words, without any complaisance.

{ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَمَرَّسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا }

And stay in your houses (read qirna or qarṇa, derived from al-qarār, and is actually, aqrirna or aqrarna from qarirtu or qarartu: the vowel of the rā' is moved to the qāf and [the rā'] is omitted

together with the conjunctive hamza) and do not flaunt your finery (tabarrajna, with one of the two original tā' [of tatabarrajna] letters omitted) in the [flaunting] manner of the former Time of Ignorance, in other words, before Islam, when they used to display their beauty to men — [the stipulation regarding] such 'displays' after [the coming of] Islam is mentioned in the verse: and not to display their adornment except what is apparent [Q. 24:31]. And maintain prayer and pay the alms, and obey God and His Messenger. Indeed God will but to rid you of sin, O, People of the House, in other words, [O] women of the Prophet (s), and to purify you, of it, with a thorough purification.

{ وَأَذْكُرْنَ مَا يُبْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا }

And remember that which is recited in your houses of the revelations of God, [of] the Qur'ān, and wisdom, the Sunna. Truly God is Kind, to His friends, Aware, of all His creatures.

{ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَائِتِينَ وَالْقَائِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْحَاشِعِينَ وَالْحَاشِعَاتِ وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ
{ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا }

Indeed the men who have submitted [to God] and the women who have submitted [to God], and the believing men and the believing women, and the obedient men and the obedient women, and the men who are truthful and the women who are truthful, in their faith, and the patient men and the patient women, [steadfast] in [performing] acts of obedience, and the humble men and the

humble women, and the charitable men and the charitable women, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard their private parts, from what is unlawful, and the men who remember God often and the women who remember God often — for them God has prepared forgiveness, of [their] acts of disobedience, and a great reward, for their acts of obedience.

{ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا }

And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding 'Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter's behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), 'I want to part with her'. But the Prophet said to him, 'Retain your wife for yourself', as God, exalted be He, says:

{ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا { وَطَرًا زَوْجًا كَمَا لَيْكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَذْعِيَانِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا }

And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that should Zayd part with her you would marry her, and you feared people, would say, ‘He has married his son’s wife!’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. Zayd subsequently divorced her and her [obligatory] waiting period was completed. God, exalted be He, says: So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian] and gratified the Muslims with [a feast of] bread and meat — so that there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them. And God’s commandment, that which He has decreed, is bound to be realised.

{ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا }

63

There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful, for him: [that is] God's precedent (sunnata' Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati' Llāhi, 'as is God's precedent') with those who passed away before, of prophets, which is that there is no restriction for them in this respect, a [special] dispensation for them regarding marriage — and God's commandment, what He does, is inexorable destiny

{ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا }

— [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them.

{ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا }

Muhammad is not the father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a

prophet after him (a variant reading [for khātīm al-nabiyyīna] has khātām al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا }

O you who believe! Remember God with much remembrance.

{ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا }

And glorify Him morning and evening, in other words, at the beginning of the day and at the end of it.

{ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا }

It is He Who blesses you, that is to say, Who shows mercy to you, and His angels, ask forgiveness for you, that He may bring you forth, that He may always bring you forth, from darkness, namely, [from] disbelief, into light, namely, faith. And He is Merciful to the believers.

{ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا }

Their greeting, from Him, exalted be He, on the day they encounter Him will be 'Peace', [extended to them] by the tongues of the angels. And He has prepared for them a noble reward, namely, Paradise.

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا }

O Prophet! Indeed We have sent you as a witness, against those to whom you have were sent, and as a bearer of good tidings, for those who affirm your sincerity, of Paradise, and as a warner, for those who deny you, of the [punishment of the] Fire,

{ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا }

and as a summoner to God, to obedience to Him, by His leave, by His command, and as a illuminating lamp, in other words, the equivalent of it, in terms of one's being able to find guidance therewith.

{ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَثِيرًا }

And give good tidings to the believers that there will be for them a great bounty from God, namely, Paradise.

{ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا }

And do not obey the disbelievers and the hypocrites, in [assenting to do] what contravenes your Law; and disregard, leave aside, their injuriousness — do not retaliate against them for it until you receive a command [from God] regarding [how to deal with] them. And put your trust in God, for He will suffice you, and God suffices as Guardian, One to Whom matters are entrusted.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا كَحَّضْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ وَسَرَ حُوهُنَّ سَرَاحًا جَمِيلًا }

O you who believe if you marry believing women and then divorce them before you have touched them (read tamassūhunna or tumāsūhunna) that is, before you have copulated with them, there shall be no [waiting] period for you to reckon against them, [no] waiting period [needed to preclude pregnancy] or otherwise. But provide for them, give them what they can use for [securing] comforts, in cases where no dowry has been fixed for them; otherwise theirs is to retain half of what was fixed, but no more — this is what Ibn ‘Abbās said and it is [the opinion] followed by al-Shāfi‘ī; and release them in a gracious manner, leave them be without [the intention to cause them any] harm.

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَمْزَاجَكَ الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عِمَّاكِ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَكْحِبَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَمْزَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers (nikāh, 'marriage', when expressed by the term hiba, 'gift', denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā') before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect.

{ تُرْجِي مَنْ شِئْتَ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ شِئْتَ وَمَنْ أَتَيْتَ مِنْ عَنَتِكَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا تَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِيهِ }
{ قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا }

You may put off (read turji' or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again]. He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that they will be satisfied with what you give them, of what has been mentioned of your freedom to choose [whom to consort with], every one of them (kulluhunna emphasises the subject of [the verb] yardayna, 'they will be satisfied') will be well-pleased with what you give her. And God knows what is in your hearts, with respect to [your] women and [your] preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire. And God is Knower, of His creatures, Forbearing, in refraining from punishing them.

{ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مَرْقِبًا }

Women are not lawful for you (read *lā tahillu*, or *lā yahillu*) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (*tabaddala*: one of the two original *tā'* letters [of *tatabaddala*] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]. She bore for him Ibrāhīm, who died during his lifetime. And God is Watcher over, Preserver [of], all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ {
إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
{ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُكَلِّمُوا نِسَاءَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا }

O you who believe, do not enter the Prophet's houses unless permission is granted you, to enter by invitation, to [share] a meal, and so you enter, without waiting for the [right] moment, [for] when it is ready (*ināhu*, a verbal noun from *anā*, *ya'nī*). But when you are invited, enter, and, when you have had your meal, disperse, without, lingering for, any [leisurely] conversation, amongst yourselves. Indeed that, lingering, is upsetting for the Prophet, and he is [too] shy of you, to make you leave, but God is not shy of the truth, that you should leave — in other words, He would never refrain from declaring it (a variant reading [for *yastahyī*] has *yastahī*). And when you ask anything of [his] womenfolk, in other words, the wives of the Prophet (s), ask them from behind a screen, a

curtain. That is purer for your hearts and their hearts, than [entertaining] sinful thoughts. And you should never cause the Messenger of God hurt, in any way; nor ever marry his wives after him. Assuredly that in God's sight would be very grave, as a sin.

{ إِن تُبَدُّوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا }

Whether you disclose anything or keep it hidden, regarding marrying them after him, truly God has knowledge of all things, and will requite you for it.

{ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَيْنَ اللَّهُ إِنَّا اللَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا }

They [the Prophet's wives] would not be at fault with regard to [socialising with] their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their own, believing, women, or what their right hands own, of slavegirls or [male] servants, in seeing them or conversing with them without a screen. And fear [O women] God, in what you have been commanded. Surely God is Witness to all things, with nothing being hidden from Him.

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا }

Indeed God and His angels bless the Prophet, Muhammad (s). O you who believe, invoke blessings on him and invoke peace upon him in a worthy manner, in other words, say: 'O God, bless our master Muhammad and grant him peace' (Allāhumma sallī 'alā sayyidinā Muhammad wa-sallim).

{ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا }

Indeed those who are injurious to God and His Messenger — and they are the disbelievers, who attribute to God what He is exalted above of such things as [His having] a son or a partner and they deny His Messenger — God has cursed them in this world and the Hereafter, He has banished them [from His mercy], and has prepared for them a humiliating chastisement, and that is the Fire.

{ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كُتِبَ عَلَيْهِنَّ فَتَقَدَّرَ عَلَيْهِنَّ أَهْنًا وَإِذَا مَنِينًا }

And those who cause hurt to believing men and believing women without the latter's having done anything, [those who] accuse them of what they have not done, have verily borne [the guilt of] calumny, they have borne lies, and [the burden of] manifest sin.

{ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَنْزُوجَكُمْ وَبَنَاتِكُمْ وَسَاءَ الْمُؤْمِنِينَ يُدْرِكُنَّ عَلَيْهِنَّ مِنَ الْجَلَائِبِ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks closely over themselves (jalābīb is the plural of jilbāb, which is a wrap that covers a woman totally) — in other words, let them pull part of it [also] over their faces, leaving one eye [visible], when they

need to leave [the house] for something. That makes it likelier that they will be known, to be free women, and not be molested, by being approached. In contrast, slavegirls did not use to cover their faces and so the disbelievers used to pester them. And God is Forgiving, of any occasion in the past when they may have neglected to cover themselves, Merciful, to them in His veiling them.

{ لَّنَّ لَمِيْنَتَهُ الْمُنَافِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيْلًا }

If (la-in, the lām is for oaths) the hypocrites do not desist, from their hypocrisy, and likewise those in whose hearts is a sickness, [in their urge] to fornicate, as well as the scaremongers in the city, who alarm the believers by saying [to them things like], ‘Your enemy is here and your raiding parties have been massacred!’, or [they say to them], ‘They have been defeated!’. Assuredly We will urge you [to take action] against them, We will give you sway over them, then they will not be your neighbours, they will not dwell near you, in it except for a little [while], after which they will depart.

{ مَلْعُوْنِيْنَ اَيْمًا نُّقْفُوْا اُخْدُوْا وَقْتُلُوْا قَتِيْلًا }

Accursed, banished from mercy, [shall they be], wherever they are found they shall be seized and slain violently, that is to say, that is the ruling concerning them — meant as a command [for the Prophet].

{ سِنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسِنَّةِ اللَّهِ تَبْدِيلًا }

73

God's precedent, in other words, God has made this His precedent [in dealing], with those who passed away before, with regard to the hypocrites of past communities who used to alarm believers with their scaremongery, and you will find that there is no changing God's precedent, [no changing of it] from Him.

{ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قُرْبًا }

People, [such as] the people of Mecca, question you concerning the Hour: when will it be? Say: 'Knowledge thereof lies only with God — and what do you know, [what would] provide you with knowledge thereof? In other words, you do not know it, perhaps the Hour is near'.

{ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا }

God has indeed cursed the disbelievers, He has banished them [from His mercy], and prepared for them a blaze, a violent fire into which they shall be admitted,

{ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ فِيهَا وَلِيًّا وَلَا نَصِيرًا }

to abide, their abiding having been foreordained, therein forever. They shall not find any protector, to preserve them from it, or helper, to ward it off from them.

{ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ }

74

On the day when their faces are turned about in the Fire they shall say, 'O (yā is for alerting) would that we had obeyed God and obeyed the Messenger!'

{ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا }

And they, namely, those who had been the followers [of the leaders of error], shall say, 'Our Lord, we obeyed our leaders (read [plural] sādatanā, or sādātanā, which is the plural of the plural) and elders, and they led us astray from the way, the path of guidance.

{ رَبَّنَا أَنَّهُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاءُ كَبِيرًا }

Our Lord, give them a double chastisement, in other words, twice the like of our chastisement, and curse them, chastise them, with numerous curses!', with the equivalent number [of chastisements] (la'nān kathīran, 'numerous curses', is also read la'nān kabīran, [which means] 'with a mighty curse').

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا }

O you who believe, do not behave, towards your Prophet, as did those who harmed Moses — when they would say, for example, 'The only reason he does not wash with us is that he has an

inflammation in his testicles' — whereat God absolved him of what they alleged: when Moses placed his robe on a rock to go to wash, the rock hurtled away with it until it came to a halt amid a group of men from the Children of Israel. As Moses chased it and took his robe to cover himself, they saw that he had no such inflammation (udra is an inflammation of the testicle). And he was distinguished in God's sight. An instance of our Prophet (s) being subjected to hurt was when [on one occasion] while dividing up the spoils a man said to him, 'This is a division that I do not want to please God!', whereat the Prophet (s) became angered and said, 'May God have mercy upon Moses, for truly he was hurt with worse than this, but endured' — reported by al-Bukhārī.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا }

O you who believe, fear God and speak words of integrity, what is proper.

{ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا }

He will rectify your deeds for you, He will accept them, and will forgive you your sins. And whoever obeys God and His Messenger has verily achieved a great success, he has attained his ultimate goal.

{ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا }

Indeed We offered the Trust — [the obligation to] prayer and other matters which, when performed, result in reward and when neglected, result in punishment — to the heavens and the

earth and the mountains, and created in them the power of comprehension and speech [at the time of that offer], but they refused to bear it and were apprehensive of it; but man, Adam, undertook it, when it was offered to him. Truly he is a wrongdoer, to his own soul because of what he undertook, ignorant, of [the responsibility that comes with] it —

{ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

so that God may chastise (li-yu'adhdhiba, the lām therein is semantically connected to 'aradnā, 'We offered', which resulted in 'Adam's undertaking') the hypocrites, men and women, and the idolaters, men and women, those who forsake the Trust, and that God may relent to the believing men and believing women, who fulfil the Trust. And God is Forgiving, to believers, Merciful, to them.

Surat Saba'

77

{ اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَهُ الْحَمْدُ فِي الْاٰخِرَةِ وَهُوَ الْحَكِيْمُ الْحَمِيْدُ }

Praise be to God — God, exalted be He, praises Himself with these [words]; the import constitutes the eulogy that 'praise' is ever-established [for God] and it entails the attribution to Him of all that is beautiful, exalted be He — to Whom belongs whatever is in the heavens and whatever is in the earth, as possessions and creation. And to Him belongs [all] praise in the Hereafter, as in this world, for His friends praise Him as they enter Paradise. And He is the Wise, in what He does, the Aware, of His creatures.

{ يَعْلَمُ مَا بَلَّغُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ الرَّحِيْمُ الْغَفُوْرُ }

He knows what penetrates the earth, of water and so forth, and what issues out of it, of vegetation and so on, and what comes down from the heaven, of provision and so on, and what ascends into it, of deeds and so on, and He is the Merciful, to His friends, the Forgiving, to them.

{ وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَأْتِيْنَا السَّاعَةُ قُلْ بَلٰى وَرَبِّي لَتَأْتِيَنَّكُمْ عَالَمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَا اَصْغَرُ مِنْ ذَلِكَ وَلَا }

{ اَكْبَرُ الْاٰتِي فِي كِتٰبِ مُّيْنِ }

And those who disbelieve say, ‘The Hour, the Resurrection, will never come to us’. Say, to them: ‘Yes indeed, by my Lord, it shall come to you — [by] the Knower of the Unseen (read ‘ālimi’l-ghaybi as an adjectival qualification [of wa-rabbī, ‘by my Lord’], or read ‘ālimu’l-ghaybi, as the predicate of a [missing] subject [such as huwa, ‘He is’]; or read ‘allāmi’l-ghaybi). Not [even] the weight of an atom escapes, is hidden [from], Him in the heavens or in the earth, nor [is there] anything smaller than that or greater, but it is in a Manifest Book, namely, the Preserved Tablet (al-lawh al-mahfūz),

{ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ }

that He may requite, thereat, those who believe and perform righteous deeds — for such there will be forgiveness and a fair provision, in Paradise.

{ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن مَّرْجِنٍ أَلِيمٌ }

And those who strive against, [who strive] to invalidate, Our signs, namely, the Qur’ān, deeming Us inomnipotent (mu’ajjizīna, a variant reading [of this] here and later on [in verse 38, below] is mu’ājjizīna: [so that respectively these mean] ‘deeming that We are incapable’ [mu’ajjizīna], or [if read mu’ājjizīna] ‘vying with Us, in order to elude Us’) for they suppose that there is no [such thing as] resurrection or punishment — for such there will be a chastisement of an awful punishment’ (read either alīmin or alīmun [respectively] as an adjectival qualification of rijzin, ‘punishment’ or ‘adhābun, ‘chastisement’).

{ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ }

79

And those who have been given knowledge — the believers from among the People of the Scripture, such as ‘Abd Allāh b. Salām and his companions — see, they know, that what has been revealed to you from your Lord, that is, the Qur’ān, is the, decisive, truth, and [that] it guides to the path, the way, of the Mighty, the Praised, in other words, of God, the Lord of Might Who is ever-praised.

{ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ مَرْجَلٍ يَسْبِقُكُمْ إِذَا مُنِفَتُمْ كُلَّ مَمْنَنٍ إِيَّاكُمْ لَقِيَ خَلْقٌ جَدِيدٌ }

And those who disbelieve say, that is, some of them say to others in order to provoke disbelief [in them]: ‘Shall we show you a man — namely, Muhammad (s) — who will inform you that when you have been utterly torn to pieces you shall indeed be created anew?’

{ أَفَسَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ }

Has he invented (read a’ftarā; the hamza, read with a fatha vowel, is for the interrogative and suffices in place of the conjunctive hamza) a lie against God, in this [respect], or is there a madness in him, [does he suffer] a dementia on account of which he has imagined that? God, exalted be He, says: Nay, but those who do not believe in the Hereafter, that comprises resurrection and

chastisement, will be in the chastisement, thereat, and in error that is far, from the truth, in this world.

{ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِنَّ شَأْنَهُمْ خَفِيفٌ أَلَمْ يَرَوْا أَن شَأْنَهُمْ خَفِيفٌ أَلَمْ يَرَوْا أَن شَأْنَهُمْ خَفِيفٌ أَلَمْ يَرَوْا أَن شَأْنَهُمْ خَفِيفٌ }
}

Have they not observed what is before them and what is behind them, in other words, what is above them and what is beneath them, of heaven and earth? If We will [it], We can make the earth swallow them or let fall on them fragments (read kisfan or kisafan: 'large pieces') from the heaven (a variant reading has the third person singular for all three verbs [sc. yashā, 'He will', yakhsif, 'He makes to swallow', yusqit, 'He lets fall']). Surely in that, which is observed, there is a sign for every penitent servant, turning back to his Lord, [signs] indicating God's power to resurrect and to do what He will.

{ وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَآتَيْنَاهُ الْحَدِيدَ }

And verily We bestowed on David a [great] favour from Us — prophethood and scripture — and We said: 'O mountains, repeat with him [in praise], by making glorifications, and the birds [too]!' (read wa'l-tayra in the accusative as a supplement to the [syntactical] locus of jibāl, 'mountains', in other words, and We also called on them to glorify [God] with him). And We made iron malleable for him, so that it was as dough in his hands.

{ أَنْ أَعْمَلْ سَاعِيَاتٍ وَقَدَّرْ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ }

And We said: 'Fashion, from it, long coats of mail — complete suits of armour which the person wearing it drags behind him along the ground — and measure [well] the links', that is, in the weaving of the coats (the maker of these is called sarrād). In other words, make them so that the rings thereof are arranged properly. And act, O family of David, together with him, righteously. Indeed I am Seer of what you do, and will requite you for it accordingly.

{ وَكَلَّمْنَا السَّلِيمَانَ الرِّيحَ غَدُوَهَا شَهْرٌ وَمَرَا حَمَاهَا شَهْرٌ وَأَسْكَنَّا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَنْزِعْ مِنْهُمْ عَنْ أَمْرِنَا نَذِقُهُ مِنَ عَذَابِ السَّعِيرِ }

And, We disposed, for Solomon the wind (the nominative reading of al-rīhu would be based on an implicit [missing verb] sakhkharnā, 'We disposed') its morning course, meaning its journey from the morning to the noon, was a month's journey and its evening course, that is, its journey from the noon to sunset, was a month's journey. And We caused a fount of [molten] copper to flow for him, in other words, We caused the copper to melt for him, and so the fount flowed for three days and nights like water, and to this day people have been using of that [copper] which was given to Solomon [at that time]. And of the jinn [there] were those who worked before him by the leave, by the command, of his Lord. And such of them as deviated from Our command, to him to obey him [Solomon], We would make them taste the chastisement of the Blaze, the Fire in the Hereafter — but it is also said, [that their chastisement was] in this world, in which case an angel would smite one of them with a lash thereof that would scorch him.

{ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلَ وَجِفَانَ كَالْجَوَابِ وَقُدُورٍ مَرَّاسِيَّاتٍ أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ }

They fashioned for him whatever he wished: lofty shrines (mahārīb are high edifices which are ascended by stairs) and statues (tamāthīl is the plural of timthāl, which is any thing which you fashion as a likeness [of another]), in other words, brass, crystal or marble figures — the use of figures was not prohibited according to his Law; and basins (jifān is the plural of jafna) like cisterns (jawābin is the plural of jābiya, which is a large basin) — around each ‘basin’ a thousand men would gather to eat — and cauldrons built into the ground, fixed with foundations, and cannot be moved from their places: these were made from the [rocks of the] mountains of Yemen, and to which one ascended by climbing up a ladder. And We said: ‘Work, O, House of David, in obedience to God, in thankfulness, to Him for what He has given you. And few indeed of My servants are thankful’, labouring in obedience to Me in thanks for My favours.

{ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ }

And when We decreed for him, for Solomon, death, in other words, [when] he died — he remained supported against his staff an entire year, while the jinn continued to toil in hard labour as was customary, unaware of his death, until [finally] when a termite ate through his staff, he fell to the ground [and was seen to be] dead — nothing indicated to them that he had died except a termite (al-ard is the verbal noun from uridat al-khashaba, passive verbal form, in other words, ‘it [the piece of wood] was eaten away by a termite [al-arada]’) that gnawed away at his staff (read

minsa'atahu or minsātahu, replacing the hamza with an alif, meaning a 'staff', so called because [when describing it one would say] yunsa'u bihā, to mean it is used to repel or drive away [creatures]'). And when he fell down, dead, the jinn realised, it became apparent to them, that (an, is softened, in other words, annahum) had they known the Unseen — comprising what was hidden from them in the way of Solomon being dead — they would not have continued in the humiliating chastisement, [in] that hard labour of theirs, [in which they continued] as they supposed him to be alive, which is in contrast to what they would have supposed had they known the Unseen and the fact that he had been there an entire year, judging by how much of the staff the termite had eaten through after his death; in other words, [they would not have continued in the humiliating chastisement] for a single day or even a single night [longer].

{ لَقَدْ كَانَ لِسِيَّ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عِن يَمِينٍ وَشِمَالٍ كُلُوا مِنْ مَرْزِقِ رَبِّكُمْ وَأَشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ }

Verily there was for Sheba (Saba', declined [as li-Saba'in] or left as indeclinable [li-Saba'a], is [the name of] a tribe that took its name from one of their Arab ancestors) in their dwelling-place, in Yemen, a sign: indicating God's power, exalted be He, two gardens (jannatān, a substitution [for āyatun, 'a sign']) to the right and to the left, in other words, on the right side of their valley and on its left side. And it was said to them: 'Eat of your Lord's provision and give thanks to Him, for the graces He has bestowed on you in the land of Sheba. A good land — in which there was no dung, gnats, flies, fleas, scorpions, or snakes, and in which when a stranger passed through with his

clothes lice-infected, these [lice] would be killed off because of the purity of its air — and, God is, a forgiving Lord.'

{ فَأَعْرَضُوا فَأَمْرُسْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلِ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ }

But they were disregarding, of giving thanks to Him and became disbelievers, so We unleashed upon them the flood of the Dam (al-'arim is the plural of 'arima, which is a structure or something similar that holds water back [to be stored] for when it is needed), in other words, [We unleashed upon them] the flood-waters of their valley which had been held back by the mentioned [structure] so that they engulfed their two gardens together with all their property. And We gave them in place of their two gardens two gardens bearing (dhawātay, a dual form of [feminine plural] dhawāt; usually [the form dhātay from] the singular [would have been used]) bitter fruit, bitter and vile (ukul may be read as a genitive annexation [ukulin khamtin] in the sense of 'that which is eaten [thereof being bitter]; or it may be read without [as ukuli khamtin]; and this [phrase] is supplemented [by the following, wa-athlin wa-shay'in min sidrin qalil] and tamarisk and sparse lote trees.

{ ذَلِكَ جَزَاءُ مَا كَفَرُوا وَهَلْ يُجْزَىٰ إِلَّا الْكَافِرُونَ }

That, replacement [of what they had], is what We requited them with for their ingratitude: and is anyone but the ingrate ever [so] requited? (read hal yujāzā illā'l-kafūru; or read as hal nujāzī illā'l-

kafūra, 'Would We requite anyone but the ingrate?'), in other words, it is only the like of such who is called to account.

{ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ }

And We set between them, between Sheba, who were in Yemen, and the towns which We had blessed, with [abundance of] water and trees — these being the towns of Syria, to which they used to travel for commerce — prominent towns, continuous [along the route] from Yemen to Syria, and We facilitated [for travellers] the journeying through them, such that they would rest for the afternoon in one and spend the night in the next, [and so on] until the end of their travel, having no need of any supplies or water along the way; and We said, 'Travel through them night and day safely', having no fear by night or by day.

{ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَنْقَرَاتٍ كُلُّ مَنْقَرَةٍ إِنْ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ }

But they said, 'Our Lord, make far apart (ba'id: a variant reading has bā'id) the stages of our travel', to Syria: make these [stages through] deserts, so that they could glory before the poor in riding their camels and bearing their supplies and water, and so they behaved wantonly with the graces [bestowed on them by God], and they wronged their souls, through disbelief, and so We made them bywords, [of wrongdoing] in this respect, for those who came after them, and We caused them to disintegrate totally, We scattered them all over the lands. Surely in that, which is

mentioned, there are signs, lessons, for every [servant who is] steadfast, [in refraining] from acts of disobedience, grateful, for [God's] graces.

{ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ }

And verily Iblīs proved true (read sadaqa or saddaqa) his opinion of them, that is, of the disbelievers among them — [the folk of] Sheba — which was that by his tempting them to go astray, they would follow him. So they followed him ([if the verb above is read] sadaqa, this would mean that 'he was right in his opinion', and [if read] saddaqa, it would mean that 'he found this [opinion of his] to be true') — [all] except a group of the believers (mina'l-mu'minīna, [the min, 'of'] is explicative [not partitive], in other words, [all except that group] who were the believers: they did not follow him).

{ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا لَنَعْلَمَنَّ مِنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ }

And he did not have any warrant over them, any power to sway [them], from Us, but that We might know, by [this] knowledge being made manifest, him who believed in the Hereafter from him who was in doubt thereof, and so requite each of the two accordingly. And your Lord is Preserver, Watcher, of all things.

{ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِن شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ }

Say, O Muhammad (s), to the disbelievers of Mecca: 'Call on those whom you have asserted, those whom you have asserted to be gods, besides God, in other words, other than Him, so that they might benefit you, as you are wont to assert. God, exalted be He, says of them: They do not possess [even] so much as the weight of an atom, of good or evil, in the heavens or in the earth, and they do not have any share in either of them, nor has He, exalted be He, among them, the gods, any auxiliary', [anyone required as His] helper.

{ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ }

And intercession will not avail with Him, exalted be He — this was in response to their saying that their gods would intercede [for them] with Him — except for him to whom leave is given, in this respect (read adhina, '[to whom] He gives leave'; or udhina, '[to whom] leave is given'). Yet, when fear is banished from their hearts (read active fazza'a, or passive fuzzi'a), [when fear] is removed from them, upon leave being given for this [intercession], they will say — some will say to others in anticipation of a favourable outcome — 'What has your Lord said?', concerning this. They will say: [He has said] the saying that is, 'The truth', in other words, leave has been given for it. And He is the Exalted, above His creation, by [His] subjugation [of them], the Great, the Tremendous.

{ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ }

Say: 'Who provides for you from the heavens, rain, and [from] the earth?', vegetation. Say: 'God!' — [even] if they do not say it, there is no other [valid] answer. And indeed either we or you are — in other words [either] one of the two parties [is] — rightly guided or in manifest error. The ambiguity here [concerning which of the two is rightly guided] is intended as a gentle invitation for them to [embrace] faith if their way to it is facilitated [by God].

{ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا نَعْمَلُونَ }

Say: 'You will not be questioned about the sins we committed, nor shall we be questioned about what you do', for we are quit of you.

{ قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ }

Say: 'Our Lord will bring us together, on the Day of Resurrection, then He will judge between us with truth, and He will admit the truthful into Paradise and the liars into the Fire. And He is the Judge, the Knowing', in what He judges.

{ قُلْ أَمْرُنِي الَّذِينَ أَحَقُّمُ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ }

Say: 'Show me, apprise me of, those whom you have joined to Him as associates, in worship. No indeed! — [this is] meant to deter them from [even] supposing that He has an associate. Rather He

is God, the Mighty, Whose way will prevail, the Wise', in the way in which He manages [the affairs of] His creation and so He could not have any associate in His kingdom.

{ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

And We did not send you except to all (kāffatan is a circumstantial qualifier referring to al-nās, 'mankind', and is made to precede [li'l-nās] because of the importance attached to it) of mankind [both] as a bearer of good tidings, to believers, of Paradise, and a warner, to the disbelievers, of chastisement, but most people, such as the disbelievers of Mecca, do not know, this.

{ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ }

And they say, 'When shall this promise, of chastisement, be [fulfilled], if you are being truthful?', concerning it.

{ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ }

Say: 'Yours is the tryst of a Day which you can neither defer nor advance by a single hour', and this is the Day of Resurrection.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَا نَكُونُ مِنَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ كَفَرُوا
{ اسْتَكْبَرُوا لَوْلَا أَنَّمَا لَكُنَّا مُؤْمِنِينَ }

And those who disbelieve, from among the people of Mecca, say, 'We will not believe in this Qur'ān, nor in that which was [revealed] before it' — in other words, what preceded it, such as the Torah and the Gospel, both of which contain proofs of the Resurrection — because they reject the truth of this [last]. God, exalted be He, says of them: But if you were to see, O Muhammad (s), when the evildoers, the disbelievers, are brought to stand before their Lord, bandying arguments against one another. Those who were oppressed — the followers — will say to those who were arrogant — the leaders: 'Had it not been for you, barring us from faith, we would have been believers', in the Prophet.

{ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ مُجْرِمِينَ }

Those who were arrogant will say to those who were oppressed, 'Was it us who barred you from guidance after it had come to you?, Nay! Rather you were guilty', of your own accord.

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُؤٌ بَلِيلٌ وَالنَّهَارُ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا الثَّمَامَةَ لَمَّا مَرَأُوا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِيهِ
{ أَعْتَقَ الَّذِينَ كَفَرُوا هَلْ يُخْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ }

And those who were oppressed will say to those who were arrogant, 'Nay, but [it was your] scheming night and day, in other words, [such were] your schemes against us during both [of these times], when you used to command us to disbelieve in God and set up partners with Him'. And they, that is, the two parties, will conceal their remorse, for not having believed in Him, when they see the chastisement, in other words, each person will hide it [his remorse] from the next for fear of being reviled; and We will place fetters around the necks of the disbelievers, [while they are] in the Fire. Shall they be requited except, the requital, for what they used to do?, in the world.

{ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُنْزِقُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ }

And We did not send a warner to any town without its affluent ones, its leaders, those enjoying [life's] comforts, saying, 'Indeed we disbelieve in that [Message] with which you have been sent'.

{ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ }

And they say, 'We possess more wealth and children, than those who are believers, and we shall not be chastised'.

{ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

Say: 'Truly my Lord extends provision, He makes it abundant, for whomever He will, as a test, and restricts [it], for whomever He will, to try [them], but most people, such as the disbelievers of Mecca, do not know', this [truth].

{ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُرْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جِزَاءٌ لِّصَعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ }

Nor is it your wealth or your children that will bring you near to Us in closeness, except for, but [it is], those who believe and act righteously: those, they shall have a twofold reward for what they did, in other words, [they shall have it] as the reward of their action — as a good deed, for example, is rewarded tenfold or more — and they shall be in the lofty abodes, of Paradise, secure, from death and otherwise (a variant reading [for al-ghurufāt] is al-ghurfa [the generic noun] implying a plural).

{ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِرِينَ أُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ }

And those who strive against Our signs, namely, the Qur'ān, [seeking] to invalidate it, supposing [Us] to be in omnipotent — or [supposing] that they can elude Us — those, they will be arraigned into the chastisement.

{ قُلْ إِنْ رَبِّي يَسْطُرُ الرَّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرْ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ }

Say: 'My Lord extends provision, He makes it abundant, for whomever He will of His servants, as a test, and restricts [it] for him, after having extended it — or [He restricts it] for him whom He will to try, and whatever thing you may expend, for [the cause of] good, He will replace it. And He is the best of providers'. It is said that every man 'provides for' his dependants (yarzuqu 'ā'ilatahu), meaning that [he does so] from the provision given [to him] by God.

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ }

And, mention, on the Day when He will gather them all together, namely, [all] the idolaters, He will say to the angels, 'Was it these who used to worship you?' (read a-hā'ūlā'i iyyākum, pronouncing both hamzas, or by replacing the first with a yā' or dropping it altogether).

{ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ مُؤْمِنُونَ }

They will say, 'Glory be to You, exalted above that You should have an associate! You are our Supporter, not they, in other words, as far as we are concerned there are no bonds of association between us and them. Nay, (bal, is to indicate transition) rather, they used to worship the jinn, the devils, in other words, [they used to] obey them and [agree to] worship us; most of them were believers in them', accepting as truth what these [jinn] used to say to them.

{ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَقُولِ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ }

God, exalted be He, says: 'So today none among you has any power over another, in other words, none of those worshipped [have any power] over any of those who worshipped, either to benefit, [through] intercession, or to hurt', [through] chastisement. And We shall say to those who did wrong, who disbelieved: 'Taste the chastisement of the Fire which you used to deny!'

وَإِذَا نُنزِلُ آيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا }
{ جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُسِينٌ }

And when Our signs, [from] the Qur'ān, are recited to them, [being] clear signs, evident [ones], by the tongue of our Prophet Muhammad (s), they say, 'This is just a man who desires to bar you from [worshipping] what your fathers used to worship', of idols. And they say, 'This, Qur'ān, is nothing but a calumny, a lie, that has been invented, against God. And those who disbelieve say to the truth, the Qur'ān, when it comes to them, 'This is nothing but plain sorcery'. God, exalted be He, says:

{ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ }

And We did not give them any scriptures for them to study, nor did We send them any warner before you, so on what grounds do they deny you?

{ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِغْشَاءَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ }

And those who were before them [also] denied, and they, these ones [the Meccans], have not received [even] a tenth of what We gave those [others], in the way of might, long life and abundance of wealth. Yet they denied My messengers, [who were sent] to them, so how was My abhorrence! [so how was] My rebuttal against them through punishment and destruction, in other words, it was appropriate.

{ قُلْ إِنَّمَا أَعْظُمُ بَوَاحِدَةً أَنْ تَقُومُوا لِلَّهِ مَشِيٍّ وَقُرْآدَى ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ }

Say: 'I will give you just one [piece of] admonition: namely, that you rise up for God, in other words, for His sake, in twos and individually, and then reflect: and realise [that], there is no madness in your companion, Muhammad (s). He is just a warner to you before [the befalling of] a severe chastisement', in the Hereafter, if you disobey him.

{ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ }

Say, to them: 'I have not asked you, in return for [my] warning and delivering the Message [to you], any reward, since it is for [the benefit of] you, in other words, I do not ask you for any reward in return for this. Indeed my reward lies only with God, and He is Witness over all things', observing [them all], knowing my truthfulness.

{ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَآمُ الْعُيُوبِ }

Say: 'Indeed my Lord hurls the truth, He casts it onto His prophets — [He is] the Knower of the Unseen', [of] all that is hidden from His creatures throughout the heavens and the earth.

{ قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِيءُ الْبَاطِلَ وَمَا يُعِيدُ }

Say: 'The truth, Islam, has come. And falsehood, disbelief, neither originates nor restores [anything]', in other words, it leaves no trace [of itself] behind.

{ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ }

Say: 'If I go astray, from the truth, I will be going astray only to my own loss, that is to say, the sin of my going astray shall be held against me; and if I am rightly guided, it will have been by what my Lord reveals to me, of the Qur'ān and wisdom. Truly He is Hearer, of supplications, Nigh'.

{ وَلَوْ تَرَىٰ إِذْ فُزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ }

If you could but see, O Muhammad (s), when they are stricken with terror, at the Resurrection, you would see a dreadful thing, and so there is no escape, for them, from Us, that is to say, they will not [be able to] elude Us, and they are seized from a close quarter, namely, [from] the graves.

{ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَادُ شُ مِنْ مَّكَانٍ بَعِيدٍ }

And they will say, 'We believe in him [now]', in other words, [in] Muhammad (s) — or [if read 'We believe in it', then] in the Qur'ān. But how can they attain [it] (read tanāwush or tanā'ush), that is, attain faith, from a place that is far away, from the place for [attaining] it — as they are [now] in the Hereafter, and the [proper] place for [attaining] it was in this world —

{ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْأَعْيَابِ مِنْ مَّكَانٍ بَعِيدٍ }

when they disbelieved in it before?, in this world. And they throw guesses at the Unseen from a far-off place, in other words, [they make guesses] about something the knowledge of which was hidden far away from them, as when they would say that the Prophet was a sorcerer, or a poet, or a soothsayer, or that the Qur'ān was sorcery, poetry or soothsaying.

{ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ }

And a barrier is set between them and what they crave, in the way of faith — in other words, [their craving] to embrace it — just as was done with their counterparts, in [respect to] disbelief, formerly, in other words, before them. Indeed they used to be in grave doubt, [doubt] causing them to have misgivings about that in which they now believe, but the proofs for which they never considered in this world.

Surat Fatir

{ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعٍ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Praise be to God, God praises Himself with in these [terms], as explained at the beginning of [the preceding] sūrat Saba', Originator of the heavens and the earth, the One Who created them without any precedent, Appointer of the angels as messengers, to [His] prophets, having wings in [sets of] two or three or four. He multiplies in creation, in angels and other [creatures], what He will. Surely God has power over all things.

{ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

Whatever mercy God unfolds for mankind, in the way of provision or rain, none can withhold it; and whatever He withholds, thereof, none can release it after Him, that is, after His withholding it. And He is the Mighty, Whose way prevails, the Wise, in what He does.

{ يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ نُؤْفَكَونَ }

O people, that is, the people of Mecca, remember God's grace to you, in His making you dwell within the [Meccan] Sanctuary and preventing raids against you. Is there any creator (min khāliqin: min is extra; khāliq is the subject) other than God (read ghayru'LLāhi or gharyri'LLāhi, as an adjectival qualification of khāliq, 'creator', either concurring with the [oblique] form [of min

khāliqin] or concurring with the syntactical status [thereof]; the predicate of the subject [is the following]) who provides for you from the heaven, rain, and, from the, earth?, vegetation (the interrogative is [actually] an affirmative, that is to say, 'there is no creator or provider other than Him). There is no god except Him. So how then do you deviate?, how are you turned away from affirming His Oneness when you already affirm that He is the Creator and the Provider?

{ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رَسُولٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

And if they deny you, O Muhammad (s), with regard to your coming with [the message of] God's Oneness, resurrection, reckoning and punishment, verily [other] messengers before you were denied, in this respect, so be steadfast as they were steadfast; and to God all matters are returned, in the Hereafter, when He will requite the deniers and grant victory to the messengers.

{ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّبَكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّبَكُمُ بِاللَّهِ الْغُرُورُ }

O mankind! Indeed God's promise, of resurrection and of other issues, is true. So do not let the life of this world deceive you, from believing in [all of] that, and do not let the Deceiver, Satan, deceive you concerning God, on account of His forbearance and respiting [of sinners in this life].

{ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ }

Truly Satan is an enemy to you. So treat him as an enemy, by being obedient to God and do not obey him; he only summons his faction, his followers in disbelief, so that they may be among the inhabitants of the Blaze, the fierce Fire.

{ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ }

Those who disbelieve, theirs will be a severe chastisement; but those who believe and perform righteous deeds, theirs will be forgiveness and a great reward — this is a declaration of what [fate] will be for the adherents of Satan and what will be for his opponents [respectively].

{ أَفَمَنْ مَرَّ بِكَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْعُونَ }

The following was revealed regarding Abū Jahl and others: Is he, the evil of whose deeds is made [to seem] fair to him, by distortion, so that he deems it good [...]? (a-fa-man, 'is he [whose]' constitutes the subject, the predicate of which is [an omitted] 'like one whom God has guided?' No! And this [predicate] is indicated by [what follows]). Indeed God leads astray whomever He will and guides whomever He will. So do not let your soul expire for their sake, for those to whom it has made [to seem] fair, out of sighings, by becoming anguished lest they do not believe. Indeed God is Knower of what they do, and He will requite them for it.

{ وَاللَّهُ الَّذِي أَمْرٌ سَلَ الرِّيحَ فَشِيرٌ سَحَابًا فَسُقْتَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الْتُشْوِرُ }

And it is God Who unleashes the winds (al-riyāha: a variant reading has al-rīha) and they raise clouds (fa-tuthīru'l-sahāba: the imperfect tense here is used to narrate the past), that is, they stir them up, then We drive them (there is a shift here from the third person [to the first person] address) to a dead land (read mayyitin or maytin), wherein is no plant life, and therewith revive the earth, of that land, after it has been dead, [after] its having been dried-out. In other words, We made seeds and grass grow in it: Such will be the Raising, that is, the Resurrection and the bringing [of the dead] back to life.

{ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَوْمٌ }

Whoever desires glory [should know that] all glory belongs to God, in this world and in the Hereafter, and it cannot be obtained from Him except through obedience to Him, so let such [a one] be obedient to Him. To Him ascends good words, that is to say, He is aware of such [good words], and these are [statements such as] ‘there is no god except God’ and the like; and as for righteous action, He exalts it, He accepts it; but those who plot evil, schemes against the Prophet — [as was the case] at the council assembly, in the way of imprisoning him, killing him or expelling him, as mentioned in [sūrat] al-Anfāl [Q. 8:30] — theirs shall be a severe chastisement and their plotting shall come to nothing: it shall be ruined.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَنْزُوجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And God created you from dust, by having created your father Adam from it, then from a drop of [seminal] fluid, in other words, from sperm, by creating his seed from it; then He made you pairs, males and females. And no female bears or brings forth except with His knowledge (illā bi-‘ilmihi is a circumstantial qualifier, in other words, ‘[except] that it is known by Him’) and no long-living person is given long life, in other words, the life of none is increased for one who has a long life, nor is anything diminished of his life, in other words, [of the life of] that same long-living person or some other long-living person, but it is [recorded] in a Book, namely, the Preserved Tablet. Surely that is easy for God.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَآخِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

Nor are the two [kinds of] seas alike: this one is extremely sweet, pleasant to drink and that one is salty, extremely bitter. Yet from each, of the two, you eat fresh meat, namely, fish, and obtain, from the salt — and it is also said, from both of them — ornaments which you wear, namely, pearls and coral. And you see, you sight, the ships therein, in each of the two [seas], ploughing through

(mawākhirā, in other words, tamkhuru'l-mā'a, meaning, 'it cleaves it as it makes its way through it, coming and going by the same wind) that you may seek of His bounty, exalted be He, through commerce, and that perhaps you may give thanks, to God for this [bounty].

يُوبِحُ اللَّيْلَ فِي النَّهَارِ وَيُوبِحُ النَّهَارَ فِي اللَّيْلِ وَسَحَرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ {
مِنْ قَطْمِيرٍ }

He, God, makes the night pass, enter, into the day, so that it becomes longer, and He makes the day pass into the night, so that it becomes longer, and He has disposed the sun and the moon, each, of them, moving, in its course, to an appointed term — [to] the Day of Resurrection. That is God, your Lord; to Him belongs [all] sovereignty. As for those on whom you call, [whom] you worship, besides Him, in other words, other than Him — and they are the idols — they do not possess [even] so much as the husk of a date-stone.

{ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَاكُمْ وَكَلِمَاتُكُمْ لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكُمْ مِثْلُ خَبِيرٍ }

If you call on them, they will not hear your call, and [even] if they heard —hypothetically [speaking] — they would not [be able to] respond to you; and on the Day of Resurrection they will disown your [idolatrous] associations, in other words, your associating them with God [in power], that is to say, they will declare themselves innocent of you and of your worship of them. And none can

inform you, about the state in the two abodes, like One Who is Aware, Knower, and this is God, exalted be He.

{ يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ }

O mankind! You are the ones who are in need of God, in every state. And God, He is the Independent, [without any need] of His creatures, the Praised, the One Who is praised in whatever He does with them.

{ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِحَلْقٍ جَدِيدٍ }

If He will, He can take you away and bring about a new creation, instead of you.

{ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ }

And that is not an arduous thing for God.

{ وَلَا تَنْزِيرُ وَإِنْ تَذَرُ الْأَشْيَاءَ إِذَا قُرْبَىٰ إِنَّمَا تُذَمِّرُ الَّذِينَ يَحْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ }
{ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ }

And no burdened soul shall bear the burden of another [sinful soul]. And should one, soul, burdened heavily, with sin, call for, some of, its burden to be borne, by another, nothing of it will be borne, even if, the one called, be a relative, kin, such as a father or a son — the impossibility of ‘having something borne [by another]’ in both instances is something ordained by God. You can only warn those who fear their Lord in secret, in other words, those who fear Him despite not having seen Him, for they are the ones to benefit from the warning, and observe the prayer, maintain [performance of] it. For whoever purifies himself, cleansing himself of idolatry and other [similar abominations], is purifying himself only for [the sake of] his own soul, because the reforming of his self pertains to him. And to God is the [end of the] journeying, the return in the Hereafter when He will requite according to deeds.

{ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ }

Nor are the blind and the seer equal, that is, the disbeliever and the believer [are not equal],

{ وَلَا الظُّلُمَاتُ وَلَا النُّورُ }

nor darkness — disbelief — and light — faith;

{ وَلَا الظِّلُّ وَلَا الْحَرُورُ }

nor shade and torrid heat, namely, Paradise and the Fire;

{ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ }

106

nor are the living equal to the dead, the believers and the disbelievers [respectively] (the addition of the particle *lā*, 'nor', in all three instances is for emphasis). Indeed God makes to hear whomever He will, to be guided, so that such [a person] then responds to Him by embracing faith. But you cannot make those who are in the graves to hear, namely, the disbelievers — whom He has likened to the dead — [to hear] and so respond.

{ إِنَّ أَنتَ إِلَّا نَذِيرٌ }

You are but a warner, to them.

{ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ }

Truly We have sent you with the truth, with [right] guidance, as a bearer of good tidings, to him who responds to it, and a warner, to him who does not respond to it. And there is not a community but there has passed, there has been, in it a warner, a prophet to warn it.

{ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَهُمْ رَسُولُهُمْ بِالنَّبِيِّاتِ وَبِالنُّزُورِ وَبِالْكِتَابِ الْمُنِيرِ }

And if they, that is, the people of Meccans, deny you, those before them also denied: their messengers brought them manifest signs, miracles, and with scriptures, such as the scrolls of

Abraham, and with the illuminating Book, namely, the Torah and the Gospel, so endure [patiently] as they endured.

{ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ }

Then I seized those who disbelieved, for their denial, and how was My abhorrence!, [how was] My rebuttal against them by way of punishment and destruction, in other words, it was appropriate.

{ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ }

Have you not seen, [have you not] realised, that God sends down water from the heaven, wherewith We bring forth (there is here a shift from the third person [to the first person] address) fruits of diverse hues, such as green, red, and yellow [fruits] and so on? And in the mountains are streaks (judad is the plural of judda, which is a mountain trail or the like) white and red, and yellow, of diverse hues, some intense and some pale, and [others] pitch-black? (gharābību sūd is a supplement to judadun, 'streaks', meaning, dark-black rocks: one commonly says aswad ghirbīb, but rarely ghirbīb aswad).

{ وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ }

And of humans and beasts and cattle, there are diverse hues likewise, like the diversity of the [hues of] fruits and mountains. Indeed only those of God's servants who have knowledge fear Him, in

contrast to the ignorant, such as the disbelievers of Mecca. Truly God is Mighty, in His kingdom, Forgiving, of the sins of His faithful servants.

{ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ }

Indeed those who recite the Book of God and observe prayer, they maintain [performance of] it, and expend of what We have provided them secretly and openly, [to give] as alms and otherwise, anticipate a commerce that will never be ruined,

{ لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَرْبِّدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ }

that He may pay them in full their rewards, the reward for their mentioned deeds, and enrich them out of His bounty. Truly He is Forgiving, of their sins, Appreciative, of their obedience.

{ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ }

And that which We have revealed to you of the Book, the Qur'ān, is the truth, confirming what was [revealed] before it, in other words, [confirming] the Books that came before it. Indeed, with regard to His servants, God is truly Aware and Seeing, knowing [both their] inward and outward aspects.

{ ثُمَّ أَوْحَيْنَا إِلَيْكَ الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ }

Then We gave the Book, the Qur'ān, to those of Our servants whom We chose, namely, your community. Yet some of them are those who wrong themselves, by failing to act fully in accordance with it, and some of them are moderate, acting in accordance with it most of the time, and some are those who take the lead in [performing] good works, so that in addition to his [acquiring] knowledge he disseminates it and shows [others] the way [to proper conduct] as well as acting in accordance [with the Qur'ān], by the leave of God, by His will. That, bequest to them of the Book, is the greatest favour!

{ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَكِبَاسُهُمْ فِيهَا حَرِيرٌ }

Gardens of Eden, as a [permanent] residence, into which they will be admitted, the three [types of servants mentioned] (read active yadkhalūnahā, 'they will enter it', or passive yudkhalūnahā, 'into which they will be admitted', as the predicate of the subject jannāt, 'gardens') — therein they will be adorned (yuhallawna is a second predicate) with, some, bracelets of gold and pearls, studded with gold, and their garments therein will be of silk.

{ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ }

And they will say, 'Praise be to God Who has removed, all, grief from us. Truly our Lord is Forgiving, of sins, Appreciative, of obedience,

{ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ }

110

Who out of His favour has made us to dwell in the Abode of [everlasting] Stay, wherein no toil shall touch us, nor shall we be touched by any fatigue', lack of strength caused by exhaustion, [and this is] because [religious] obligations no longer apply therein (the second of these ['fatigue'], which is consequent upon the first ['toil'], is mentioned in order to make explicit the non-existence [of any toil in Paradise]).

{ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ }

And as for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, through death, so that they may die, and find rest, nor will any [aspect] of its chastisement be lightened for them, [not even for] a single moment. In this way, in the way that We requite these, We requite every ingrate, [every] disbeliever (read yujzā kullu kafūrin, 'every ingrate is [so] requited'; or najzī kulla kafūrin, '[so] We requite every ingrate').

{ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ التَّنْذِيرُ فذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ }

While therein they will be crying out, calling for help in distress, howling and saying: 'Our Lord! Bring us forth, from it, and we will act righteously, other than how we used to act'. But it will be

said to them: 'Did We not give you long life, enough, time, in which to take heed, for him who would take heed? And [moreover] the warner, the Messenger, came to you, but you did not respond to his call, so taste now [this chastisement]! For the evildoers, the disbelievers, have no helper', to ward off from them the chastisement.

{ إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

Truly God is Knower of the Unseen of the heavens and the earth; truly He knows well what is in the breasts, what is in the hearts — thus there is all the more reason that He should [also] have knowledge of other things, given the way people are.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مُرْتَابًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

It is He Who made you successors in the earth (khalā'if, 'successors', is the plural of khalīfa) in other words, one succeeding the other. So whoever disbelieves, of you, his disbelief will be to his own detriment, that is, the evil consequences of his disbelief [will be so]. And their disbelief does not increase the disbelievers with their Lord [in anything] except disfavour, wrath. And their disbelief does not increase the disbelievers [in anything] except loss, of [the reward of] the Hereafter.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ كَدُّوا مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ إِن يَبِدُّ
{ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا }

Say: 'Have you considered your associates on whom you call, [those whom] you worship, besides God?, in other words, other than God — and they are the idols whom you asserted to be partners of God, exalted be He. Show me, apprise me of, what [part] of the earth they have created. Or do they have some partnership, some share alongside God, in, the creation of, the heavens?' Or have We given them a scripture, so that they are [acting] upon a clear proof, a definitive argument, therefrom?, to the effect that they have some partnership with Me? Nothing of the sort! Nay, but the evildoers, the disbelievers, promise one another nothing but delusion, falsehood, when they say that the idols will intercede for them.

{ إِنَّ اللَّهَ يُسْكِنُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا }

Truly God sustains the heavens and the earth lest they disappear, in other words, He prevents them from disappearing. And if (wa-la-in: the lām is for oaths) they were to disappear there is none that can sustain them after Him, in other words, other than Him. Truly He is ever Forbearing, Forgiving, in deferring the punishment of the disbelievers.

{ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِنْدَىٰ الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا نَرَادَهُمْ إِلَّا نُفُورًا }

And they, that is, the disbelievers of Mecca, swore by God their most solemn oaths, [they swore] with utmost effort [to be sincere] in them, that if a warner, a messenger, were to come to them, they would be more readily guided than any one of the communities, [than] the Jews, the Christians or others, in other words, [more readily guided] than any one of these — having [themselves] seen the extent to which these [groups] called each other liars, given that: The Jews say, 'The Christians stand on nothing', and the Christians say, 'The Jews stand on nothing', [Q. 2:113]. But when a warner, namely, Muhammad (s), did come to them, this, coming of his, only increased them in aversion, further away from [right] guidance,

أَسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {

acting with disdain in the land, against faith (istikbāran fī'l-ardi, an object denoting reason) and devising, acts of, evil, in the way of idolatry and otherwise; and evil schemes will beset, surround, only their authors, namely, the one who devises [such evil] (the qualifying of makr, 'scheme', with the noun al-sayyi', 'evil', is intrinsic [to the fact that it is a scheme], and so the annexation of the former to the latter is said to be alternative usage in which the annexed term is implied, as a precaution against annexing a noun to an adjective). So do they expect, do they await, anything but the precedent of the ancients?, God's way [of dealing] with them, such as chastising them for their denial of the messengers? Yet you will never find any change in God's precedent, and you will

never find any revision in God's precedent, that is to say, chastisement is never replaced by anything else, nor is it ever meted out other than to the one who deserves it.

{ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ { إِنَّهُ كَانَ عَلِيمًا قَدِيرًا }

Have they not travelled in the land and seen the nature of the consequence for those who were before them — and they were mightier than these in power?, but [still] God destroyed them for their denial of the messengers. And God is not such that anything in the heavens or in the earth can escape Him, pre-empt Him or elude Him. Truly He is ever Knower, of all things, Omnipotent.

{ وَلَوْ يَوَّاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَكَانَ يُخَرِّهُمُ إِلَىٰ أَجَلٍ مُّسَمًّى فِإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا }

Were God to take mankind to task for what they have acquired, of acts of disobedience, He would not leave on its surface, that is, the earth's, a single creature, a single living thing moving thereon. But He reprieves them to an appointed term, namely, [to] the Day of Resurrection. And when their term comes — then truly [they will know that] God is ever Seer of His servants, and so He will requite them according to [the nature of] their deeds, rewarding the believers and punishing the disbelievers.

Surat Yasin

115

{ يس }

Yā sīn: God knows best what He means by these [letters].

{ وَالْقُرْآنِ الْحَكِيمِ }

By the Definitive Qur'ān, made definitive by its marvellous arrangement and unique meanings,

{ إِنَّكَ لَمِنَ الْمُرْسَلِينَ }

you, O Muhammad (s), are indeed of those sent [by God],

{ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

on a ('alā is semantically connected to the preceding [statement]) straight path, that is, [you follow] the way of the prophets before you, [enjoining] the affirmation of God's Oneness and guidance (the emphasis expressed by the oath [in 'by the definitive Qur'ān'] and the remainder [of the statement] is a response to the disbelievers' saying to him, 'You have not been sent [by God]!' [Q. 13:43]).

{ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ }

116

A revelation from the Mighty, in His kingdom, the Merciful, to His creatures (tanzīla'l-'azīzi'l-rahīm is the predicate of an implicit subject, namely, al-qur'ān),

{ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ }

that you may warn, therewith, a people (qawman, connected to tanzīla, 'a revelation') whose fathers were not warned, in the period of the interval (al-fatra), so they, this people, are oblivious, to faith and right guidance.

{ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ }

The word, for chastisement, has already proved true, it has become due, for most of them, for they, in other words, most of them, will not believe.

{ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالَ فَيُؤْتُونَ بِأَيْدِيهِمْ وَأَعْنَاقُهُمْ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ }

Indeed We have put fetters around their necks, to bind to them their hands (because ghull [is a fetter that] shackles the hands to the neck), such that they, the hands, are, bound, up to the chins (adhqān is the plural of dhaqan, which is where the two sides of the beard meet) so that their

heads are upturned, they are unable to lower them: this [statement] is figurative and is meant to indicate their inability to yield to faith or to lower their heads to it.

117

{ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ }

And We have set before them a barrier (read saddan or suddan in both instances) and behind them a barrier; so We have covered them, so they do not see — this is also figurative, depicting the way in which the paths of faith are closed to them.

{ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ }

And it is the same to them whether you warn them (read a-andhartuhum, pronouncing both hamzas; or by substituting an alif for the second one; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one, or without [the insertion]) or do not warn them, they will not believe.

{ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ }

You can only warn, in other words, your warning will only benefit, him who follows the Remembrance, the Qur'ān, and fears the Compassionate One in secret, who fears Him despite not having seen Him; so give him the good tidings of forgiveness and a noble reward, namely, Paradise.

{ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ }

118

Truly it is We Who bring the dead to life, for the resurrection, and record, in the Preserved Tablet, what they have sent ahead, during their lives, of good or evil, that they may be requited for it, and their vestiges, what conduct was followed after them as good practice. And everything (kulla shay'in is in the accusative because of the verb that governs it [and is the following]) We have numbered, We have recorded precisely, in a clear register, a clear Book, namely, the Preserved Tablet.

{ وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ }

And strike for them as a similitude (mathalan is the first direct object) the inhabitants (ashāba is the second direct object) of the town, [of] Antioch (Antākya), when the messengers, namely, Jesus's disciples, came to it (idh jā'ahā'l-mursalūna is an inclusive substitution for ashāba'l-qaryati, 'the inhabitants of the town').

{ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِتَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ }

When We sent to them two men, and they denied them both (from idh arsalnā ilayhim ithnayni fa-kadhhabūhumā to the end is a substitution for the previous idh, 'when'), so We reinforced [them]

(read fa-'azaznā or fa-'azzaznā, in other words, We reinforced the two men) with a third, and they said, 'We have indeed been sent to you [by God]'.

119

{ قَالُوا مَا أَتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنَّا أَتَمُّ إِلَّا كَذِبُونَ }

They said, 'You are nothing but humans like us, and the Compassionate One has revealed nothing. You are only lying!'

{ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ }

They said, 'Our Lord knows (qālū rabbunā ya'lamu functions like an oath. Emphasis is intensified by this [oath] and also by the [addition of the] lām to what was before [simply, mursalūna, 'we have been sent'] to counter their intensified denial) that we have indeed been sent to you [by Him]!

{ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ }

And our duty is only to communicate in clear terms', to deliver the Message clearly and manifestly with plain proofs, such as the curing of the blind, the leper and the diseased and the bringing of the dead back to life.

{ قَالُوا إِنَّا نَطِيرُ بِمَا نَكُفُّ لَنْ لَمْ نَسْهَوْا لَنْ جَمَعَكُمْ وَكَيْمَسْتَكُمْ مَتَا عَذَابِ الْيَمِّ }

They said, 'We augur ill of you, for we have been deprived of rain because of you. If (la-in: the lām is for oaths) you do not desist, we will surely stone you and there shall befall you, at our hands, a painful chastisement'.

{ قَالُوا طَائِرُكُمْ مَعَكُمْ أَنْ ذُكِرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ }

They said, 'May your augury of ill be with you!, [as punishment] for your disbelief. What! [Even] if (a-in: the interrogative hamza has been added to the conditional in, 'if', the hamza may be pronounced or elided, but in both cases add an alif between it and the other one) [it be that] you are being reminded?, [even if] you are being admonished and made to fear [God's chastisement]? (the response to the conditional has been omitted, that is to say, 'do you augur ill and disbelieve [even if it be that you are being admonished]?' and this [response] constitutes the object of the interrogative, which is meant [rhetorically] as a rebuke). Nay, but you are a profligate people!', who transgressing the bounds [set by God] with your [practice of] idolatry.

{ وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ }

And there came a man from the furthest part of the city — this was Habīb the carpenter, who had believed in these messengers and whose house lay at the far end of the city — hastening, with a hurried pace, after he had heard that the people had denied the messengers. He said, 'O my people, follow the messengers!

{ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ }

121

Follow (ittabi'ū, this reiterates the preceding [ittabi'ū]) them who do not ask you for any reward, in return for [delivering to you] the message, and who are rightly guided. And so he was asked, 'Do you follow their religion?' So he replied:

{ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ }

And why should I not worship Him Who originated me, [Him Who] created me — in other words: there is nothing to prevent me from worshipping Him when the necessitating factors for this exist, and the same applies to you — and to Whom you shall be returned?, after death, whereupon He will requite you for your disbelief.

{ أَلَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَيْئًا وَلَا يَقْدِرُونَ }

Shall I take (a-attakhidu: regarding the two hamzas here, the same applies as mentioned with regard to a-andhartuhum above; this is an interrogative meant as a denial) besides Him, in other words, other than Him, [other] gods, idols, whose intercession, [that intercession of theirs] which you assert, if the Compassionate One should wish me any harm, will not avail me in any way, nor will they [be able to] save me? (wa-lā yunqidhūn is an adjectival qualification of ālihatan, 'gods').

{ إِيَّ إِذَا لَفِي صَلَاحٍ مُّبِينٍ }

122

Truly then, in other words, in the case of me worshipping [gods] other than God, I would be in manifest error.

{ إِيَّ آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ }

Lo! I believe in your Lord. So listen to me!', in other words, hear what I have to say; but they stoned him and he died.

{ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ }

It was said, to him upon his death: 'Enter Paradise!' — but it is also said that he entered it while he was [still] alive. He said, 'O (yā is for calling attention [to something]), would that my people knew

{ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ }

with what [munificence] my Lord has forgiven me, [would that they knew] of His great forgiveness, and made me of the honoured ones!'

23

Tafsir al-Jalalayn

Tafsir al-Jalalayn is one of the most significant tafsirs for the study of the Qur'an. Composed by the two "Jalals" -- Jalal al-Din al-Mahalli (d. 864 ah / 1459 ce) and his pupil Jalal al-Din al-Suyuti (d. 911 ah / 1505 ce), Tafsir al-Jalalayn is generally regarded as one of the most easily accessible works of Qur'anic exegesis because of its simple style and one volume length. For the first time ever Tafsir al-Jalalayn is competently translated into an unabridged highly accurate and readable annotated English translation by Doctor. Feras Hamza.

{ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ }

And We did not send (mā here is for negation) down on his people, namely, Habīb's, after him, after his death, any host from the heaven, that is, any angels to destroy them, nor do We [ever] send down, any angels to destroy anyone.

{ *إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ* }

124

It, their punishment, was but one Cry — Gabriel gave a cry to them — and lo! they were extinguished, silent, dead.

{ *يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ* }

Ah, the anguish for servants, [such as] these and their like from among those who denied the messengers and were destroyed (this [word, hasra] denotes ‘extreme agony’; the vocative here is being used metaphorically, in other words, ‘It is time for you [O anguish], so come now!’). Never did a messenger come to them but that they mocked him (this [statement] is given as an explanation of the cause thereof [of the ‘agony’] since it [the statement] entails their mockery which itself results in their being destroyed and which in turn is the cause of the ‘anguish’).

{ *الْمَيْرُوا كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ* }

Have they — that is, those inhabitants of Mecca who said to the Prophet, ‘You have not been sent [by God]!’ [Q. 13:43] — not seen, [not] come to know (the interrogative is meant [rhetorically] as an affirmative) how many (kam here is predicative [as opposed to interrogative], in other words [it is to be understood as] kathīran, ‘many’; it is operated by the statement that comes next [below] and it comments on the operative clause for the statement that preceded it); the meaning then is

as follows: indeed, many, generations, communities, We have destroyed before them, [how] that they, the ones destroyed, never return?, to those deniers [who are now alive]? So will they not learn from their example? (from annahum, '[how] that they', to the end [of the verse] is a substitution for the preceding clause [kam ahlaknā qablahum mina'l-qurūni], bearing in mind the aforementioned general meaning).

{ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُخْضَرُونَ }

And indeed (in, is either for negation or is in its softened form) every one of them, that is, every single creature (kullun is the subject) will be gathered (jamī'un is the predicate of the subject) before Us, at the Scene, following their resurrection, arraigned (muhdarūna is a second predicate) for the Reckoning (read lammā with the sense of illā, or lamā with the lām functioning as a separator and the mā being extra).

{ وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ }

And a sign for them, of the [truth of] resurrection (wa-āyatun lahum is a preceding predicate) is the dead earth (read maytatu or mayyitatu) which We revive, with water (ahyaynāhā is the subject) and out of which We bring forth grain, such as wheat, so that they eat thereof;

{ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ تَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ }

and We have placed therein gardens, orchards, of date-palms and vines, and We have caused, a number of, springs to gush forth therein,

126

{ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ }

that they might eat of its fruits (read thamarihi or thumurihi) in other words, [of] the fruits of the mentioned date-palms and otherwise; but it was not their hands that made it, namely, they did not cultivate the fruits. Will they not then give thanks?, for His favours to them, exalted be He?

{ سُبْحَانَ الَّذِي خَلَقَ الْأَنْزُوجَ كُلَّهَا مِمَّا تَبَتُّ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ }

Glory be to Him Who created all the pairs, the specimens, of what the earth produces, of seeds and other things, and of themselves, of males and females, and of what they do not know, of marvellous and strange creatures.

{ وَآيَةٌ لَهُمُ اللَّيْلُ سَلَّ □ مِنْهُ النَّهَارُ فَإِذَا هُمْ مُظْلَمُونَ }

And a sign for them, of the tremendous power [of God], is the night, from which We strip, We separate, the day and, behold, they find themselves in darkness, passing into the darkness [of the night].

{ وَالشَّمْسُ بَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ }

And the sun [which] runs (from wa'l-shamsu tajrī to the end [of the statement] is subsumed by [the introductory] wa-āyatun lahum, 'and a sign for them'; alternatively, it constitutes another sign [for them]; similar is the case with wa'l-qamara, 'and the moon' [further below]) to its resting-place, in other words, it does not overstep it. That, namely, its running, is the ordaining of the Mighty, in His kingdom, the Knower, of His creation.

{ وَالْقَمَرَ قَدَّمَ نَاهُ مَنَازِلَ حَتَّىٰ عَادَكَ الْعُرْجُونَ الْقَدِيمَ }

And the moon — (read wa'l-qamaru, in the nominative, or wa'l-qamara, in the accusative; and it may be in the accusative because of a following verb that governs it) We have determined it, with respect to its course, [to run] in phases — twenty eight phases in twenty eight nights of every month; it becomes concealed for two nights when the month has thirty days, and for one night when it has twenty nine days — until it returns, during its final phase seeming to the [human] eye, like an aged palm-bough, in other words, like the stalk with a date cluster when it ages, becoming delicate, arched and yellowish.

{ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكَ يَسْبَحُونَ }

It does not behove — it is [neither] facilitated nor is it right for — the sun to catch up with the moon, and so appear together with it at night, nor may the night outrun the day, and thus it [the night] never arrives before the latter ends and each (kullun: the nutation compensates for the

[missing] genitive annexation [that would have been constructed] with al-shams, ‘the sun’, al-qamar, ‘the moon’, and al-nujūm, ‘the stars’) [of these] is in an orbit, swimming, moving — these [celestial bodies] are being treated as [though they were] rational beings.

{ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ }

And a sign for them, of Our power, is that We carried their seed (dhurriyatahum: a variant reading has dhurriyyātihim), that is to say, their original ancestors, in the laden Ark, that is, Noah’s fully-loaded ship,

{ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ }

and We have created for them the like of it, that is, the like of Noah’s Ark, namely, the small and large ships resembling it which they have made, by the instruction of God, exalted be He, in which they ride.

{ وَإِنْ شَاءْنَا غَرَقْنَهُمْ فَلَا صَرِيحٌ لَهُمْ وَلَا هُمْ يُنْقَدُونَ }

And if We will, We drown them, despite the existence of ships [for them to ride safely in], whereat they have no one to call to, [none] to succour [them], nor are they rescued, delivered —

{ إِلَّا مَرَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ }

except by a mercy from Us and for an enjoyment until some time, in other words, they can only be saved by Our showing them mercy and Our permitting them to enjoy those pleasures of theirs until their terms [of life] are concluded.

{ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ }

And when it is said to them, ‘Beware of that which is before you, of the chastisement of this world, as [it is said] to others, and that which is behind you, of the chastisement of the Hereafter, that perhaps you might find mercy’, they turn away [in aversion].

{ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ }

And never did a sign of the signs of their Lord come to them, but that they turned away from it.

{ وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا مَرَرَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطِعِم مِّنْ لَّوْشَاءِ اللَّهِ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ }

And when it is said, that is, [when] the poor ones from among the Companions [of the Prophet] say, to them: ‘Expend, on us, of what God has provided you’, of wealth, those who disbelieve say to those who believe, in mockery of them: ‘Are we to feed those whom, if God willed, He would feed?, as you are wont to believe? You, in saying this to us, together with this believe of yours, are only in manifest error!’ — as an explicit declaration of their disbelief this [statement] is very effective [in the way that it has been expressed].

{ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ }

130

And they say, 'When will this promise, of resurrection, be [fulfilled], if you are being truthful?', therein.

{ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ }

God, exalted be He, says: They await but a single Cry, namely [the cry of] Isrāfīl's First Blast, that will seize them while they are disputing (read yakhassimūna, which is actually yakhtasimūna, where the vowel of the tā' has been moved to the khā' and it [the tā'] has been assimilated with the sād, in other words: while they are oblivious to it, busily engaged in disputes, concluding bargains, eating and drinking and so on; a variant reading has yakhsimūna similar [in pattern] to yadribūna, in which case the meaning is: while they dispute with one another).

{ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ }

Then they will not be able to make any testament, that is, to make a bequest, nor will they return to their folk, from their markets and their businesses, rather they will die then and there.

{ وَنُفِثَ فِي السُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ }

And the Trumpet is blown — this is the Horn — at the second Blast for the Resurrection [to take place]; between the two Blasts is an interval of forty years; and lo! they, those interred, will be scrambling out of their graves towards their Lord, emerging therefrom hurriedly.

{ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ }

They, the disbelievers among them, will say, 'O (yā is for calling attention [to something]) woe to us! (waylanā means halākanā, '[O] our destruction!', and it is a verbal noun which has no [regular] verbal conjugation) Who has raised us from our place of sleep?, [they say this] because they will have been asleep in the interval between the two blasts and will not have been punished [yet]. This, that is, [this] raising, is that which the Compassionate One had promised and, regarding which, the messengers had spoken the truth': they affirm [this truth] when such affirmation is no longer of any benefit to them — but it is also said that this is said to them.

{ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ }

It is but a single Cry, and, behold, they will all be arraigned before Us!

{ فَالْيَوْمَ لَا يُظْلَمُ مِنْ نَفْسٍ شَيْئًا وَلَا يُجْرُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ }

So today no soul shall be wronged in any way, and you shall not be requited, except, the requital of, what you used to do.

{ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ }

132

Indeed today the inhabitants of Paradise are busy (read fī shughlin or fī shughulin), [oblivious] to what the inhabitants of the Fire are suffering, [busy] delighting in pleasures such as deflowering virgins — not busy with anything wearisome, as there is no toil in Paradise — rejoicing, blissful (fākihūna is a second predicate of inna, the first being fī shughulin, ‘busy’);

{ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِينُونَ }

they (hum, the subject) and their spouses, beneath the shade (zilāl is the plural of zulla or zill, and is the predicate) in other words, no [blinding] sunlight affects them, reclining upon (muttaki'ūna is a second predicate, connected to ‘alā, ‘upon’) couches (arā'ik is the plural of arīka, which is a bed inside a curtained canopy, or the bedding therein).

{ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مِمَّا يُدْعُونَ }

They have fruits therein and, therein, they have whatever they call for, [whatever] they wish for.

{ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ }

“Peace!” (salāmun is a subject) — the word (qawlan is its predicate), that is, [peace] by way of a word, from a Lord [Who is] Merciful, to them, in other words, He says to them, ‘Peace be on you!’

{ وَامْتَنَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ }

And, He says: 'Stand apart, O you sinners, on this day!, in other words, separate yourselves from the believers — [said to them] upon their mingling with the latter.

{ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ }

Did I not charge you, command you, O children of Adam, by the tongues of My messengers, that you should not worship Satan, [that you should] not obey him; truly he is a manifest enemy to you, one whose enmity is evident,

{ وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ }

and that [you should] worship Me, [and that you should] affirm My Oneness and obey Me — that is the straight path?

{ وَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ }

For verily he has led astray from among you many a creature (jibillan is the plural of jabīl, similar [in pattern] to qadīm, 'old'; a variant reading has jubulan). Did you not use to comprehend?, his enmity and his misguidance, or the chastisements that befell them and so believe? And it will be said to them in the Hereafter:

{ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ }

134

This is Hell, which you were promised!

{ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ }

Burn therein today [as chastisement] for that which you used to reject!

{ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَشِجْرَتُهُمْ أَمْرُهُمْ بِمَا كَانُوا يَكْسِبُونَ }

Today We shall seal up their mouths, namely, [the mouths of] the disbelievers for their saying: By God, our Lord, we were never idolaters!' [Q. 6:23]; and their hands shall speak to Us, and their feet shall bear witness, as will other [parts of their bodies] concerning what they used to earn, and so each limb will speak of that [sinful action] which issued from it.

{ وَلَوْ شَاءَ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ }

And had We willed We would have obliterated their eyesight, We would have rendered them blind by obliterating them, then, they [would have tried to] advance towards the path, to be on their way as usual, but how would they have seen?, then. In other words, they would not have been to see.

{ وَلَوْ شَاءَ لَمَسَحْنَاهُمْ عَلَىٰ مَكَاتِبِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ }

And had We willed We would have transformed them, [into] apes or swine or stones, in their place (makānatihim, variant reading has makānātihim, the plural of makāna, meaning makān, in other words 'in their dwellings'); then they would have neither been able to go ahead nor to return, in other words, they would not then be able to come and go.

{ وَمَنْ نَعَمَّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ }

And whomever We give long life, by prolonging his term [of life], We cause him to regress (nankushu; a variant reading has [2nd verbal form] nunakkishu, derived from al-tankīs) in creation, that is, in terms of his physical form, so that after having enjoyed strength and youth, he becomes feeble and decrepit. Will they then not understand?, that One Who is able to effect such [a state] — with which they are familiar — is also able to resurrect, that they might then become believers? (a variant reading [for ya'qilūna, 'they understand'] has [the second person plural] ta'qilūna, 'you understand').

{ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ }

And We did not teach him, that is, the Prophet, poetry — this was [revealed] to refute their saying, 'This Qur'ān that he has brought is but poetry!' — nor is it, poetry, seemly, [nor is it] facilitated, for him. It — that which he has brought — is just Remembrance, an admonition, and a Qur'ān that clarifies, that manifests [God's] rulings and other matters;

{ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ }

136

that he may warn (li-yundhira; or read li-tundhira, 'that you may warn'), therewith, whoever is alive, able to comprehend what is being said to him — and such are the believers — and that the Word, of chastisement [from God], may be fulfilled against the disbelievers, who are like the dead, unable to comprehend what is said to them.

{ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ }

Or, have they not seen, have they [not] realised (the interrogative is meant as an affirmative, and the wāw inserted therein [in a-wa-lam] is for supplementation) that We have created for them, and for all human beings, of what Our hands worked, [of] what We have made without any partner or helper, cattle, namely, camels, cows and sheep, so that they are their owners?, masters [controlling them].

{ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ }

And We have subdued, We have disposed, these [cattle] for them, so that some of them provide rides for them and some of them they eat.

{ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ }

And there are other benefits for them therein, such as their wool, fur and hairs, and drinks, [made] from their milk (mashārib is the plural of mashrab meaning shurb, 'a drink'; or [what is meant is] the place [from which the drink issues]). Will they not then give thanks?, to the One Who has bestowed these graces upon them and so become believers? In other words, they do not do [any of] this.

{ وَأَتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ }

And they have taken besides God, in other words, other than Him, [other] gods, idols, which they worship, that perhaps they might be helped, protected against God's chastisement by their gods' interceding for them, as they are wont to claim.

{ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ }

They, their gods, cannot help them — they are being treated as [though they were] rational beings — and they, their idol gods, are their host, as they claim, their supporters, ever-present, [but] in the Fire, together with them.

{ فَلَا يَخْرُجُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ }

So do not be grieved by their remarks, to you, that you have not been sent [by God] and otherwise. Assuredly We know what they conceal and what they proclaim, in this respect and otherwise, and We will requite them accordingly.

{ أَوَكَمِيرَ الْإِنْسَانِ أَنَا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ }

Or has man — namely, [the like of] al-‘Āsī b. Wā’il — not seen, [has he not] realised, that We created him from a drop, of sperm [and so on in stages] until We made him powerful and strong. Then lo! he is an open adversary, severely antagonistic towards Us, [openly] making this manifest by his denial of resurrection.

{ وَضَرَبَ لَنَا مَثَلًا وَسِيًّا خَلَقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ }

And he strikes for Us a similitude, in this respect, and forgets [the manner of] his creation, from a sperm-drop, a thing more curious than his similitude; he says, ‘Who will revive the bones when they are rot?’, in other words, [when they have become] withered (He does not say ramīmatun, ‘decayed’, because it [ramīmun, ‘rot’] is a noun and not an adjective). It is reported that he [al-‘Āsī] took some withered bones and crushed them into pieces and said to the Prophet (s), ‘Do you think that God can revive these [bones] after they have decayed and become rot?’ And so the Prophet (s) said, ‘Yes indeed! And He will also throw you into the Fire’.

{ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ }

139

Say: 'He will revive them Who originated them the first time, and He is Knower of all creation, [of every single] creature, generally and in detail, before and after it has been created —

{ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ }

He Who has made for you, and for all human beings, fire from the green tree, namely, [from] the markh and 'afār [variety], or [from] all trees, except for the jujube ('unnāb), and, behold, from it you kindle', [from it] you strike fire: this is proof of the power [of God] to resurrect, for in this [example of the green tree] He has combined [the elements of] water, fire and wood; but neither the water extinguishes the fire, nor does the fire ignite the wood.

{ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ }

Is not He Who created the heavens and the earth, in all their immensity, able to create the like of them?, namely, human beings, in all their minuteness? Yes indeed, He is able to do this — God Himself replies here. And He is the Creator (khallāq means Creator of many things), the Knower, of all things.

{ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ }

His command, His affair, when He wills a thing, that is, [when He will] to create something, is just to say to it 'Be', and it is (a variant reading [for fa-yakūnu] has fa-yakūna, as a supplement to yaqūla, 'to say').

140

{ فَسُبْحَانَ الَّذِي يَدِيهِ مَلَائِكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ }

So glory be to Him in Whose hand is the dominion of all things (malakūt means mulk: the wāw and tā' have been added for hyperbole) and to Whom you will be returned, restored, in the Hereafter.

Surat as-Safat

{ وَالصَّافَّاتِ صَفًّا }

By those who are ranged in ranks — [by] the angels who range their souls in worship or their wings in the air awaiting their orders;

{ فَالنَّازِجَاتِ نَزْجًا }

and the drivers who drive [away], the angels who drive the clouds;

{ فَالتَّالِيَاتِ ذِكْرًا }

and those who recite, that is to say, the readers of the Qur'ān, they recite it, by way remembrance (dhikran is a verbal noun referring to [the action of] al-tāliyāt, 'those who recite').

{ إِنَّ إِلَهَكُمْ لَوَاحِدٌ }

Indeed your God, O people of Mecca, is certainly One,

{ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ }

Lord of the heavens and the earth and all that is between them, and Lord of the sun's risings, that is, as well as the sun's settings — each day it [the sun] has a rising and a setting.

142

{ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا نِيرِينَ الْكَوَاكِبِ }

We have indeed adorned the lowest heaven with an adornment, the stars, that is to say, [adorned] with their light or with them [the stars] (the genitive annexation [bi-zīnati'l-kawākib] is for explication; similarly [explicative] is the reading of bi-zīnatin, 'with an adornment', with nunation, [the adornment] explained as being 'the stars');

{ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ }

and to guard (wa-hifzan is in the accusative because of an implied verb) that is to say, 'We have guarded it with meteors', from every (min kulli is semantically connected to the implied verb) any rebellious devil, who is a transgressor, in rebellion against obedience.

{ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدُّونَ مِنْ كُلِّ جَانِبٍ }

They, namely, the devils (lā yasma'ūna, this is [the beginning of] a new sentence) cannot listen in — this 'listening' of theirs represents that faculty with which they memorise [what they hear] — on the High Council, the angels in the heavens (the [normally transitive verb] al-samā' is complemented with the preposition ilā, 'to' [here 'in on'] because it includes the additional sense

of 'paying attention' [while listening]; a variant reading has yassamma'una, which is actually yatasamma'ūna, the tā' have been assimilated with the sīn), for they, the devils, are pelted, with flames, from every side, from the remotest regions of the heavens,

{ دُحُورًا وَكُهُمْ عَذَابٌ وَأَصِيبٌ }

to repel [them] (duhūran is a verbal noun from daharahu, meaning, 'he repelled him, driving him away'; it is an object denoting reason) and theirs, in the Hereafter, is an everlasting chastisement;

{ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ }

except him who snatches a fragment (al-khatfa is the verbal noun, that is to say, '[that] one time'; the exceptive clause refers to the subject [of the verb] yasma'ūna, in other words, 'the only devil that is able to listen is the one that hears a word from the angels and snatches it away quickly') and who is then pursued by a piercing flame (shihāb is a meteor) that pierces him, or burns him or robs him of his senses.

{ فَاسْتَفْتِهِمْ أَهْمْ أَوْ شَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ }

So ask them, in other words, inquire of the people of Mecca for affirmation or by way of rebuke: Are they stronger as a creation, or those [others] whom We created?, of angels, heavens, the two earths and all that is in them (the use of man, 'those whom' [in man khalaqnā] indicates that the

reference is predominantly to [other] rational creatures). Indeed We created them, that is, their origin, Adam, from a viscous clay, that sticks to the hand. The [intended] meaning is that their physical make-up is fragile so let them not behave arrogantly by rejecting the Prophet and the Qur'ān, a fact which will result in their — easily accomplished — destruction.

{ بَلْ عَجِبْتَ وَيَسْخَرُونَ }

Nay, but (bal is for effecting a transition from one object to another, which in this case is to inform of his state and theirs) you marvel, ('ajibta) addressing the Prophet (s), that is, [you marvel] that they deny you, while they engage in ridicule, at your marvelling,

{ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ }

and [even] when they are reminded, [when] they are admonished with the Qur'ān, they are not mindful, they do not heed the admonition,

{ وَإِذَا مَرَأُوا آيَةً يَسْتَسْخِرُونَ }

and when they see a sign, such as the splitting of the moon [cf. Q. 54:1], they make it an object of ridicule, they deride it.

{ وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّؤْمِنٌ }

And they say, regarding it: 'This is nothing but manifest sorcery — and they say in denial of the Resurrection —

145

{ أَعْدَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَعْتَا لَمَبْعُوثُونَ }

When we are dead and have become dust and bones, shall we indeed be resurrected? (In both places [sc. a-idhā and a-innā] either pronounce both hamzas, or read without pronouncing the second one and inserting an alif between them, in both cases).

{ أَوْ آبَاؤُنَا الْأَوَّلُونَ }

And our forefathers too?' (read aw ābā'unā indicating a supplement; or read a-wa-ābā'unā as an interrogative, effecting the supplement with the wāw; so that what is being supplemented is either the inna together with its subject [sc. a-inna la-mab'ūthūna], or the subject [of the verb] la-mab'ūthūna, in which case the interrogative hamza is a separator).

{ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ }

Say: 'Yes, you will be resurrected, and you will be utterly humiliated!'

{ فَإِنَّمَا هِيَ زَرْجٌ مِّنْ جُرَّةٍ وَاحِدَةٍ فَإِذَا هُمْ يَنْظُرُونَ }

For it will be only (innamā hiya, this [hiya] is a demonstrative pronoun explained by [the following, zajratun) a single cry and, lo! they, all creatures, will be, alive, watching, [to see] what will be done with them.

146

{ وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ }

And they, the disbelievers, will say, 'O (yā is for calling attention) woe to us!', [O] our destruction [is here] (waylanā is a verbal noun without any [regular] verbal conjugation). And the angels will say to them: 'This is the Day of Retribution', the Day of Reckoning and Requital.

{ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ }

'This is the Day of Judgement, between [all] creatures, that you used to deny!'

{ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَنزُوا جُهُمْ وَمَا كَانُوا يَعْبُدُونَ }

It is then said to the angels: 'Gather those who did wrong, to their own souls through idolatry, together with their mates, their associates from among the devils, and what they used to worship,

{ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ }

besides God, in other words, other than Him, in the way of graven images, and lead them, direct them and drive them, to the path of Hell, the way to the Fire.

147

{ وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ }

But [first] stop them, detain them on the path, for they must be questioned, about all their sayings and deeds, and it will be said to them in rebuke:

{ مَا لَكُمْ لَا تَنْصَرُونَ }

“What is wrong with you that you do not help one another?”, as was the case with you in this world. And it will be said to them:

{ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ }

Nay, but today they offer complete submission, [they are] compliant, abased.

{ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْتَأْذِنُونَ }

And some of them will turn to others, questioning each other, blaming one another and disputing.

{ قَالُوا إِنَّا كُنَّا نُتَوَكَّلُ عَلَى الْيَمِينِ }

They, that is, the followers among them, will say, to those whom they followed: 'Indeed you used to approach us from the right', in other words, from that aspect in which we used to trust you, for you used to swear that you followed the truth, and so we believed you and we followed you — in other words, 'Indeed, you have led us astray!'

{ قَالُوا بَلْ لَمْ نَكُونا مُؤْمِنِينَ }

They, the ones who were followed, say, to them [the followers]: 'On the contrary! You were [simply] not believers, for it would only be true that we led you astray if you had actually been believers [in the first place] and then rejected faith and followed us.

{ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ }

And we did not have any warrant, any sway or power, over you, to compel you to follow us. Nay, but you [yourselves] were a rebellious folk, astray, like us.

{ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَاتُ نُورٍ }

So our Lord's Words, of chastisement — namely, His Words: 'Verily I shall fill Hell with jinn and mankind together' [Q. 11:119] — have become due against us, both. Indeed we shall, both, taste, the chastisement with these Words — which prompts them to say:

{ فَأَعْوَيْنَاكُمْ إِيَّا كُنَّا غَاوِينَ }

149

So we led you astray — the reason for which is given by their saying — indeed we [ourselves] were astray’.

{ فَأَيُّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ }

God, exalted be He, says: So they on that day, the Day of Resurrection, will share in the chastisement, for they shared in the error.

{ إِيَّاكَ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ }

Indeed so, in the same way that We deal with these, We deal with sinners, other than these, in other words, We chastise both of them the followers and those who were followed.

{ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ }

For truly it was they who, in other words, [it was] these [sinners] who — given the context that follows — when it was said to them, ‘There is no god except God’, used to be scornful,

{ وَيَقُولُونَ أَتَنَّا لَكَامرِكُوا نُهتِنَّا لَشَاعِرِ مَجْنُونٍ }

and would say, 'Are we to abandon our gods for a mad poet?', that is, for the sake of what Muhammad (s) says? (as regards the hamzas [in a-innā, 'are we'], the same applies as mentioned above).

150

{ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ }

God, exalted be He, says: Nay, but he has brought [them] the truth and confirmed the [earlier] messengers, namely, those who had also brought this [truth], which is that there is no god except God.

{ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ }

'You shall certainly (there is a shift from the third person address [to the second] here) taste the painful chastisement,

{ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ }

and you will only be requited, the requital for, what you used to do'.

{ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ }

Except for God's sincere servants, namely, the believers (the exception clause here is a discontinuous one),

151

{ أُولَئِكَ لَهُمْ مِنْ رِزْقِ مَعْلُومٍ }

whose requital is mentioned in His saying: For them there will be, in Paradise, a distinct provision, morning and evening —

{ فَوَاكِهُ وَهُمْ مُكْرَمُونَ }

fruits (fawākihu either substitutes for rizqun, or is an explication thereof) here these [fruits] represent what is eaten for delight and not for the sake of preserving one's health [as in this world], for the inhabitants of Paradise are in no need of preserving it given that their bodies will be created to be everlasting — and they will be honoured, with God's reward, glory be to Him, exalted be He,

{ فِي جَنَّاتِ النَّعِيمِ }

in the Gardens of Bliss,

{ عَلَى سُرُرٍ مُتَقَابِلِينَ }

[reclining] upon couches, facing one another, so that they do not see the back of one another;

{ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ }

they are served from all round, each one of them [is so served], with a cup (ka'san, [this denotes] the vessel with the drink in it) from a spring, of wine that flows along the ground like streams of water,

{ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ }

white, whiter than milk, delicious to the drinkers, in contrast to the wine of this world which is distasteful to drink,

{ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ }

wherein there is neither madness, nothing to snatch away their minds, nor will they be spent by it (read yunzafūna or yunzifūna, from [1st form] nazafa or [4th form] anzafa, said of one drinking, in other words, they are [not] inebriated [by it], in contrast to the wine of this world),

{ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ }

and with them will be maidens of restrained glances, who reserved their glances [exclusively] for their spouses and do not look upon any other — because of the beauty they [the maidens] see in them — with beautiful eyes (‘īn means with large and beautiful eyes),

{ كَأَنَّهُنَّ بَيْضٌ مُّكْنُونٌ }

as if they were, in terms of [the starkness of their white] colour, hidden eggs, of ostriches, sheltered by their feathers from dust, the colour being that whiteness with a hint of pallor, which is the most beautiful of female complexions.

{ فَأَقْبَل بَعْضُهُمْ عَلَىٰ بَعْضٍ يَسْتَأْذِنُونَ }

Some of them, some of the inhabitants of Paradise, will turn to others, questioning each other, regarding what they experienced in the [life of the] world.

{ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ }

One of them will say, ‘Indeed I had a comrade, a companion who used to reject [the idea of] resurrection,

{ يَقُولُ أَأنتَ لِمَنِ الْمُصَدِّقِينَ }

who used to say, to me in reproach, “Are you really among those who affirm as truth, the Resurrection [and],

154

{ أَعْدَا مِنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَءَتَا لَمَدِينُونَ }

[that] when we are dead and have become dust and bones, we shall actually be called to account?”
, that we shall be requited and reckoned with — he rejects [the truth of] this as well (as regards all three instances of the hamzas [sc. a-innaka, a-idhā, and a-innā] what has been mentioned above [applies]).

{ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ }

He, the one speaking, says, to his brethren [in Paradise], ‘Will you have a look?’, together with me into the Fire, to see his condition — but they will say, ‘No’.

{ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ }

Then he, that speaker, will take a look, through one of the apertures in Paradise, and he will catch sight of him, that is, he will see his comrade, in the centre of Hell, in the middle of the Fire.

{ قَالَتِ اللَّهُ إِنَّ كِدْتَ لَتُرِيدِينَ }

He will say, to him, acknowledging that he [the latter] deserves his fate: 'By God! You very nearly destroyed me, you [almost] ruined me through your misguidance (in, this has been softened from the hardened form [inna]).

{ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ }

And had it not been for the favour of my Lord, His grace to me in giving me faith, I [too] would have been of those arraigned', with you, in the Fire. The inhabitants of Paradise will say:

{ أَفَمَا نَحْنُ بِمُتَّيِّبِينَ }

Do we then not die [anymore],

{ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ }

aside from our first death, that is, the one [which we suffered] in this world, and are we not to be chastised?' — this interrogative statement is one made out of [sheer] delight and in order to speak [at length] of the graces of God, exalted be He, in [His] granting of everlasting life and refraining from inflicting any punishment.

{ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ }

Truly this, that has mentioned [as being the reward] for the inhabitants of Paradise, is indeed the mighty success.

156

{ لَمِثْلٍ هَذَا فَيَعْمَلُ الْعَامِلُونَ }

For the like of this let [all] the workers work — it is said that this is said to them, or it is what they say [themselves].

{ أَدْلِكَ خَيْرٌ نَزَلًا مِنْ شَجَرَةِ الزُّقْمِ }

Is that, which is mentioned to them, a better hospitality (nuzul, denotes what is prepared for one who is being received as a guest and so forth) or the Zaqqūm tree, that is prepared for the inhabitants of the Fire — it is the vilest and most bitter tree of the Tihāma region, which God causes to grow in the Fire, as will be stated shortly.

{ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ }

We have indeed made it, for that reason [sc. its being a tree in the Fire], a trial for the wrongdoers?, namely, [for] the disbelievers of Mecca, for they said, 'Fire consumes trees so how can it make them grow forth?'

{ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ }

Indeed it is a tree that comes forth from the very source of Hell, in other words, from the depths of Hell, with its branches extending up through all its [different] levels.

157

{ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ }

Its spathes, likened to the spathes of a date-palm, are like the heads of devils, [as] vile-looking snakes.

{ فَإِنَّهُمْ لَا يَكُلُونَ مِنْهَا فَمَا لُؤِنَ مِنْهَا الْبُطُونِ }

And indeed they, the disbelievers, will eat of it, despite its vileness, because of the severity of their hunger, and will fill their bellies from it.

{ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ }

Then, lo!, on top of it they will have a brew of boiling water, which they drink and which mixes with what they have eaten and becomes a brew thereof.

{ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ }

Then indeed their return shall be to Hell-fire — this suggests that they exit from it [only] to drink the boiling water, which is located outside it.

{إِنَّهُمْ أَفْوُوا أَبَاءَهُمْ ضَالِّينَ}

Lo! they found their fathers to be astray,

{فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ}

and so they are [also now] hurrying in their footsteps: they shall be prodded to follow them and they end up hurrying towards it [Hell-fire].

{وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ}

And verily most of the ancients, of past communities, went astray before them,

{وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ}

and We certainly had sent among them warners, in the way of messengers to threaten [them].

{فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ}

So behold how was the consequence for them who were warned, namely, the disbelievers: in other words the sequel for them was [that they ended up in] the chastisement;

{ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ }

159

[all] except God's sincere servants, namely, the believers, who are saved from chastisement because they were sincere in their worship (mukhlisīna); or (if one reads mukhlasīna) because God has made them sincerely devoted to such [worship].

{ وَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ }

And verily Noah called to Us, when he said, 'My Lord: I have been overcome, so help [me] [Q. 54:10], and how excellent were the Hearers of the prayer, for him, were We: in other words he invoked Us against his people, so We destroyed them by drowning [them].

{ وَجَعَلْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ }

And We delivered him and his family from the great distress, which was the drowning,

{ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ }

and made his descendants the survivors, thus all human beings are descended from him, peace be upon him. He had three sons: Shem (Sām), the ancestor of the Arabs, the Persians and the Byzantines; Ham (Hām), the ancestor of the Negroes; and Japheth (Yāfith), the ancestor of the Turks, the Khazar and [the peoples of] Gog and Magog and [the inhabitants of] such regions.

{ وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ }

160

And We left, We preserved, for him, fair praise, among posterity: [among] the prophets and communities [after him] until the Day of Resurrection [which is]:

{ سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ }

'Peace, from Us, be to Noah among the worlds!'

{ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

Thus indeed, in the way that We requited them, We requite the virtuous.

{ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ }

He was indeed one of Our faithful servants.

{ ثُمَّ أَغْرَقْنَا الْآخَرِينَ }

Then We did drown the others, the disbelievers from among his folk.

{ وَإِنَّ مِنْ شِيعَتِهِ لِبِرَاهِيمَ }

And truly of his adherents, that is, of those who agreed with him on the fundamentals of religion, was Abraham, despite the fact that there was a long interval between them, 2640 years, and between them came [the prophets] Hūd and Sālih.

161

{ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ }

When he came to his Lord, in other words, he continued to follow Him upon coming to Him, with a heart that was pure, of any doubt or the like,

{ إِذْ قَالَ لِأَيِّهِمْ مَاذَا تَعْبُدُونَ }

when he said, [while still] in this continuous state of his, to his father and his folk, in reproach: 'What do — what is it that — you worship?

{ أَإِنْفِكَ الْإِلَهَةُ دُونَ اللَّهِ تُرِيدُونَ }

Is it a calumny (a-ifkan, as regards the two hamzas, the same applies as mentioned before) — gods other than God — that you desire? (ifkan is an object denoting reason; ālihātān is the direct object of turīdūna, 'you desire'; ifk denotes the worst kind of lie). In other words: do you worship [any] other than God?

{ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ }

What then is your supposition regarding the Lord of the Worlds?', having worshipped other than Him, [do you think] that He will leave you without punishment? No! They were a people of astrologers. On one occasion, they went out to celebrate a festival of theirs and left their food behind with their idols, claiming that they were securing thereby blessings for it and that they would eat it upon their return. They had said to the lord Abraham: 'Come out with us'.

{ فَنَظَرَ نَظْرَةً فِي النُّجُومِ }

And he cast a glance at the stars — to delude them into thinking that he relies on them, so that they would then trust him —

{ فَقَالَ إِنِّي سَقِيمٌ }

and said, 'Indeed I feel [I will be] sick', that is, I will fall ill.

{ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ }

So they went away, to their festival, leaving him behind.

{ فَارْجِعْ إِلَىٰ آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ }

Then he turned, he stole away, to their gods, the idols, in front of which the food had been placed, and said, mockingly: 'Will you not eat? — but they failed to utter [a word].

163

{ مَا لَكُمْ لَا تَتَكَلَّمُونَ }

He then said: 'What is wrong with you that you do not speak?' — but [still] he received no response.

{ فَسَرَّحَ عَلَيْهِمْ صَرَابًا بِالْيَمِينِ }

He then turned on them striking [them] with his right hand, with might, smashing them. Those who saw him reported this to [the rest of] his people.

{ فَأَقْبَلُوا إِلَيْهِ يَسْرِفُونَ }

So they came running towards him, walking hurriedly, and they said to him, 'We worship them while you smash them?!'

{ قَالَ أَتَعْبُدُونَ مَا تَحْتُونَ }

He said, to them in reproach: 'Do you worship what you [yourselves] have carved, out of stone and other materials, idols,

{ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ }

164

when God created you and whatever you make?', [whether it be] your act of carving and that which you have carved? So worship Him alone! (the mā [in wa-mā ta'malūna, 'and whatever you make'] is that of the verbal noun; but it is also said to introduce a relative clause, or it is adjectivally qualified).

{ قَالُوا أَبْنُو لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ }

They said, amongst themselves: 'Build for him a structure, then fill it with firewood and set it on fire, and when it is ablaze, then cast him into the fierce fire'.

{ فَأَمْرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ }

So they sought to outwit him, by flinging him into the fire, so that it may destroy him, but We made them the lowermost, the vanquished, as he came out of the fire unharmed.

{ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ }

And he said, 'I shall indeed depart to my Lord, I shall emigrating to Him from the abode of disbelief — He will guide me, to the place to which My Lord has commanded that I end up in, and this was Syria. When he reached the Holy Land, he said:

{ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ }

My Lord! Grant me, a child, of the righteous'.

{ فَبَشَّرْنَاهُ غُلَامًا وَهَابًا }

So We gave him the good tidings of a forbearing son.

{ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنِي أَبِي أَمْرِي فِي الْمَنَامِ أَيُّ أَدْبَحُكَ فَانظُرْ مَاذَا كَرَّمِي قَالَ يَأْتِ أُنْفَعُ مَا تَوَمَّرُ سَجْدِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ }

And when he was old enough to walk with him, that is, to go about with him and help him out — this is said to have been [either] at the age of seven or at the age of thirteen — he said, 'O my dear son, I see, that is, I have seen, in a dream that I shall sacrifice you — and the visions of prophets are [always] true and their actions are [inspired] by the command of God, exalted be He. So see what you think', of this dream. He consulted him so that he [his son] might accept the idea of being sacrificed and comply with the command for it. He said, 'O my father (the [final] tā' [in abati] replaces the yā' of the genitive [possessive] annexation [yā abī]) do whatever you have been commanded, to do. You shall find me, God willing, of the steadfast', in this [affair].

{ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ }

And when they had both submitted, [when] they had submitted to and were prepared to comply with God's command, exalted be He, and he had laid him down on his forehead, [when] he had pushed him down to the ground thereon — every human being has two brows (jabīn) between which is the forehead (jabha); this was at Minā. Abraham passed the knife across his [son's] throat but it did not do anything, by some impediment of the Divine Power,

{ وَادَّيْنَاهُ أَنْ يَأْتِيَنَّكَ }
{ وَادَّيْنَاهُ أَنْ يَأْتِيَنَّكَ }
{ وَادَّيْنَاهُ أَنْ يَأْتِيَنَّكَ }

We called to him, 'O Abraham!

{ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }
{ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }
{ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

Verily you have fulfilled the vision', by what you have done, in that you were able to go through with the act of sacrifice. In other words, that [which you have done] suffices for you [as redemption] (the statement nādaynāhu, 'We called to him', is the response to the lammā, 'when', so that the wāw [in wa-nādaynāhu, 'We called to him'] is extra). So, in the same way that We have rewarded you, do We reward those who are virtuous, to their own souls in obeying the Command [of God], by removing from them their distress.

{ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ }
{ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ }
{ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ }

Truly this, sacrifice to which he was commanded, was indeed a clear test', that is to say, the ultimate test [of faith].

167

{ وَقَدَيْتَاهُ بِذَبْحٍ عَظِيمٍ }

Then We ransomed him, the one whom he had been commanded to sacrifice, namely, Ishmael or Isaac — two different opinions — with a mighty sacrifice, [a mighty] ram from Paradise, the same one that Abel had offered as as sacrifice: Gabriel, peace be upon him, brought it and the lord Abraham sacrificed it as he cried, Allāhu akbar, 'God is Great'.

{ وَوَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ }

And We left, We preserved, for him among posterity, fair praise [namely]:

{ سَلَامٌ عَلَيَّ إِبرَاهِيمَ }

'Peace, from Us, be to Abraham!'

{ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

So, in way that We rewarded him, do We reward those who are virtuous, to their own souls.

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

Indeed he is one of Our faithful servants.

{وَبَشَّرْنَاهُ بِإِسْحَاقَ بَيِّتًا مِّنَ الصَّالِحِينَ}

And We gave him the good tidings of [the birth of] Isaac — some have argued that this proves that the one who was sacrificed was not him [Isaac] — a prophet (nabiyyan is a future circumstantial qualifier, that is to say, ‘he will come to be, with his prophethood decreed), one of the righteous.

{وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مِينٌ}

And We blessed him, by multiplying his descendants, and Isaac, his son, [We also blessed] by appointing the majority of prophets from among his progeny. And among their descendants is he who is virtuous, [he who is] a believer, and he who plainly wrongs his soul, [he who is] a disbeliever, whose disbelief is manifest.

{وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مِينٌ}

And We blessed him, by multiplying his descendants, and Isaac, his son, [We also blessed] by appointing the majority of prophets from among his progeny. And among their descendants is he

who is virtuous, [he who is] a believer, and he who plainly wrongs his soul, [he who is] a disbeliever, whose disbelief is manifest.

{ وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ }

And verily We favoured Moses and Aaron, with prophethood,

{ وَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ }

and We delivered them and their people, the Children of Israel, from the great distress, namely, Pharaoh's enslavement of them.

{ وَبَصَّرْنَاهُمْ فَاَنْوَاهُمُ الْعِلِينَ }

And We helped them, against the Egyptians, so that they became the victors.

{ وَأَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ }

And We gave them the enlightening scripture, the one whose statements concerning prescribed punishments and rulings and otherwise are excellently expressed — this is the Torah.

{ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ }

And We guided them to the straight path, [the straight] way,

{ وَكُنَّا عَلَيْهِمَا فِي الْأَخْرَيْنِ }

and We left, We preserved, for them among posterity, fair praise [namely]:

{ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ }

'Peace, from Us, be to Moses and Aaron!'

{ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

So, just as We rewarded them both, do We reward the virtuous.

{ إِنَهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ }

Indeed both were among Our faithful servants.

{ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ }

And truly Elias (read [wa-inna Ilyās] with the initial hamza or without [wa-inna'l-yāsa) was [also] one of the messengers. Some think that this [Elias] was the son of Aaron's brother — [Aaron] the

brother of Moses; but some say that this [Elias] was some other [person], who was sent to the people living in and around Baalbak.

171

{ إِذْ قَالَ لِقَوْمِهِ أَلَأَنْتُمْ تَقُونَ }

When (idh is dependent because of an implicit [verb] udhkur, 'mention') he said to his people, 'Will you not fear [God]?'

{ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ }

Do you call on Baal — this was the name of an idol of theirs which was made of gold, from which the name of their city derives, with the addition of [the suffix] bak — that is to say, do you worship him, and abandon the Best of Creators, and not worship Him,

{ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ }

God, your Lord, and the Lord of your forefathers?' (read [as predicates] allāhu, rabbukum and rabbu, in the nominative, because of the [implicit] omitted huwa [being the subject]; or read allāha, rabbakum and rabba, in the accusative, as supplements to ahsana, 'the best of').

{ فَكَذَّبُوهُ فَأْتَاهُمُ لَمِخْصَرُونَ }

But they denied him. So they will indeed be arraigned, in the Fire,

{إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ}

— [all] except God's delivered servants, namely, the believers, who will be saved from it,

{وَوَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ}

and We left for him among posterity, fair praise [namely]:

{سَلَامٌ عَلَيَّ إِلَى يَأْسِينَ}

'Peace, from Us, be to Elias!'. It is said that this [ilyāsīn] is [the same] Elias mentioned above; but it is also said that this denotes him together with [all] those who were believers with him, and so they have been coupled [under the same term] with him being the predominant, as when one might say al-Muhallabūn, 'the Muhallabids', to mean al-Muhallab and his folk; a variant reading has āl yāsīn, by which is meant his family as well as Elias himself.

{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}

Indeed so — just as We rewarded him — do We reward the virtuous.

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}

173

Truly he is one of Our faithful servants.

{وَإِنْ لُوطًا لَمِنَ الْمُرْسَلِينَ}

And indeed Lot was one of the messengers;

{إِذْ بَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ}

mention, when We delivered him together with all his family,

{إِلَّا عَجُوزًا فِي الْغَائِبِينَ}

except an old woman [who was] among those who stayed behind, in other words, those who stayed behind in the chastisement.

{ثُمَّ دَمَّرْنَا الْآخَرِينَ}

Then We destroyed [all] the others, the disbelievers from among his people.

{وَأَنْتُمْ لَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ}

And indeed you pass by them, by their remains and [the remains of] their dwellings during your travels, [both] in the morning, that is, during the daytime,

174

{ وَبِاللَّيْلِ أَفْلَا تَعْقِلُونَ }

and at night: will you, O people of Mecca, not then understand?, what befell them and so take heed therefrom?

{ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ }

And indeed Jonah was one of the messengers;

{ إِذْ أَتَى إِلَى الْفُلِكِ الْمَشْحُونِ }

when he fled to the laden ship — after he became furious with his people, as the chastisement which he had promised them did not come down on them; so he boarded the ship, which then stopped out in the deep sea. The seamen said, ‘There is a runaway slave here [upon this ship] who has fled from his master: a casting of lots should expose him!’

{ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ }

Then he drew lots, with the passengers on the ship, and was of those rejected, of the losers in the draw and so they threw him into the sea.

175

{ فَالتَّقْمَةُ الْحُوتِ وَهُوَ مُلِيمٌ }

Then the whale swallowed him while he was blameworthy, that is, while he was guilty of a blameworthy thing, having gone to sea and embarked the ship without his Lord's permission.

{ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ }

And had he not been one of those who glorify [God], that is to say, those who make remembrance [of God], for inside the whale's belly he was repeatedly saying [the words] 'There is no god except You. Glory be to You! I have indeed been one of the wrongdoers' [Q. 21:87],

{ لِلَّهِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ }

he would have tarried in its belly until the day when they are raised, in other words, the whale's belly would have been his tomb until the Day of Resurrection.

{ فَتَبَدَّدَاهُ بِالْعُرَاءِ وَهُوَ سَقِيمٌ }

Then We cast him, We flung him out of the belly of the whale, onto the barren land, onto the face of the earth, that is, onto the shore on that same day — or three, or seven, or twenty, or forty days later — and he was sick, ailing like a [newly-born] featherless chick.

{ وَأَبْنَيْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ }

And We made a gourd plant to grow above him, to provide shade for him with its stem, which is not the case usually with gourds, as a miracle for him; a mountain goat would come to him in the morning and in the evening and he would drink its milk, until he finally regained his strength.

{ وَأَمْرُسَلْتَاهُ إِلَىٰ مِثَّةِ آلِفٍ أَوْ يُزِيدُونَ }

And We sent him, afterwards — as [We had done] before, to a people in Nineveh, in the region of Mosul — to a [community of a] hundred thousand or, in fact, more — [a community of] twenty, thirty or seventy thousand.

{ فَآمَنُوا فَمَسَّعْنَاهُمْ إِلَىٰ حِينٍ }

And they believed, after they saw [with their own eyes] the chastisement which they had been promised. So We gave them comfort, We kept them alive to enjoy their wealth, for a while, until their terms [of life] would be concluded [while they took comfort] therein.

{ فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبُيُوتُ }

177

So ask them, inquire of the Meccan disbelievers, by way of reproach: are daughters to be for your Lord, after their claim that the angels were God's daughters, while sons are to be for them?, so that the best becomes exclusively theirs?

{ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ }

Or did We create the angels females while they were witnesses?, to Our [act of] creation, that they might then say such a thing?

{ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ }

Lo! it is indeed out of their [own] mendacity, their [own] lies, that they say,

{ وَكَذَّابُوا اللَّهَ وَآلَهُمْ لَكَاذِبُونَ }

'God has begotten', when they say that the angels are God's daughters. And verily they are liars, in this [respect].

{ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ }

Has He preferred daughters to sons? (read a'stafā, 'has He preferred', indicating an interrogative [hamza], which stands in place of the omitted conjunctive hamza).

{ مَا لَكُمْ كَيْفَ تَحْكُمُونَ }

What is wrong with you? How do you judge?, [how do you make] such a depraved judgement?

{ أَفَلَا تَذَكَّرُونَ }

Will you not then remember? (tadhakkarūna: the tā' [of tatadhakkarūna] has been assimilated with the dhāl), that He, glory be to Him, is exalted above having a child?

{ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ }

Or do you have a clear warrant?, plain definitive proof that God has a child?

{ فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ }

Then produce your scripture, the Torah, and show Me this [as it is mentioned] in it, if you are being truthful, about this statement of yours.

{ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمْتِ الْجِنَّةُ أَنَّهُمْ لَمُحْضَرُونَ }

And they, namely, the idolaters, have set up between Him, exalted be He, and the jinn, namely, the angels (jinna: they are so called because they are hidden [ijtinān] from vision) a kinship, by saying that they are God's daughters, while the jinn certainly know that they, that is, those who say this, shall indeed be arraigned, into the Fire, to be chastised therein.

{ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ }

Glory be to God, affirming that He is exalted, above what they attribute, [to Him] in the way of His having a child,

{ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ }

— [all] except God's devoted servants, namely, believers (the exceptive clause here is discontinuous) in other words, [that is] because they declare that God transcends what such individuals attribute [to Him].

{ فَإِنَّكُمْ وَمَا تَعْبُدُونَ }

For indeed you and what you worship, of idols,

{ مَا أَنتُمْ عَلَيْهِ فِتْنَتَيْنِ }

— you cannot tempt, anyone, thereto, that is, to [incline to] your [worshipped] idols ('alayhi, 'thereto', is semantically connected to His saying [bi-fātinīna], 'you cannot tempt'),

180

{إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ}

except him who will burn in Hell, in God's knowledge, exalted be He.

{وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ}

Gabriel said to the Prophet (s): And there is not one of us, [us] the company of angels, but has a known station, in the heavens, in which he worships God and which he does not transgress.

{وَأَنَّا لَنَحْنُ الصَّافُونَ}

And indeed it is we who are the rangers, of our feet in prayer.

{وَأَنَّا لَنَحْنُ الْمُسَبِّحُونَ}

And indeed it is we who give glory, [it is we] who declare that God transcends what does not befit Him.

{وَإِن كَانُوا لَيَقُولُونَ}

And indeed (in, is softened in place of the hardened one) they, the Meccan disbelievers, used to say,

181

{ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ }

'If we had but a reminder, a scripture, from the ancients, that is, from among the scriptures of past communities,

{ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ }

we would have surely been God's devoted servants', [devoting] worship purely to Him.

{ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ }

God, exalted be He, says: Yet they disbelieved in it, in other words, in the Book that came to them, namely, the Qur'ān, more glorious than [all] those other scriptures; but they will come to know, the consequences of their disbelief.

{ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْأُمْرُسَلِينَ }

And verily Our Word, [containing the promise] of victory, has gone beforehand in favour of Our servants, the messengers: and that [Word] is, I shall assuredly prevail, I and My messengers [Q. 58:21] —

182

{ إِيَّاهُمْ لَهْمُ الْمَنْصُورُونَ }

or it is His [following] saying — assuredly they shall be helped,

{ وَإِنَّ جُنُدَنَا لَهُمُ الْمُغَالِبُونَ }

and assuredly Our hosts, namely, the believers, they will indeed be the victors, over the disbelievers by [their being given] the definitive proofs and assistance against them in this world. And if some of these [believers] are not victorious over them in this world, then assuredly in the Hereafter [they will be so].

{ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ }

So leave them, in other words, shun the Meccan disbelievers, for a while, until [such time as] you are commanded to fight them;

{ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ }

and watch them, when the chastisement is sent down on them; for they will [soon] see, the consequences of their disbelief.

{ أَفَعِدَّانَا يَسْتَعْجِلُونَ }

They then said in mockery, 'When will this chastisement be sent down?' God, exalted be He, threatens them by saying: Do they seek to hasten Our chastisement?

{ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ }

But when it descends in their courtyard — al-Farrā' said that the Arabs find it sufficient to refer to a people by referring to 'their courtyard' — how awful, how terrible a morning, will be the morning for those who were warned (the overt noun [al-mundharīn] has replaced the [third person] pronominalisation [in sāhatihim]).

{ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ }

So leave them for a while,

{ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ }

and watch; for they will [soon] see — this [statement] is repeated in order to emphasise the threat made to them and to reassure the Prophet (s).

184

{ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ }

Glory be to your Lord, the Lord of Might, of Triumph, [exalted is He] above what they allege!, in the way of His having a child.

{ وَسَلَامٌ عَلَى الْمُرْسَلِينَ }

And peace be to the messengers, who convey from God the Message of the Oneness [of God] and [His] Laws.

{ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }

And praise be to God, Lord of the Worlds, for granting these [messengers] victory and destroying the disbelievers.

Surat Saad

185

{ ص وَالْقُرْآنِ ذِي الذِّكْرِ }

Sād: God knows best what He means by this [letter]. By the Qur'ān bearing the Remembrance, that is, [bearing] the Pronouncement; or [what is meant is that the Qur'ān is a Book] of renown (the response to this oath has been omitted, in other words: 'It is not as the Meccan disbelievers say, that there are many gods').

{ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ }

Nay, but those who disbelieve, from among the people of Mecca, dwell in conceit, in self-glory and [in] disdain of faith, and defiance, disagreement with, and enmity towards, the Prophet (s).

{ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَعَلَىٰ حِينٍ مِّنَّا }

How many — in other words, many — a generation, a community of past communities, We have destroyed before them, and they cried out, when the chastisement was sent down on them, when it was no longer the time for escape, that is to say, the time was not one for fleeing (the [suffixed] tā' [of wa-lāta] is extra; the sentence is a circumstantial qualifier referring to the subject of [the verb] nādaw, 'they cried out') in other words, they called for help but the situation was such that

there could be no escape or deliverance; but still the Meccan disbelievers have not taken heed from their example.

{ وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ }

And they marvel that a warner has come to them from among themselves, a messenger from among their number, to warn them and to threaten them with [the punishment of] the Fire after resurrection — and this [warner] is the Prophet (s). And those who disbelieve (the overt noun [al-kāfirūnā] has replaced the [third person] pronominalisation) say, 'This is a sorcerer, a liar.

{ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ }

Has he made the gods One God? — for he had said to them, 'Say: there is no god except God' — in other words [they objected]: how could one god suffice for all of creation? Lo! that is indeed a curious thing'.

{ وَأَنْطَلِقُ الْمَلَائِكَةُ مِنْهُمُ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى إِلَهِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ }

And the council from among them go about, from the place of their assembly at the house of Abū Tālib and [the place] where they heard the Prophet (s) say, 'Say: there is no god except God', saying, 'Go!', they say to one another, go, and stand by your gods, adhere firmly to worship of

them; lo! this, that has been mentioned concerning the Oneness of God, is indeed a thing sought, from us.

{ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ }

We never heard of this in the latter-day creed, namely, the creed of Jesus. This is surely [nothing] but an invention, [mere] lies.

{ أُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابٍ }

Has the Remembrance, the Qur'ān, been revealed to him, Muhammad (s), out of [all of] us', when he is neither the elder nor the noblest among us? In other words, it could not have been revealed to him (read a-unzila pronouncing both hamzas, or not pronouncing the second one, but in both cases inserting an intervening alif or without [this insertion]). God, exalted be He, says: Nay, but they are in doubt concerning My Remembrance, My revelation, that is, the Qur'ān, for they deny the one who has brought it. Nay, but they have not yet tasted My chastisement, and if they were to taste it, they would certainly believe the Prophet (s) in what he has brought — but then [in such a case] their belief [in the Prophet] would be of no benefit to them.

{ أَمْ عِنْدَهُمْ خَزَائِنٌ مَرْحَمَةٍ مِنْ رَبِّكَ الْغَيْرِ مِنَ الْوَهَّابِ }

Or do they possess the treasuries of your Lord's mercy, the Mighty, the Victor, the Bestower?, [treasuries] such as prophethood and otherwise, so that they might give it to whomever they want?

188

{ أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْاَسْبَابِ }

Or do they possess the kingdom of the heavens and the earth and whatever is between them? If this is what they claim: Then let them ascend by the means, [of ascension] that lead to the heaven and bring [down] some revelation (wahy) and then assign it exclusively to whomever they wish (am in both verses represents the [rhetorical] hamza of denial).

{ جُنْدٌ مَّا هَتَّالِكَ مَهْزُومٌ مِّنَ الْاَحْزَابِ }

A routed (mahzūmun is an adjectival qualification of jundun, 'host') host [is all that they are], in other words, they are [nothing but] a despicable host, nothing more — in their denial of you — from among the factions (mina'l-ahzābi, also an adjectival qualification of jundun) in other words, [they are] like those hosts of factions who were in confederation against prophets before you: these were defeated and destroyed, and likewise We shall destroy these [people].

{ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْاَوْتَادِ }

Before them the people of Noah denied (the inflection of [the verb kadhdabat, 'denied', that is governed by] qawmu, 'people', is in the feminine person because of the [implicit] sense), and [so did those of] 'Ād and Pharaoh, he of the stakes — he used to fix four stakes for the person who incurred his wrath and tie to these [stakes] that person's hands and feet and then torture him —

{ وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَخْرَابُ }

and Thamūd and the people of Lot and the dwellers in the wood, a small forest, namely, the people of Shu'ayb, peace be upon him — those were the factions.

{ إِنَّ كُلَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابُ }

Each one, of the factions, did not but deny the messengers, for when they deny one, they have [in effect] denied them all, since their call [to God] is [the same] one, namely, the call to [affirmation of] His Oneness. So My retribution was justified, [it was] necessary.

{ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِمَّا لَهَا مِنْ فَوَاقٍ }

And these, that is, the disbelievers of Mecca, do not await but a single Cry, namely, the Blast of the Resurrection that will herald chastisement for them, for which there will be no revoking (read fawāq or fuwāq).

{ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ }

190

And they said — after the following [verse] was revealed, As for him who is given his book in his right hand ... to the end [of the verse, Q. 69:19] — ‘Our Lord, hasten on for us the record of our deeds before the Day of Reckoning’ — they said this mockingly.

{ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ }

God, exalted be He, says: Bear patiently what they say and remember Our servant David, the one of fortitude, that is to say, [the one] of fortitude in worship: he used to fast every other day and keep vigil for half the night, sleep for a third and then keep vigil for the [last] sixth. Indeed he was a penitent [soul], always returning to what pleases God.

{ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ }

Truly We disposed the mountains to glorify [God] with him, with the same glorification, at evening, at the time of the night prayer, and at sunrise, at the time of the morning prayer, which is when the sun has fully risen with its light extending everywhere.

{ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ }

And, We disposed, the birds, mustered [in flocks], gathered before him, glorifying with him; each, of the mountains and birds, turning to him, reverting to obedience of him by glorifying [God with him].

{ وَشَدَدْنَا مُلْكَهُ وَأَنْتَاهُ الْحِكْمَةَ وَفَضْلَ الْخِطَابِ }

And We strengthened his Kingdom, We reinforced it with guards and hosts: every night there thirty thousand men would be standing guard at his sanctuary; and gave him wisdom, prophethood and sound judgement in [all] matters, and decisive speech, [the ability to formulate] a satisfactory statement [for a decision] in any endeavour.

{ وَهَلْ أَتَاكَ نَبَأُ الْحِصَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ }

And has there come to you, O Muhammad (s) (the purpose of the interrogative [indicated by hal] here is to provoke curiosity and a desire to listen to what will follow) the tale of the disputants, when they scaled the sanctuary?, David's sanctuary, that is, his place of prayer, for they had been prohibited from entering by the [front] gates because of his being engaged in worship, in other words, [has it come to you] their tale and their account?

{ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَحْفَظْ حِصْمَانَ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ }

When they entered upon David, and he was frightened by them. And they said, ‘Do not fear; we are, two disputants (some say that this means ‘two groups’, in order to agree with the plural person [of the verb dakhalū, ‘they entered’]; others say, ‘two individuals’ with the plural person actually denoting these two; al-khasm may refer to a one or more individuals. These two were angels who had come in the form of two disputants, between whom there [was supposed to have] occurred the situation mentioned — [but] only hypothetically — in order to alert David, peace be upon him, to what he had done: he had ninety nine women but desired the woman of a man who had only her and no other. He [David] had married her and consummated the marriage. One of us has infringed upon the [rights of the] other, so judge justly between us and do not transgress, [do not] be unjust, and guide us, direct us, to the right path’, the correct way.

{ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ }

‘Behold, this brother of mine, in other words, my fellow co-religionist, has ninety-nine ewes — here used to represent the women — while I have a single ewe; yet he said, “Entrust it to me”, in other words, make me in charge of it, and he overcame me in speech’, in other words, in the argument; so the latter conceded charge of it to him.

{ قَالَ لَقَدْ ظَلَمَكَ سَوْأَلٍ نَعَجْنِكَ إِلَىٰ نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ }

{ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ }

He said, 'He has certainly wronged you by asking for your ewe that he may add it to his sheep. And indeed many associates infringe upon [the rights of] one another, except such as believe and perform righteous deeds, but few are they!' (mā emphasises the 'fewness'). As the two angels were ascending to the heaven one said to the other, 'He has certainly passed judgement on himself!' David was thus alerted [to his deed]. God, exalted be He, says: And David thought, in other words, he became certain, that We had indeed tried him, that We had caused him to fall into a trial, that is, a test, through his love for that woman. So he sought forgiveness of his Lord and fell down bowing, in other words, prostrate, and repented.

{ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَ لِرُفْقَىٰ وَحُسْنِ مَّآبٍ }

So We forgave him that and indeed he has [a station of] nearness with Us, that is, [even] more good [things] in this world, and a fair return, in the Hereafter.

{ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا كَسَبُوا }

{ يَوْمَ الْحِسَابِ }

'O David! We have indeed made you a vicegerent on the earth, managing the affairs of people; so judge justly between people and do not follow desire, that is, the desires of the soul, that it then lead you astray from the way of God, that is to say, from the proofs that indicate [the truth of] His Oneness. Truly those who go astray from the way of God, in other words, from belief in God — for

them there will be a severe chastisement because of their forgetting the Day of Reckoning', as a result of their having neglected faith. For had they been certain of [the truth of] the Day of Reckoning, they would have [first] been believers in this world.

{ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ }

And We did not create the heavens and the earth and all that is between them in vain, frivolously. That, namely, the creation of what has been mentioned as being for no [particular] purpose, is the supposition of those who disbelieve, from among the people of Mecca. So woe — a valley [in hell-fire] — to the disbelievers from the Fire!

{ أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ }

Or shall We treat those who believe and perform righteous deeds like those who cause corruption in the earth; or shall We treat the God-fearing like the profligate? This was revealed when the Meccan disbelievers said to the believers, 'In the Hereafter we will receive the same [reward] as that which you will receive' (am, 'or', contains the [rhetorical] hamza of denial).

{ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ }

A Book (kitābun, the predicate of a missing subject, namely, hādhā, 'this is') that We have revealed to you, full of blessing, that they may contemplate (yaddabbarū is actually yatadabbarū, but the tā'

has been assimilated with the dāl) its signs, [that] they may reflect upon its meanings and become believers, and that they may remember, that they may be admonished — those people of pith, those possessors of intellect.

{ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ }

And We bestowed on David, Solomon, his son — what an excellent servant!, that is, Solomon. Truly he was a penitent [soul], always returning [to God] with glorification and remembrance at all times.

{ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ }

When one evening — which is the period after midday — there were displayed before him the prancing steeds (al-sāfināt, ‘horses’, is the plural of sāfina, which denotes [a horse] standing on three legs with the fourth supported on the edge of the hoof, and derives from [the verb] safana, yasfinu sufūnan; al-jiyād is the plural of jawād, which is a ‘racer’; the meaning is that these [horses] are such that when they are halted they stand still and when they run they surpass [others] in speed). One thousand horses were displayed before him after he had performed the midday prayer, for he had wanted to use them in a holy struggle (jihād) against an enemy. But when the display reached the nine-hundredth [horse], the sun set and he had not performed the afternoon prayer. So he was greatly distressed.

{ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ }

196

He said, 'Lo! I have loved, I have desired, the love of [worldly] good things, that is, [of] horses, over the remembrance of my Lord', that is, [over] the afternoon prayer, until it, that is, the sun, disappeared behind the [night's] veil, [until] it was concealed by that which veils it from sight.

{ مَرُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ }

Bring them back to me!, that is, the horses that were displayed; and they so brought them back. Then he set about slashing, with his sword, [their] legs (al-sūq is the plural of sāq) and necks, in other words, he slaughtered them and cut off their legs as an offering [of atonement] to God, exalted be He, for having been distracted by them from the prayer. He gave all the meat thereof as voluntary alms and so God compensated him what was better and faster than these [horses], and this was the wind, which blew at his command as he wished.

{ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ }

And We certainly tried Solomon: We tested him by wresting his kingdom from him, because he had married a woman [solely] out of his desire for her. She used to worship idols in his [own] home without his knowledge. Now, [control of] his kingdom lay in his ring. On one occasion, needing to withdraw [to relieve himself], he took it off and left it with this woman of his, whose name was al-

Amīna, as was his custom; but a jinn, [disguised] in the form of Solomon, came to her and seized it from her. And We cast upon his throne a [lifeless] body, which was that [very] jinn, and he was [the one known as] Sakhr — or it was some other [jinn]; he sat upon Solomon's throne and so [as was the case with Solomon] the birds and other [creatures] devoted themselves to him [in service]. When Solomon came out [of his palace], having seen him [the jinn] upon his throne, he said to the people, 'I am Solomon [not him]!' But they did not recognise him. Then he repented — Solomon returned to his kingdom, many days later, after he had managed to acquire the ring. He wore it and sat upon his throne [again].

{ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ }

He said, 'My Lord! Forgive me and grant me a kingdom that shall not belong to anyone after me, in other words, other than me (this [use of min ba'dī to mean 'other than me'] is similar to [Q. 45:23] fa-man yahdīh min ba'di'Llāh, 'who will guide him other than God?'). Truly You are the Bestower'.

{ فَسَحَّرْنَا لَهُ الرِّيحَ بَجَرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ }

So We disposed for him the wind, which blew softly, gently, at his command wherever he intended.

{ وَالشَّيَاطِينَ كُلَّ بَتَاءٍ وَغَوَاصٍ }

And the devils [also We disposed], every builder, building marvellous edifices, and diver, in the sea, bringing up pearls,

{ وَأَخْرَجْنَا مُقْرِنِينَ فِي الْأَصْفَادِ }

and others too, from among them, bounded together in fetters, in shackles with their hands tied to their necks.

{ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ }

And We said to him: 'This is Our gift. So bestow, grant thereof to whomever you wish, or withhold, from giving, without any reckoning', in other words, without your being called to account for any of this.

{ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ }

And indeed he has [a station of] nearness with Us and a fair resort — a similar [statement] has already appeared [in another verse above].

{ وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ نُصَبٍ وَعَدَابٍ }

And mention also Our servant Job, when he called out to his Lord, [saying], ‘Lo! Satan has afflicted me with hardship, harm, and suffering’, pain: he attributes all this to Satan, even though all things are from God, to show reverence [in his call] to Him, exalted be He.

{ أَمْرُ كُضِّبَ بِرِجْلِكَ هَذَا مُعْتَسِلٌ بِأَمْرٍ دُوشَرَابٌ }

And it was said to him: ‘Stamp your foot, on the ground — and he stamped [it] and a spring of water gushed forth, and it was said: This is a cool bath, [cool] water for you to wash with, and a drink’, for you to drink of. So he washed himself and drank [from it] whereat every ailment that had affected him internally and externally disappeared.

{ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولِي الْأَلْبَابِ }

And We gave him [back] his family along with others like them, that is, God brought back to life all the children of his that had died and provided him with as many [in addition to them], as a mercy, a grace, from us, and a reminder, an admonition, to people of pith, possessors of intellect.

{ وَخُذْ يَدِكَ ضِعْفًا فَإِضْرِبْ بِهِ وَلَا تُحْسِنْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ }

And [We said to him], ‘Take in your hand a bunch of twigs, or some blades of grass, and smite therewith, your wife — for he had sworn to smite her a hundred times on one occasion when she was late in coming to him — and do not break [your] oath’, by not smiting her: so he took a

hundred rushes and smote her with them once [and that sufficed to fulfil his oath]. Truly We found him to be steadfast. What an excellent servant!, [was] Job. Indeed he was a penitent [soul], always returning to God, exalted be He.

{ وَأَذْكُرُ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ }

And mention [also] Our servants Abraham, and Isaac and Jacob — men of fortitude, vigorous in their worship, and insight, deep understanding of religion (a variant reading [for 'ibādanā, 'Our servants'] has [singular] 'abdanā, 'Our servant', with Ibrāhīma as the explication thereof, and what follows as being a supplement to 'abdanā, 'Our servant').

{ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ }

Assuredly We purified them with an exclusive [thought], namely, the remembrance of the Abode, of the Hereafter: in other words to [always] remember it and to work for it (a variant reading [for bi-khālisatin dhikrā'l-dār] has the genitive construction [bi-khālisati dhikrā'l-dār], making this [dhikrā al-dār, 'remembrance of the Abode'] the explicative thereof).

{ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ }

And indeed in Our sight they are of the elect, the excellent (akhyār is the plural of khayyir).

{ وَأَذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ }

201

And mention [also] Our servants Ishmael, and Elisha, who was a prophet (the lām [here in al-Yasa'] is extra) and Dhū'l-Kifl — there is disagreement over whether he was a prophet; it is said that [he was so called because] he looked after (kafala) a hundred prophets who had sought refuge with him from being killed. Each, that is, every one of them, was among the excellent (akhyār is the plural of khayir).

{ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ }

This is a remembrance, of them, [made] by [the mention of] fair praise [of them] here; and indeed for the God-fearing, who comprise them, there will truly be a fair return, in the Hereafter —

{ جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمْ أَبْوَابُ }

Gardens of Eden (jannāti 'Adnin is either a substitution for, or an explicative supplement to, husna ma'ābin, 'a fair return') whose gates are [flung] open for them;

{ مُتَّكِنِينَ فِيهَا يُدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ }

reclining therein, on couches; therein they call for plenteous fruit and drink.

{ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ }

202

And with them [there] will be maidens of restrained glances, restricting their eyes to their spouses, of a like age, of the same age, girls who are thirty three years of age (atrāb is the plural of tirb).

{ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ }

'This, that is mentioned, is what you are promised, by way of the unseen (there is a shift in the address away from the third [to the second] person) for the Day of Reckoning.

{ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ }

This is indeed 'Our provision, which will never be exhausted', in other words, one which will never cease (this [last] sentence [mā lahu min nafādin] is a circumstantial qualifier referring to rizqunā, 'Our provision'; or it is a second predicate of inna, 'indeed', meaning that it will be 'everlasting').

{ هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَأْبٍ }

That, which is mentioned, will be [the reward] for the believers [is so]; but for the insolent (this is a new sentence) there will surely be an evil [place of] return —

{ جَهَنَّمَ يَصْلَوْنَهَا فَنَسَّ الْمَهَادُ }

Hell, which they will enter — an evil resting place!

{ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ }

203

This, chastisement — inferred [as so] by what follows — let them then taste it: burning hot water and pus (read ghasāq or ghassāq), the festering matter excreted by the inhabitants of the Fire;

{ وَأَخْرُ مِنْ شَكْلِهِ أَنْزَاجٌ }

and other (ākhar may be plural or singular) kinds [of torment] resembling it, in other words, like the boiling water and pus mentioned, in pairs, of all sorts, in other words, their chastisement will consist of various kinds.

{ هَذَا فَوْجٌ مُتَّبِعٌ مَعَكُمْ لَا مَرْجَا بِهِمْ إِذْ صَالُوا النَّارَ }

And it will be said to them as they enter the Fire with their followers: ‘This is a horde about to plunge, to enter, with you, into the Fire violently — at which point those who used to be followed say: no welcome [is there] for them [here]!, in other words, [they will find] no comfort for them [here]. They will indeed roast in the Fire’.

{ قَالُوا بَلْ أَنتُمْ لَمْ تَكُنْتُمْ مَوَدَّةَ كُنَّا فَيَسَّرَ الْقَرَارُ }

They, the followers, say, 'Nay, but for you [there is] no welcome! You prepared this, that is, disbelief, for us. So what an evil abode!', for us and for you, is the Fire.

{ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِزْدُهُ عَذَابًا ضِعْفًا فِي النَّارِ }

They, also, say, 'Our Lord, whoever prepared this for us, give him double his chastisement, that is, [give him in addition] the like of his chastisement, for his disbelief, in the Fire!'

{ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ }

And they, the disbelievers of Mecca, say, while they are in the Fire: 'What is the matter with us that we do not see [here] men whom we used to count, in the world, among the wicked?'

{ أَتَجِدْنَا هُمْ سِحْرًا أَمْ نَرَاغْت عَنْهُمْ الْأَبْصَارِ }

Did we treat them mockingly? (read sukhriyyan, or sikhriyyan), did we use to deride them in [the life of] the world (the [final] yā' [in sikhriyyā] is attributive). In other words, are they missing? Or have [our] eyes missed them [here]?', so that we have not caught sight of them. Such [men] were the poor among the Muslims, like 'Ammār [b. Yāsir], Bilāl [al-Habashī], Suhayb [al-Rūmī] and Salmān [al-Fārisī].

{ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُّ أَهْلِ النَّارِ }

Assuredly that is true: such [a scene] will necessarily take place, which is, the wrangling of the inhabitants of the Fire — as shown above.

205

{ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ }

Say, O Muhammad (s), to the disbelievers of Mecca: 'I am only a warner, to threaten [disbelievers] with [punishment in] the Fire. And there is no god except God, the One, the All-Compelling, of [all] His creatures;

{ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ }

Lord of the heavens and the earth and all that is between them, the Mighty, Whose way [always] prevails, the [ever] Forgiving', of His friends.

{ قُلْ هُوَ بَاطِلٌ عَظِيمٌ }

Say, to them: 'It is a tremendous tiding

{ أَتُكْفِرُونَ بِهِ مَا كُنْتُمْ بِهِ مُؤْمِنِينَ }

from which you are turning away, namely, the Qur'ān, of which I have informed you and in which I have brought you what can only be known by revelation, and that is God's saying:

{ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ }

206

I had no knowledge of the High Council, that is to say, [of] the angels, when they disputed, in the matter of Adam, when God, exalted be He, said [to them]: 'I am appointing on earth a vicegerent', to the end [of the verse, Q. 2:30].

{ إِنِّي نُوحِيَ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ }

All that is revealed to me is that I am just a plain warner', one whose warning is clear.

{ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ }

Mention, when your Lord said to the angels, 'Indeed I am about to create a human being out of clay, and this was Adam.

{ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ }

So when I have proportioned him, completed him, and breathed in him, [when I have] caused to flow [therein], My spirit, so that he becomes a living [being] — the addition of 'the spirit' to Adam is an honour for him; the 'spirit' is a subtle body that gives life to a human being by permeating him — then fall down in prostration before him!' — a prostration of salutation [that is actually] a bow.

{ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ }

207

Thereat the angels prostrated, all of them together (there are two emphases here [kulluhum and ajma'ūn]);

{ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ }

except Iblīs, the father of the jinn, who was among the [audience of] angels; he was disdainful and he was one of the disbelievers, according to God's knowledge, exalted be He.

{ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ }

He said, 'O Iblīs! What prevents you from prostrating before that which I have created with My own hands?, in other words, whose creation I [Myself] have undertaken. This [in itself] is an honour for Adam, as God has [Himself] undertaken the [unmediated] creation of all creatures. Are you being arrogant, now, in refraining from prostrating (an interrogative meant as a rebuke); or are you of the exalted?', of the proud, and have therefore disdained to prostrate yourself, because you are one of them?

{ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ }

He said, 'I am better than him. You created me from fire and You created him from clay'.

{ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ مَرْجِيمٌ }

208

He said, 'Then begone hence, that is, from Paradise — or, it is said, [begone] from the heavens — for you are indeed accursed, outcast.

{ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ }

And indeed My curse shall be on you until the Day of Judgement', [the Day] of Requit.

{ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ }

He said, 'My Lord, then reprieve me until the day when they, mankind, will be raised'.

{ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ }

He said, 'Then you will indeed be among the reprieved

{ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ }

until the day of the known time', the time of the First Blast.

{ قَالَ فَبِعِزَّتِكَ لَأُغَوِّيهُمْ أَجْمَعِينَ }

He said, 'Now, by Your might, I shall surely pervert them all,

{إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ}

209

except those servants of Yours among them who will be saved', namely, the believers.

{قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ}

He said, 'So the truth is — and the truth I [always] speak (read both [words] in the accusative [fa'l-haqqa wa'l-haqqa]; or with the first in the nominative and the second in the accusative because of the verb [aqūlu, 'I speak'] that follows. As for reading the first one in the accusative, this would be on account of the mentioned verb [qāla, 'he said']; but it is also said to be on account of its being a verbal noun, the sense being uhiqqu l-haqqa, 'I establish the truth'; or [it is in the accusative by implication] if the particle for the oath [fa] is removed. It [the first haqq] could also be in the nominative because of its being the subject of a missing predicate, as in fa'l-haqqu minnī, 'truth [comes] from Me'. It is also said that [the sentence means] fa'l-haqqu qasamī, 'the truth is [this] oath from Me', the response to which is the following [la-amlā'anna ...]) —

{لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ بَعَثَ مِنْهُمُ أَجْمَعِينَ}

I shall assuredly fill Hell with you, by way of [filling it with] your progeny, and with whoever of them follows you, that is, of mankind, all together'.

{ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ }

210

Say: 'I do not ask of you, in return for this, for delivering the Message [to you], any reward, any fee; nor am I an impostor, so as to make up the Qur'ān myself.

{ إِنَّهُ هُوَ الْوَعْدُ لِلْعَالَمِينَ }

It is only, in other words, the Qur'ān is only, a reminder, an admonition, for all worlds, [those of] humans, jinn and [other] rational beings, [but] excluding the angels.

{ وَلَتَعْلَمُنَّ بِمَا بَعْدَ حِينٍ }

And you will assuredly come to know, O disbelievers of Mecca, its tiding, the news of its truth, in [due] time', that is to say, on the Day of Resurrection ('ilm, 'knowing', is here being used in the sense of 'urf, 'experience'; the prefixed lām [in la-ta'lamunna, 'you will assuredly know'] is for an implicit oath, in other words [what is meant is] wa'llāhi [la-ta'lamunna, 'By God you will assuredly know']).

Surat az-Zumar

211

{ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) is from God (mina'LLāhi, its predicate) the Mighty, in His kingdom, the Wise, in His handiwork.

{ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ }

Indeed We have revealed to you, O Muhammad (s), the Book with the truth (bi'l-haqqi is semantically connected to anzalnā, 'We have revealed'); so worship God, devoting your religion purely to Him, [pure] of any idolatry, in other words, affirming His Oneness.

{ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ }

Surely to God belongs pure religion, none other than Him being deserving of it. And those who take besides Him, the idols [as], patrons: and they are the disbelievers of Mecca — they say: 'We only worship them so that they may bring us near to God' (zulfā, a verbal noun, with the sense of taqrīban, 'for the sake of nearness'). God will indeed judge between them, and the Muslims, concerning that about which they differ, of religion, and so admit the believers into Paradise, and

the disbelievers into the Fire. Truly God does not guide one who is a liar, attributing a child to Him, a disbeliever, worshipping other than God.

{ تَوَّأَمَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَاكْدَا لَّا صَطْفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللّٰهُ الْوَّاحِدُ الْقَهَّارُ }

Had God wanted to take a son — as they allege [that He has], ‘The Compassionate One has taken [to Himself] a son’ [Q. 19:88], He could have chosen from what He has created whatever He willed, and taken it as a child, instead of the angels whom they claim to be God’s daughters, or [their claim] that ‘Ezra is the son of God’, or that ‘Jesus is the son of God’ [cf. Q. 9:30]. Glory be to Him, in exaltation of Him as being above that He should take a child. He is God, the One, the All-Compelling, over all His creatures.

{ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكْوَمُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوَمُ النَّهَارَ عَلَى اللَّيْلِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ }

He created the heavens and the earth with the truth (bi'l-haqqi is semantically connected to khalafa, ‘He created’). He turns the night into day, so that it grows, and turns the day into night, so that it grows, and He has disposed the sun and the moon, each running, in its course, for an appointed term, until the Day of Resurrection. Verily it is He Who is the Mighty, Whose way [always] prevails, Requirer of His enemies, the [ever] Forgiving, of His friends.

{ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَنْزَوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

{ ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُصْرَفُونَ }

He created you from a single soul, namely, Adam, then made from it its mate, Eve; and He sent down for you of the cattle, [of] camels, cows, small cattle, sheep and goats, eight kinds, of each kind a male and a female — as He makes clear in sūrat al-An‘ām [Q. 6:143f.]. He creates you in your mothers' wombs, creation after creation, that is to say, as a sperm-drop, then a blood clot, then a foetus, in a threefold darkness, that is, the darkness of the belly, that of the womb and that of the placenta. That is God, your Lord. To Him belongs [all] sovereignty. There is no god except Him. Why then are you being turned away?, from worshipping Him to worshipping [things] other than Him?

{ إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَكْتُمُوا نِعْمَتَهُ وَأَنْزِلْنَا مِنْهَا مَاءً مَّزْجًا ثُمَّ أَخْرَجْنَا إِلَىٰ رَبِّكُمْ

{ مَرْجِعَكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

If you are ungrateful, indeed God is Independent of you, though He does not approve of ingratitude for His servants, even if He should will it [to manifest itself] in some of them. And if you give thanks, to God and thus become believers, He will approve of it (read *yadah*, or *yadahu*, either lengthening the vowel or not), that is, [of such] thankfulness, for you. And no burdened soul shall bear the burden of another [soul], in other words, it will not bear [the responsibility for] it. Then to

your Lord will be your return, whereat He will inform you of what you used to do. Indeed He is Knower of what is in the breasts, of what is in the hearts [of men].

{ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّضِلِّ عَنْ سَبِيلِهِ قُلْ تَمَنَّعَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ

{ أَصْحَابِ النَّارِ }

And when distress befalls a person, that is, the disbeliever, he supplicates his Lord, he implores, turning, returning, to Him penitently. Then, when He bestows on him a grace from Himself, he forgets, he neglects, Him Whom he had supplicated, implored, before, namely, God (in other words mā functions as min, 'whom') and sets up equals, associates, with God, that he may lead [others] astray (read li-yadilla or li-yudilla) from His way — [from] the religion of Islam. Say: 'Revel in your ingratitude for a while — for the remainder of your term [of life]. You shall indeed be among the inhabitants of the Fire'.

{ أَمْ مَنْ هُوَ قَاتِلُ أَنَاءِ آلِ سَاجِدٍ وَقَائِمًا يَخْضَعُ لِآخِرَةٍ وَيَرْجُوا مَرْحَمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ }

Or is he who (read, softened, a-man) devotes himself [in worship], observing duties of obedience, in the watches of the night, [during] its hours, prostrating and standing, in prayer, apprehensive of the [eventuality of the] Hereafter, in other words, fearing its chastisement, and hoping for the mercy, the Paradise, of his Lord ... ?, like one who is disobedient through disbelief or otherwise? (a variant reading has am-man, pronouncing the hamza, so that am has the sense of bal, 'rather').

Say: 'Are those who know equal with those who do not know?', in other words, they are not equal, just as the person of knowledge is not equal to the ignorant one. Only people of pith, possessors of intellect, remember, [only they] are admonished.

{ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَمْرُ اللَّهِ وَسِعَتْ إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ }

Say: 'O servants of Mine who believe! Fear your Lord, that is to say, [fear] His chastisement, by being obedient to Him. For those who are virtuous in this world, through obedience, there will be good, and that is Paradise, and God's earth is vast, so emigrate throughout it, away from the [company of] disbelievers and the sight of indecencies. Truly the steadfast, in [their] obedience [of God] and in [enduring] whatever [hardship] they may be tested with, will be paid their reward in full without any reckoning', without any measure or any scales [to work it out].

{ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ }

Say: 'Indeed I have been commanded to worship God devoting [my] religion purely to Him, [pure] of any idolatry,

{ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ }

and I have been commanded to be the first of those who submit', from this community.

{ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ }

216

Say: 'Indeed, should I disobey my Lord, I fear the chastisement of a tremendous day'.

{ قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي }

Say: 'God [alone] I worship, devoting [my] religion purely to Him, [pure] of any idolatry.

{ فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْحَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ }

So worship whatever you wish besides Him', other than Him — herein is a threat for them as well as a declaration [of the fact] that they do not worship God, exalted be He. Say: 'Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection, by condemning their souls to abide [forever] in the Fire, and their failure to attaining [the bliss promised among] the black-eyed virgins who would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss!

{ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يٰ عِبَادِ فَاتَّقُونَ }

Above them they will have canopies, layers, of fire, and beneath them [they will have [similar] canopies, of fire. That is what God frightens His servants with, that is, the believing ones, that they

may have fear of Him — this [sense of the verse] is suggested by [what follows]), “So, O servants of Mine, fear Me!”

217

{ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ }

As for those who steer clear of the worship of false deities, graven images, and turn penitently, apply themselves, to God, there are good tidings for them, of Paradise. So give [such] good tidings to My servants,

{ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ }

who listen to the words [of God] and follow the best [sense] of it, which is that which contains [the means to] righteousness for them. Those, they are the ones whom God has guided; and those, they are the people of pith, the possessors of intellect.

{ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ }

Can he against whom the word of chastisement has been fulfilled ...?, namely [the words], I will surely fill Hell [with jinn and mankind together] [Q. 11:119]; Will you deliver, bring out, one who is in the Fire? (this is the response to the conditional clause, in which the overt qualification [man fī'l-nār, ‘one who is in the Fire’] replaces the pronominalisation [a-fa-man, ‘he ... whom’]; the hamza [in

a-fa-anta, 'will you'] is for rejection, in other words [the sense is that] you will not be able to guide him and therefore deliver him from the Fire).

{ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّسْنِيَةٌ يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيثَاقَ }

But as for those who fear their Lord, and therefore obey Him — for them there will be lofty abodes with [other] lofty abodes built above them, with rivers flowing beneath them, that is, beneath [both] the upper and the lower abodes — a promise of God (wa'da' Llāhi, in the accusative because of an implied verb governing it). God does not fail the tryst, [He does not break] His promise.

{ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٍ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُضْفَرًا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَارِ }

Have you not seen, realised, that God sends down water from the heaven, then conducts it as springs, making it enter points of springs, in the ground? Then with it He brings forth crops of diverse hues. Then they wither, they become dried-out, and you see them, for example, after having been green, turning yellow. Then He turns them into chaff. Truly in that there is a reminder for people of pith, possessors of intellect, by which they may be reminded, for it is an indication of God's Oneness and His power.

{ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلنَّاسِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أَوْلَيْتُكَ فِي ضَلَالٍ مُّبِينٍ }

Is he whose breast God has opened to Islam, and becomes guided, so that he follows a light from his Lord ...?, like he whose heart He has sealed [with disbelief]? — this [understanding of the ellipsis] is indicated by [what follows]. So woe — an expression indicating ‘chastisement’ — to those whose hearts have been hardened against the remembrance of God, that is, [hardened] against the acceptance of the Qur’ān. Such are in manifest error.

{ اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ }

God has revealed the best of discourses, a Book (kitāban, substitutes for ahsana, ‘the best’) namely, a Qur’ān, consimilar, in other words, some of its parts are similar to others in terms of [their] arrangement and otherwise, in coupled phrases — [a Book] in which the Promise [of reward] is coupled with the Threat [of punishment], together with other such [couplings] — whereat quiver, at the mention of whose Threat shiver, the skins of those who fear their Lord; then their skins and their hearts soften to, they are reassured by, the remembrance of God, that is, at the mention of His Promise. That, Book, is God’s guidance, by which He guides whomever He will, of His servants; and whomever God leads astray, for him there is no guide.

{ أَفَمَنْ يَتَّبِعِ بَوَاجِهَهُ سَوْءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ }

Is he who will be fending off, [is he] who will encounter, with his face the awful chastisement on the Day of Resurrection ...?, that is, the most severe [chastisement], when he is flung into the Fire with his hands bound to his neck in fetters, [is he] like one who will be secure from it by entering Paradise? And it will be said to the wrongdoers, namely, the disbelievers of Mecca: 'Taste [now] what you used to earn', that is, [taste] the requital for it.

{ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَّاهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ }

Those who were before them denied, their messengers with regard to the coming of the chastisement; and so the chastisement came on them whence they were not aware, in a way that would never have occurred to them.

{ فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ }

So God made them taste disgrace, abasement and humiliation, in the way of being transformed [into swine] and being killed and otherwise, in the life of this world. And the chastisement of the Hereafter will surely be greater, had they, that is, the deniers, known, [the nature of] the chastisement thereof, they would not have denied.

{ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ }

And verily We have struck, coined, for mankind in this Qur'ān every [kind of] similitude, that perhaps they may remember, [that perhaps] they may be admonished —

{ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ }

an Arabic Qur'ān (qur'ānan 'arabiyyan, a circumstantial qualifier for emphasis) without any deviation, that is, [without] any contradiction or variance, that perhaps they may guard themselves, against disbelief.

{ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَمَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

God strikes, for the idolater and the believer in God's Oneness, a similitude: a man (rajulan, substitutes for mathalan, 'a similitude') shared by several [masters], quarrelling, disputing, ill-mannered, and a man belonging exclusively to one man. Are the two equal in comparison? (mathalan, for specification), in other words, the slave of many [masters] is not the same as the slave of a single person. For in the case of the former, if all of his masters were to demand his service simultaneously, he would be confused as to whom of them he should serve — which is the similitude of the idolater; the latter [the slave of one] is the similitude of the one who believes in the One God. Praise be to God!, alone. Nay, but most of them, that is, the people of Mecca, do not know, the chastisement in which they will end up and so they associate others with God.

{إِنَّكَ مَيِّتٌ وَأَهُمْ مَيِّتُونَ}

222

You — an address to the Prophet (s) — will indeed die, and they [too] will indeed die, and so there is no satisfaction to be gained from [another's] death: this was revealed because they kept waiting for the Prophet (s) to die.

{ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَحْتَصِمُونَ}

Then you will indeed, O mankind, concerning the injustices you committed towards one another, be contending before your Lord on the Day of Resurrection.

Juzā' [24]

223

{ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ أَتَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ }

So who is — in other words, none is — a greater wrongdoer than he who imputes falsehood to God, by ascribing partners and child to Him, and [who] denies the truth, namely, the Qur'ān, when it reaches him? Is there not a [fitting] abode in Hell for the disbelievers? Indeed, there is.

{ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ }

And he who brings the truth — and that is the Prophet (s) — and [those] who confirm it, namely, the believers (here alladhī, 'he who', has the significance of alladhīna, 'those who'), those, they are the ones who guard themselves, against idolatry.

{ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جِزَاءُ الْمُحْسِنِينَ }

They shall have whatever they wish with their Lord. That is the reward of those who are virtuous, to their own souls through their [acceptance of] faith;

{ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ }

so that God may absolve them of the worst of what they did, and pay them their reward by the best of what they used to do (aswa'a and ahsana mean [simply] al-sayyi', 'bad', and al-hasan, 'good').

{ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ }

Does God not suffice [as defender of] His servant?, the Prophet? Indeed, He does. Yet they would frighten you — the address is for him (s) — of those besides Him, namely, the idols, [by telling him] that these [idols] might kill him or render him insane. And whomever God leads astray, for him there is no guide.

{ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ }

But whomever God guides, there is no one [able] to lead him astray. Is not God Mighty, One Whose way [always] prevails, a Lord of Retribution?, against His enemies? Indeed, He is.

{ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ تَوَكَّلْتُ أَنُؤَكِلُونَ }

And if (wa-la-in: the lām is for oaths) you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.' Say: 'Have you considered then those on whom you call, [those whom] you

worship, besides God, namely, the idols, if God should desire some harm to befall me, would they [be able to] remove the harm imposed by Him? No! Or if He should desire some mercy for me, would they [be able to] withhold His mercy?' No! (a variant reading for the two clauses [kāshifātun durrahu and mumsikātun rahmatahu] has the genitive construction [kāshifātu durrihi and mumsikātu rahmatihi]). Say: 'God is sufficient for me. In Him do [all] the trusting put their trust'.

{ قُلْ مِ قَوْمِ أَعْمَلُوا عَلَيَّ مَكَانِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ }

Say: 'O my people! Act according to your situation, [according to] your circumstances, I [too] am acting, according to my circumstances. For you will [come to] know

{ مَنْ يَأْتِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ }

to whom (man, introduces the relative clause that is the direct object of [the action of] 'knowing') will come a chastisement that will disgrace him and on whom there will descend a lasting chastisement', an everlasting one, namely, the chastisement of the Fire. Indeed God [then] disgraced them at Badr.

{ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَسْرَفَ فَلْيَسْرِ وَمَنْ صَلَّ فَإِنَّمَا يَصِلُ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ }

Truly We have revealed the Book to you for [the sake of] mankind with the truth (bi'l-haqqi is semantically connected to anzalnā, 'We have revealed'). So whoever is guided, then it, his being

guided, is for [the sake of] his own soul, and whoever goes astray, goes astray only to the detriment thereof. And you are not [meant to be] a guardian over them, and so compel them to [embrace] guidance.

{ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمُمْسِكِ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ }

God takes the souls at the time of their death, and, He takes, those that have not died in their sleep, in other words, He takes them during sleep. Then He retains those for whom He has ordained death and releases the others until an appointed term, that is, until the time of their death. The one that is released is the soul [that possesses the faculty] of discernment, without which the soul [containing the force] of life is able to remain [temporarily] — but this cannot be the other way round. Truly in that, mentioned, there are signs, indications, for a people who reflect, and then realise that the One with the power to do this also has the power to resurrect — Quraysh, however, never reflected on this [fact].

{ أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلُوبَهُمْ أَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ }

Or have they — nay, but [they have] — taken besides God, idols, as gods [to act as], intercessors?, with God, as they [are wont to] allege. Say, to them: ‘What!, will they intercede, even though they have no power whatever, of intercession or otherwise, and are unable to comprehend?’, that you worship them or [to comprehend] anything else [for that matter]? Nay.

{ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ }

227

Say: 'All intercession belongs [solely] to God, that is to say, He has exclusive control over it, and so none can intercede except with His permission. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back'.

{ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ }

And when God is mentioned alone, that is, without [the mention of] their gods, thereat shrink, they are repelled and they become constricted, the hearts of those who do not believe in the Hereafter; but when those [others] besides Him, namely, the idols, are mentioned, behold, they rejoice!

{ قُلِ اللَّهُ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ }

Say: 'O God! (Allāhumma means yā Allāh) Originator of the heavens and the earth!, the Creator of them without precedent, Knower of the Unseen and the visible, [Knower of] what is hidden and what is witnessed, You will judge between Your servants concerning that wherein they used to differ', in the matter of religion: guide me to the truth over which they are at variance.

{ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَاقْتَدُوا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ }

And [even] if the evildoers possessed all that is in the earth, and as much of it besides, they would surely offer it to ransom themselves from the terrible chastisement on the Day of Resurrection. And there will appear, [there will become] manifest, to them from God that which they had never reckoned, [what they never] supposed [they would see].

{ وَبَدَأَ لَهُمْ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And there will appear to them the evils of what they had earned, and they will be besieged by, there will descend [on them], that which they used to deride, in other words, the chastisement.

{ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا نَادِمًا إِذَا حَوْلَتْهُ نِعْمَةٌ مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ بَلِ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ }

So when some distress befalls man (al-insān, here a generic), he supplicates Us. Then, when We bestow on him a grace from Us, he says, 'I was given it merely by force of knowledge', from God that I was deserving of it. Nay, but it, this saying, is a trial, a test by which servants are tested. But most of them do not know, that such bestowal [of grace] is a way of drawing [them] on and a test [of their faith].

{ قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ }

Already the same was said by those who were before them, of communities, such as Korah and those of his people who were content with such [a saying]. But what they used to earn did not avail them.

{ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ }

So the evils of what they earned smote them, that is, the requital thereof [smote them]. And the evildoers among these, namely, [among] Quraysh, shall also be smitten by the evils of what they earned, and they will not be able to thwart it: [they will not] elude Our chastisement — thus they were made to suffer seven years of drought and [only] afterwards were they enriched [with provision from God].

{ أَوْ كُمْ يَعْلَمُونَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ }

Do they not know that God extends His provision, [that He] makes it abundant, for whomever He will, as a test, and restricts [it]?, for whomever He will, as a trial? Truly in that there are signs for a people who believe, in Him.

{ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ }

Say [that God declares]: ‘O My servants who have been prodigal against their own souls, do not despair (read taqnitū, taqnatū, or taqnutū), do not give up hope, of God’s mercy. Truly God forgives all sins, for those who repent from idolatry. Truly He is the Forgiving, the Merciful.

{ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُصْرَفُونَ }

And turn, return, [penitently] to your Lord and submit, perform deeds sincerely, to Him, before the chastisement comes on you, whereupon you will not be helped, to ward it off, if you have not repented.

{ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ }

And follow the best of what has been revealed to you from your Lord — namely, the Qur’ān — before the chastisement comes on you suddenly while you are unaware’, of the time [of its arrival] until it has [actually] come;

{ أَن تَقُولَ نَفْسٌ يٰ حَسْرَتًا عَلَىٰ مَا فَرَطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ }

so apply yourselves to this, before any soul should say, ‘Alas for me (yā hasratā is actually yā hasratī, meaning ‘O regret of mine’) for what I have neglected of my duty to God, in other words, [of] obedience to Him. Indeed (wa-in: in is softened in place of the hardened form, in other words [understand it as] wa-innī) I was among those who ridiculed’, His religion and His Book;

{ أَوْ تَقُولُ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ }

231

or [before] that it should say, 'If only God had guided me, to obedience and I had become guided, I would have been among those who have feared', His chastisement;

{ أَوْ تَقُولُ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ }

or [before] that it should say, when it sees the chastisement, 'If only there had been a second chance, a return to this world, I would be among the virtuous', the believers. It is then said to him by God:

{ بَلَىٰ أَقْدُ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ }

'Yes indeed! My signs came to you, the Qur'ān — which is the means to guidance — but you denied them and were arrogant, you disdained to believe in them, and you were among the disbelievers'.

{ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَةٌ أَلْيَسَ فِي جَهَنَّمَ مَوْجِئٌ لِّلْمُكْبَرِينَ }

And on the Day of Resurrection you will see those who imputed lies to God, by ascribing partner and child to Him, with their faces blackened. Is there not in Hell a [fitting] abode for those who are [too] arrogant?, to believe? Indeed [there is].

{ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ }

232

And God will deliver, from Hell, those who fear, idolatry, because of their triumph, that is, on account of the place they have won in Paradise, by placing them in it. No evil will touch them, nor will they grieve.

{ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ }

God is the Creator of all things and He is Guardian over all things, disposing of them as He will.

{ لَهُ مُقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ }

To Him belong the keys of the heavens and the earth, in other words, the keys to their storehouses of rain and vegetation and other things. And those who disbelieve in the signs of God, [such as] the Qur'ān — those, they are the losers (ūlā'ika humu'l-khāsirūna is semantically connected to His words wa-yunajjī' Llāhu'lladhīna ittaqaw, 'and God will deliver those who guarded themselves ...' to the end [of that statement]; the intervening statements are parentheticals).

{ قُلْ أَفَعَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ }

Say: 'Is it [something] other than God that you bid me to worship, O you who are ignorant?' (ghayra is in the accusative because of [the verb] a'budu, 'I worship', which itself is operated by ta'murūnī,

'you bid me', read with one nūn on the basis of an implicit an; it [ta'murūnī] may also be read with two nūns assimilated [ta'murūnnī] or separated [ta'murūnanī]).

{ وَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرَكَتَ لِيَجْبُطَنَّ عَمَلَكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ }

And certainly it has been revealed to you and to those before you [that], by God!, if you associate others [with God], O Muhammad (s) — hypothetically — your work shall surely fail and you shall surely be among the losers'.

{ بَلِ اللَّهُ فَعْبُدْهُ وَكُنْ مِنَ الشَّاكِرِينَ }

Rather, worship God, alone, and be among the thankful, of His bestowal of graces on you.

{ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ }

And they do not esteem God as He should be esteemed, they do not understand His true nature, or [it means] that they do not exalt Him with the exaltation truly worthy of Him, when they associate others with Him. And the entire earth (jamī'an is a circumstantial qualifier) in other words, the seven [earths], will be in His grasp, in other words, it shall be grasped by Him, meaning [that it will be] in His possession and at His disposal, on the Day of Resurrection, and the heavens will be rolled up, brought together, in His Right Hand, by His power. Glory be to Him! And exalted be He above what they associate!, with Him [of partners].

{ وَيُنْفِثُ فِي الصُّومِرِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نَفَثَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ }

234

And the Trumpet will be blown, for the First Blast, and whoever is in the heavens and whoever is in the earth will swoon, will die, except whomever God wills, such as the houris, the beautiful youths [of Paradise] and others. Then it will be blown again, and behold, they, that is, all creatures who are dead, will rise up, looking on, waiting to see what will be done with them.

{ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ }

And the earth will shine with the light of its Lord, when God reveals Himself for the passing of judgement, and the Book, of deeds, shall be set in place, for the Reckoning, and the prophets and witnesses, namely, Muhammad (s) and his community, will be brought, to bear witness that the messengers delivered [the Message to their respective communities]. And judgement will be made between them with truth, in other words, justly, and they will not be wronged, in a single thing.

{ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ }

And every soul will be paid in full for what it did, that is, [it will be paid] the requital thereof, and He is best aware of what they do, and has no need for any witnesses.

{ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّامًا حَتَّىٰ إِذَا جَاءُوهَا قُفَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يُتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُوكُم لِقَاءِ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ }

And those who disbelieve will be driven, violently, to Hell in troops, in separate groups, until, when they reach it, its gates are opened (futihat abwābuhā is the response to idhā, ‘when’) and its keepers will say to them, ‘Did there not come to you [any] messengers from among yourselves, reciting to you the signs of your Lord, the Qur’ān and otherwise, and warning you of the encounter of this day of yours?’ They will say, ‘Yes, indeed; but the word of chastisement — namely, the verse: Assuredly I will fill Hell ... [Q. 11:119] — against the disbelievers has been fulfilled’.

{ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ }

It will be said, ‘Enter the gates of Hell to abide therein’ — decreed for you to abide [therein]. For evil [indeed] is the abode of the arrogant!’

{ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُرَّامًا حَتَّىٰ إِذَا جَاءُوهَا وَقُفَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ }

And those who feared their Lord will be driven, gently, to Paradise in troops, until, when they reach it, and its gates are opened (wa-futihat: the wāw here indicates a circumstantial qualifier, implying qad, ‘already’) and its keepers will say to them, ‘Peace be to you! You are good! (tibtum, a circumstantial qualifier) So enter it to abide [therein]’ — [enter it] with the decree that you are to

abide in it [forever] (the response to idhā, 'when', is implicit and is, in other words, dakhalūhā, 'they enter it'). [The manner of] their being driven as well as the opening of the gates before their arrival is a way of honouring them; the driving of the disbelievers, however, and the opening of the gates only upon their arrival so that [all of] its heat is retained for them, is a means of humiliating them.

{ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْمَرَنَا الْأَرْضَ سَبَوًا مِنَ الْجَنَّةِ حَيْثُ شَاءَ فَنِعْمَ أَجْرُ الْعَامِلِينَ }

And they will say: (this is a supplement to the implicit [response] dakhalūhā, 'they enter it') 'Praise be to God, Who has fulfilled His promise to us, of Paradise, and has made us inherit the land, the land of Paradise, that we may settle in Paradise wherever we wish', for it is all [Paradise], and there is no spot that can be preferred to another. So how excellent is, Paradise [as], the reward of those who worked [hard]!

{ وَرَبِّ الْمَلَائِكَةِ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }

And you will see the angels encircling (hāffīna, a circumstantial qualifier) all round the Throne, from its every side, glorifying (yusabbihūn is a circumstantial qualifier referring to the person [of the participle] hāffīn) with praise of their Lord, continuously proclaiming [His] praise — in other words, saying subhāna' Llāhi wa-bi-hamdih, 'Glory, and praise, be to God!' — and judgement will be made between them, that is, between all creatures, with truth, in other words, [with] justice, so that

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

believers enter Paradise while the disbelievers enter the Fire, and it will be said, 'Praise be to God, the Lord of the Worlds!' — the [final] establishing of both groups [in their respective abodes] is concluded with [this] angelic praise.

Surat Ghafir

{ حم }

238

Hā mīm: God knows best what He means by these [letters].

{ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ }

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi is the subject), is from God (mina'llāhi is its predicate), the Mighty, in His kingdom, the Knower, of His creatures.

{ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ إِلَّا إِلَهُهُ الْوَالِيهِ الْمَصِيرُ }

Forgiver of sins, for believers, and Acceptor of repentance, from them (al-tawb is the verbal noun), Severe in punishment, of disbelievers — in other words, One Who makes it severe for them — One of [abundant] bounty, bestower of abundant grace — God is eternally possessed of all of these attributes, and so the annexation construction using the derivatives [of these attributes] is for the purposes of characterisation, as in the case of the last. There is no god except Him; to Him is the journeying, the [ultimate] return.

{ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ }

None dispute the signs of God — the Qur'ān — except those who disbelieve, from among the people of Mecca, so do not be deceived by their bustle in the towns, [going about] seeking their livelihood in security, for the sequel for them will be the Fire.

{ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادُوا بِالْبَاطِلِ لِئُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ }

The people of Noah denied before them and [also] the factions, such as 'Ād, Thamūd and others, [who came] after them. And every community sought to seize their messenger, to slay him, and they argued falsely [thinking] to rebut, to eliminate, thereby the truth. Then I seized them, with punishment; so how [fitting] was My punishment!, of them — in other words, it was appropriate.

{ وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ }

And thus was the word of your Lord — namely, the verse: Assuredly I will fill Hell ... [Q. 11:119] — fulfilled against those who disbelieve: that they shall be the inhabitants of the Fire (annahum ashābu'l-nāri substitutes for kalimatu, 'the word').

{ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ }

{ وَفَهُمْ عَذَابٌ أَلِيمٌ }

Those who bear the Throne (alladhīna yahmilūna'l-'arsha is the subject) and those around it (wa-man hawlahu is a supplement to that [subject]) glorify (yusabbihūna, is the predicate thereof) with praise of their Lord, continuously proclaiming praise, in other words, [continuously] saying: subhāna'LLāhi wa-bi-hamdihi, 'Glory, and praise, be to God'; and they believe in Him, exalted be He, through their power of discernment, in other words, they affirm the truth of His Oneness, and they ask forgiveness for those who believe, saying: 'Our Lord, You embrace all things in [Your] mercy and knowledge, that is to say, Your mercy embraces all things and Your knowledge [also embraces] all things. So forgive those who repent, of idolatry, and follow Your way — the religion of Islam — and shield them from the chastisement of Hell-fire, that is, the Fire.

{ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأُمَّرُؤَاهُمْ وَذُرِّيَّتِهِمْ إِنَّا أَنْتَ الْغَنِيُّ الرَّحِيمُ }

Our Lord, and admit them into the Gardens of Eden, as [a place of] residence [for them], that which You have promised them, along with whoever were righteous (wa-man salaha is a supplement [either] to [the pronominal third person plural suffix] hum, 'them' in wa-adkhillhum, 'and admit them', or in wa'adttahum, 'You have promised them') among their fathers and their wives and their descendants. Surely You are the One Who is the Mighty, the Wise, in what He does.

{ وَقِهِمُ السَّيِّئَاتِ وَمَنْ يَعْصِ السَّيِّئَاتِ يَوْمَئِذٍ فَكَذَّبُوا عَنْ رَبِّهِمْ فَسَاءَ أَلْحَقُوا بِهِمُ السَّيِّئَاتِ وَالَّذِينَ هُمْ يُوعَدُونَ }

And shield them from evil deeds, that is, [from] the chastisement thereof; for whomever You shield from evil deeds that day, the Day of Resurrection, verily him You will have had been merciful to; and that is indeed the supreme triumph’.

{ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ }

Indeed to those who disbelieve it will be proclaimed [to them], from the part of the angels, as they [disbelievers] enter the Fire in utter loathing of themselves: ‘Surely God’s loathing, of you, is greater than your loathing of yourselves, as you were called, [during life] in this world, to faith but you used to disbelieve’.

{ قَالُوا رَبَّنَا آمَنَّا أَلَيْسَ إِنَّتِنِ وَأَحْيَيْتَنَا إِنْتِنِ فَاغْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّنْ سَبِيلٍ }

They will say, ‘Our Lord, You have caused us to die twice, two deaths, and You have given us life twice — for they were lifeless drops of semen, then they were given life, then made to die, then brought back to life for the Resurrection. We [now] confess our sins, in having disbelieved in the Resurrection. Is there then any way to go out?’, out of the Fire and return to the world to be obedient to our Lord? The answer given to them will be: No!

{ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكُ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ }

That, namely, the chastisement which you find yourselves in, is because, during [the life of] this world, when God was invoked alone, you would disbelieve, in His Oneness; but if partners were ascribed to Him, you would believe, you would accept such idolatry. So the judgement, to chastise you, belongs to God, the Exalted, above His creation, the Great, the Tremendous.

{ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلْ لَكُمْ مِنَ السَّمَاءِ مَرْزُقًا وَمَا تَدَّكُرُ إِلَّا مَنْ يُنِيبُ }

He it is Who shows you His signs, the proofs of His Oneness, and sends down from the heaven for you provision, by way of rain. Yet no one remembers, [no one] is admonished, except him who returns penitently, [who] recants idolatry.

{ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ }

So supplicate God, worship Him, devoting [your] religion purely to Him, [free] from any idolatry, however much the disbelievers be averse, to its being free of such [idolatry].

{ مَرْفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ }

Exalter of ranks, [either means] that God is One Whose attributes are majestic — or [it means] the raiser of the ranks of believers in Paradise — Lord of the Throne, in other words, the Creator thereof, He casts the Spirit, the Revelation, of His command, that is, [of] His words, upon whomever He will of His servants, that he, the one upon whom it is cast, may warn them of, [that

he may] make people fear, the Day of Encounter (read yawma'l-talāqi, omitting the [final long] yā', or yawma'l-talāqī), that is to say, the Day of Resurrection, [so called] because thereat the inhabitants of the heavens will encounter those of the earth, and the worshipper [will encounter] the one whom he worshipped, and the wrongdoer [will encounter] the person whom he wronged;

{ يَوْمَهُمْ بَايَرُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمُ شَيْءٌ لَّمَّا لَمَسَ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ }

the day when they will emerge, [the day] they will exit from their graves; nothing about them will be hidden from God. 'To whom does Sovereignty belong today?' — God, exalted be He, asks this and Himself responds — 'To God, the One, the All-compelling!', over His creatures.

{ الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ }

Today every soul shall be requited for what it has earned; there will be no injustice today. Indeed God is swift at reckoning', reckoning with all of creation in the space of half a day of the days of this world — a hadīth states this.

{ وَأَنْذِرْهُمْ يَوْمَ الْأَنْزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ }

And warn them of the Impending Day, namely, the Day of Resurrection (al-azifa, as in azifa al-rahīlu, 'departure is very near') when the hearts will, rising up in fear, reach the throats, choking with anguish, filled with [suppressed] anxiety (kāzimīna is a circumstantial qualifier referring to al-

qulūbu, ‘the hearts’, which is qualified by the [active animate participle] plural [kāzimīna] and referred to as though they were the very individuals themselves). The evildoers will not have any intimate [friend], [any] sympathiser, nor any intercessor who might be heeded — the adjectival qualification [‘who might be heeded’] has no [literal] significance, for they do not have intercessors in the first place: So [now] we have no intercessors ... [Q. 26:100]. The first part, however, may [be said to] have significance if [understand] on the basis of their claim to have intercessors, and so, in other words, even if — hypothetically speaking — they [their intercessors] did intercede for them, they would not be heeded.

{ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ }

He, namely, God, knows the treachery of the eyes, when it steals a glance at what is prohibited [for it to look at], and what the breasts hide — [what] the hearts [hide].

{ وَاللَّهُ يُقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ }

And God decrees with truth, while those on whom they call, whom they worship, that is, the disbelievers of Mecca (read yad‘ūna, ‘they call’, or tad‘ūna, ‘you call’) besides Him — and these are the idols — do not decree by any means [at all]: so how can they be God’s associates? Truly God is the Hearer, of their sayings, the Seer, of their actions.

{ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَاراً فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا

{ كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

Have they not travelled in the land and beheld the nature of the consequence for those who were before them? They were more powerful than them (a variant reading has minkum, 'than yourselves') in strength and in [their] vestiges on earth, in the way of large structures and palaces. Yet God seized them, He destroyed them, for their sins and they had none to shield them from God, from His chastisement.

{ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدٌ الْعِقَابِ

That was because their messengers used to bring them clear signs, manifest miracles, but they disbelieved. So God seized them. Indeed He is Strong, Severe in punishment.

{ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ

And verily We sent Moses with Our signs and a clear warrant, an evident and manifest proof,

{ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ

to Pharaoh and Hāmān and Korah, but they said — that he was — 'A sorcerer, a [mere] liar!'

{ فَلَمَّا جَاءَهُمُ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ }

246

So when he brought them the truth from Us, they said, ‘Slay the sons of those who believe with him, and spare, keep alive, their women’. But the guile of the disbelievers is ever in error, in perdition.

{ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ }

And Pharaoh said, ‘Let me slay Moses — for they used to restrain him from slaying him — and let him call to his Lord, to defend him against me. Indeed I fear that he may change your religion, [involving] your worship of me, so that you will then follow him [in his religion], or that he may cause corruption to appear in the land’, by [initiating] killing and otherwise (a variant reading [for wa-an, ‘and that’] is aw-an, ‘or that’; a variant reading [for an yuzhira fī'l-ardi'l-fasāda] is [the impersonal construction] an yazhara fī'l-ardi'l-fasādu, ‘that corruption may appear in the land’).

{ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ }

And Moses said, to his people, after he had heard that [saying of Pharaoh]: ‘Indeed I seek refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning’.

{ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ }

Then said a believing man from among Pharaoh's folk — this is said to have been his paternal cousin — who had concealed his faith, 'Will you slay a man for saying, "My Lord is God", even though he has [also] brought you clear signs, manifest miracles, from your Lord? If he is lying, then his mendacity will be to his own detriment, that is, the harm resulting from his mendacity [will be to his own detriment]; but if he is truthful, then there will befall you some of that with which he is threatening you, in the way of chastisement, soon. Truly God does not guide one who is a prodigal, an idolater, a liar.

{ مِ قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَمَرْتُ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ }

O my people! Today the kingdom is yours: [you are] dominant, prevailing (zāhirīna, a circumstantial qualifier) in the land, the land of Egypt. But who will help us against the might of God, [against] His chastisement, if you [resolve to] slay His friends, should it reach us?' In other words, we would have no helper. Pharaoh said, 'I only point out to you what I see [to be best], that is to say, I only suggest to you what I suggest to myself, and that is, to kill Moses [would be best]; and I am only guiding you to the path of rectitude', [to] the correct way.

{ وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ }

248

Then said he who believed, 'O my people! Truly I fear for you [a day] like the day of the factions, in other words, the day of one faction [being destroyed] after another;

{ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ }

like the case of the people of Noah, and 'Ād, and Thamūd, and those [who came] after them (mithla, 'like', substitutes for the previous mithla, 'like') in other words, the same requital as was customarily dealt to those who disbelieved before you, of their being chastised in this world, and God does not desire to wrong [any of] His servants.

{ وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ }

And O my people! Truly I fear for you a day of [mutual] calling (read yawma'l-tanādi, omitting the [final long] yā', or retaining it thus: yawma'l-tanādī) that is to say, the Day of Resurrection, in which repeated calls are made by those meriting Paradise to those meriting the Fire and vice versa, as well as calls [proclaiming] good fortune for those who merit the former and misery for those who merit the latter and [many] other such [calls],

{ يَوْمَ تَكُونُ مَدِينًا مَدِينًا مَّا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ }

a day when you will turn back to flee, from the site of the Reckoning [leading] to the Fire, not having anyone to defend you, to protect you, from God, in other words, from His chastisement, and whomever God leads astray, for him there is no guide.

{ وَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زُرْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قَلْتُمْ لَنْ نَبْعَثَ آلَهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ }

And verily Joseph brought you, before, in other words, before Moses — according to one opinion, this Joseph is the son of Jacob, having been given life until the time of Moses; according to another opinion this is Joseph son of Abraham son of Joseph son of Jacob — clear signs, manifest miracles, but you continued to be in doubt concerning what he had brought you until, when he died, you said, without any evidence [to support such a claim]: “God will never send any messenger after him” — in other words, you will never cease to disbelieve in Joseph and others [that may come after him]. So, that is, just as you have been led astray, God leads astray one who is a prodigal, an idolater, a skeptic’, a doubter of that which the clear signs have certified.

{ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُكْبِرٍ جَبَّارٍ }

Those who dispute the signs of God, His miracles (alladhīna yujādilūna fī āyātī’Llāhi, the subject) without any warrant, any evidence, that has come to them — greatly hateful [is that], disputing of theirs (kabura, the predicate of the subject) in the sight of God and in the sight of those who

believe. So, just as they have been led astray, God sets a seal, of misguidance, on the heart of every arrogant tyrant (read qalbin, 'the heart of', with nunation, or without, qalbi). As the heart grows arrogant, so does the individual and vice versa (kulli, in both readings, is meant to indicate the totality of the misguidance of such hearts, not the totality of the hearts).

{ وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ }

And Pharaoh said, 'O Hāmān! Build for me a tower, a lofty edifice, that perhaps I may reach the routes —

{ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي بَبَابٍ }

the routes of the heavens — the paths that lead to it, and look upon (read [indicative] fa-attali'u as a supplement to ablughu, 'I may reach'; or read [subjunctive] fa-attali'a, as the response to ibni lī, 'build for me') the God of Moses; for I truly think that he, that is, Moses, is lying', about his having a god other than me — Pharaoh said this in order to disguise [the truth]. And that is how the evil [nature] of his conduct was made to seem fair to Pharaoh, and [that is how] he was barred from the [right] way, the path to guidance (read sadda, '[that is how] he barred [others]', or sudda, '[that is how] he was barred'). And Pharaoh's guile ended only in ruin, loss.

{ وَقَالَ الَّذِي آمَنَ يَوْمَ اتَّبَعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ }

And he who believed, 'O my people! Follow me (read ittabi'ūnī, with the [final long] yā', or ittabi'ūni, without); I will guide you to the way of rectitude ([a similar statement] has already been mentioned [verse 29, above]).

{ يٰٓقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰةُ الدُّنْيَا مَتَاعٌ وَّاِنَّ الْآخِرَةَ هِيَ دٰمِرٌ اَلْقَرٰرِ }

O my people! Truly this life of the world is only an [ephemeral] enjoyment, [containing] comforts which will [eventually] disappear, whereas the Hereafter truly is the enduring abode.

{ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ اِلَّا مِثْلَهَا وَّمَنْ عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثَىٰ وَّهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يَرْزُقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ }

Whoever commits an evil deed shall not be requited except with the like of it; but whoever acts righteously, whether male or female, and is a believer — such shall be admitted into Paradise (read [passive] yudkhalūna, or the opposite [active yadkhalūna, 'they shall enter') wherein they will be provided without any reckoning, an abundant provision, [given to them] unconditionally.

{ وَيٰٓقَوْمِ مَا لِيْ اَدْعُوْكُمْ اِلَى التَّجٰةِ وَاَدْعُوْنِيْ اِلَى النَّارِ }

And O my people! [Think] what makes me call you to deliverance when you call me to the Fire?

{ كَذَعُوْنِيْ لَا كُفْرًا بِاللّٰهِ وَاَشْرَكَ بِهِ مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَاَنَا اَدْعُوْكُمْ اِلَى الْعِزِّزِ الْقَهَّارِ }

You call me to disbelieve in God and to associate with Him that whereof I have no knowledge, whereas I call you to the Mighty, Whose way [always] prevails, the Forgiver, to those who repent.

{ لَا جَرَمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ }

No doubt, verily, that to which you call me, to worship, has no call [that is heard], in other words, [has no] call answered, in this world or in the Hereafter, and indeed our return will be to God, and indeed the prodigal, the disbelievers, it is they who will be the inhabitants of the Fire.

{ فَسَدِّكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرُ الْعِبَادِ }

For you will [soon] remember what I have said to you, when you see the chastisement with your own eyes. And I entrust my affair to God. Truly God is Seer of [His] servants' — he said this after they threatened him [with retribution] for opposing their religion.

{ فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكْرُوا وَحَاقَ بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ }

So God shielded him from the evils of what they had plotted, against him, in the way of killing [him], and there besieged, befell, the folk of Pharaoh, his people as well as him, a dreadful chastisement, drowning,

{ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ }

then: the Fire, to which they are exposed, in which they are burnt, morning and evening. And on the day when the Hour comes, it will be said: 'Enter, O, folk of Pharaoh (a variant reading [for udkhulū, 'enter'] has adkhilū, 'admit', being a command to the angels) the most awful chastisement!', the chastisement of Hell.

{ وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا تَصِيْبًا مِنَ النَّارِ }

And, mention, when they will be arguing, [when] they, the disbelievers, will be disputing, [with one another] in the Fire, and the weak will say to those who were arrogant, 'Indeed we were your followers (taba'an is the plural of tābi'); so will you [now] avail, [will you] defend, us against any portion of the Fire?'

{ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ }

Those who were arrogant will say, 'Indeed we are all [together] in it. God has indeed judged [fairly] between His servants', admitting believers into Paradise and disbelievers into the Fire.

{ وَقَالَ الَّذِينَ فِي النَّارِ لِخَازِنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ }

And those who are in the Fire will say to the keepers of Hell, 'Call on your Lord that He relieve us of [at least] a day, in other words, the equivalent of one day, of the chastisement!'

{ قَالُوا أَوْ كَمْ تُنثِرُكَ تُنثِرُكُمْ مُرْسَلُكُمْ بِآيَاتِنَا قَالُوا بَلَىٰ قَالُوا فَاذْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ }

They, that is, the keepers, will say, mockingly: ‘Did not your messengers bring you clear signs?’, manifest miracles? They will say, ‘Yes indeed’ — in other words, they disbelieved them. They will say, ‘Then supplicate [God]!’, yourselves, for we do not intercede for disbelievers. God, exalted be He, says: but the supplications of the disbelievers can only be misguided, void.

{ إِنَّا لَنَنْصُرُ مُرْسَلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ }

Truly We shall help Our messengers and those who believe, in the life of this world and on the day when the witnesses rise up (ashhād is the plural of shāhid) — these are the angels, who will testify in support of the messengers, that they indeed delivered [their Messages], and against the disbelievers, that they denied [them];

{ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ }

the day when their excuses will not benefit (read lā yanfa‘u, or lā tanfa‘u) the evildoers, [even] if they were to offer them, and theirs will be the curse, in other words, the banishment from [God’s] Mercy, and theirs will be the ills of the [ultimate] abode, in the Hereafter, meaning, the most severe of its chastisements.

{ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْحَيْنَا إِلَيْهِ آسْرَاتِ الْكِتَابِ }

255

And verily We gave Moses the guidance, the Torah and miracles, and We made the Children of Israel, after Moses, heirs to the scripture, the Torah,

{ هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ }

as a guidance, to guide, and as a remembrance for people of pith, a reminder for possessors of intellect.

{ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ }

So be patient, O Muhammad (s). Surely God's promise, to grant victory to His friends, is true — for you and whoever follows you are among such [friends]. And ask forgiveness for your sin, so that you will be emulated in this [by your community], and glorify, perform prayer, continuously, with praise of your Lord at night — which means after sunset — and in the early hours: the five prayers.

{ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا الْكِبْرُ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ }

Truly those who dispute the signs of God, the Qur'ān, without any warrant, any evidence, that has come to them — there is only vanity in their breasts, [only] arrogance and an [evil] desire to get the

better of you, which they will never attain [and satisfy]. So seek refuge with God, from their evil. Surely He is the Hearer, of their sayings, the Seer, of their state.

256

{ لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

The following was revealed regarding the deniers of resurrection: Assuredly the creation of the heavens and the earth, as an [unprecedented] first act, is greater than the creation of mankind, a second time — which is the restoration [of them after death]; but most people, namely, the disbelievers of Mecca, do not know, this, and so they are like the blind, whereas those who know it are like those who have sight.

{ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مِمَّا تَذَكَّرُونَ }

And the blind one and the seer are not equal; nor are [they equal] those who believe and perform righteous deeds — such a person being the virtuous one — and the evildoer (wa-lā'l-musī'u: lā here is extra). Little do they reflect, [little] are they admonished (read yatadhakkarūna, or [second person plural] tatadhakkarūna, 'do you reflect'), in other words, their reflections are very few.

{ إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ }

Truly the Hour is coming; there is no doubt in it. But most people do not believe, in it.

{ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ }

257

And your Lord has said, ‘Call on Me and I will respond to you, in other words, worship Me and I will reward you — judging [this to be the meaning] by what follows. Surely those who disdain to worship Me shall enter (sa-yadkhalūna, or [passive] sa-yudkhalūna, ‘they shall be admitted into’) Hell [utterly] humiliated’, abased.

{ اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ }

God it is Who made for you night that you may rest in it, and day for seeing — the attribution of sight (ibsār) to ‘day’ is figurative, and it is [so attributed] because one is able to see in it. Surely God is a Lord of bounty to mankind, but most people are not thankful, to God, and so they do not believe.

{ ذَلِكَ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُؤْفَكُونَ }

That then is God, your Lord, the Creator of all things; there is no god except Him. How then are you made to deviate?, how then are you turned away from faith, despite the evidence having been established [for it]?

{ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ }

So deviate, that is, in the same way that these [Meccans] deviate, deviate, those who used to deny the signs of God, His miracles.

{ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ قَبَّارِكُ اللَّهُ

{ رَبُّ الْعَالَمِينَ }

God it is Who made for you the earth as a [stable] abode and the heaven as a canopy, a ceiling. And He formed you and perfected your forms, and provided you with [all] the wholesome things. That then is God, your Lord, so blessed be God, the Lord of the Worlds.

{ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }

He is the Living; there is no god except Him. So supplicate Him, worship Him, devoting [your] religion purely to Him, [free] from any idolatry. Praise be to God, the Lord of the Worlds.

{ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِلرَّبِّ الْعَالَمِينَ }

Say: 'I have been forbidden to worship those on whom you call, [those whom] you worship, besides God, since there have come to me clear signs, proofs of His Oneness, from my Lord; and I have been commanded to submit to the Lord of the Worlds'.

{ هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يَخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلُ

{ وَلِيَبْلُغُوا أَجْلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ }

He it is Who created you from dust, by having created your father Adam from it, then from a drop [of sperm], then from a blood-clot, congealed blood, then He brings you forth as infants, then, He sustains you, that you may come of age, [until you have attained] your full strength — [this being] from the age of thirty to forty — then that you may become aged (read shuyūkhan or shiyūkhan)— though there are some of you who die earlier, that is, before coming of age or becoming aged. He does this to you so that you may live [on], and that you may complete an appointed term, a defined length of time, that perhaps you might understand, the proofs of [His] Oneness and thus become believers.

{ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ }

He it is Who gives life and brings death. So when He decides upon a matter, [when] He wants to bring something into existence, He only says to it 'Be!' and it is (read fa-yakūnu, or fa-yakūna [in the subjunctive] on account of an implied [preceding] an). In other words, it comes into existence after He has willed it, that which is signified by the said words.

{ الْمُرْسَلِينَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّهُمْ يُصِرُّونَ }

Have you not regarded those who dispute the signs of God, the Qur'ān, how they are turned away?, from faith —

260

{ الَّذِينَ كَذَّبُوا بِأُكْتَابِ وَيَمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ }

those who deny the Book, the Qur'ān, and that wherewith We have sent Our messengers, in the way of the affirmation of [God's] Oneness and [belief in] the Resurrection — and these [deniers] are the Meccan disbelievers. But they will come to know, the punishment for their denials;

{ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ }

when (idh has the meaning of idhā) [with] fetters around their necks and chains (wa'l-salāsilu, a supplement to al-aghlālu, 'fetters', so that the meaning is that these [chains] are also around their necks; or it [al-salāsilu, 'chains'] is the subject, the predicate of which has been omitted, in other words [the meaning being]: around their feet [will be these chains] — or [alternatively] its predicate is [the following, yushabūna]), they are dragged, in other words, they are dragged away by these [chains].

{ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ }

into the boiling water, that is, [into] Hell, then in the Fire they are set aflame.

{ ثُمَّ قِيلَ لَهُمْ أَنْ مِمَّا كُنتُمْ تُشْرِكُونَ }

261

Then it will be said to them, in reproach: 'Where are those whom you used to make partners,

{ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ }

besides God?', alongside Him, and these are the idols. They will say, 'They have forsaken, abandoned, us, and so we cannot see them. Nay, but [actually] we were not invoking anything before'. They deny that they used to worship these [idols]; but then these [idols] are brought [before them] — [which is where] God, exalted be He, says: 'Truly you and what you worship besides God shall be fuel for Hell' [Q. 21:98]). So, in the same way that these disbelievers have been led astray, God leads astray the disbelievers.

{ ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ }

And it will also be said to them: 'That, chastisement, is because you used to exult in the earth without right, by [your] idolatry and denial of resurrection, and because you were insolent, committing acts of disobedience in abundance.

{ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِيئْسَ مَثْوَى الْمُتَكَبِّرِينَ }

Enter the gates of Hell, to abide therein'. Evil then is the [ultimate] abode of the arrogant!

{ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرَبِّكَ بَعْضَ الَّذِي بَعْدَهُمْ أَوْ نَوَفِّئُكَ فَإِذَا نُرِجِعُونَ }

262

So be patient. Assuredly God's promise, to chastise them, is true. And if We show you (fa-immā contains an assimilated conditional particle in; the mā is extra and emphasises the conditional import at the beginning of the verb, while the nūn emphasises it at the end) a part of what We promise them, of chastisement, in your lifetime (the response to the conditional has been omitted, in other words [it is something like]: 'then so be it!') ... or We take you unto Us [in death], before their chastisement, then [in any case] to Us they will be returned, whereupon We shall chastise them with the most severe punishment (this [last] mentioned response is that of the supplement only).

{ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ }

And verily We sent messengers before you. Of them are those whom We have recounted to you, and of them are those whom We have not recounted to you: it is reported that God, exalted be He, sent 8,000 prophets, 4,000 prophets [sent] from among the Children of Israel and [the other] 4,000 from among the remainder of mankind. And it was never [permitted] for any messenger, from among them, to bring a sign except with God's permission, for they are [also] servants enthralled [by Him]. Hence when God's command comes, for the chastisement to be sent down on the

disbelievers, judgement, between the messengers and their deniers, is passed justly; and it is thence that the advocates of falsehood become losers, that is to say, [it is thence that] the judgement and the loss become manifest for mankind, although such [advocates of falsehood] will have always been losers always before that.

{ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ }

God it is Who made for you cattle — it is said that ‘camels’ are specifically meant here, even though it seems to signify cows and sheep also — that you may ride some of them and eat of some.

{ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ }

And there are [other] uses for you in them, such as [their] milk, offspring, fur and wool, and that by them you may satisfy any need that is in your breasts, namely, to transport heavy loads to [other] lands, and on them, on land, and on the ships, in the sea, you are carried.

{ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ }

And He shows you His signs. So which of God’s signs, that is, [the signs] that prove His Oneness, do you reject? (the interrogative here is meant as a rebuke; ayya, ‘which of’ is more commonly made masculine than feminine).

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَاراً فِي الْأَرْضِ فَمَا آغَتْهُمْ مَا كَانُوا

{ يَكْسِبُونَ

Have they not travelled across the land to see the nature of the consequence for those before them? They were more powerful than them in might and in [their] vestiges on earth, in the way of large structures and palaces. But what they used to earn did not avail them.

{ فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And when their messengers brought them clear signs, manifest miracles, they, the disbelievers, exulted in the knowledge they, the messengers, possessed, an exultation that entailed mockery and amusement, as they rejected such [knowledge], and there besieged, befell, them that which they used to deride, namely, the chastisement.

{ فَلَمَّا رَأَوْا بُاسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ }

Then, when they saw Our doom, that is, the severity of Our chastisement, they said, 'We believe in God alone, and we disavow what we used to associate with Him'.

{ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بُاسَنَا سَنَتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

265

But their faith was of no benefit to them when they saw Our doom — [This is] God's way (sunnata' Llāhi is in the accusative because it functions as a verbal noun from an implicit verb of the same expression) with the believers, among all communities, which is that faith is of no benefit to them once the chastisement has been sent down, which has its precedent; and it is thence that the disbelievers will be losers — [it is thence that] their status as losers will become apparent to all [of mankind], even though they will have always been losers before that.

Surat Fussilat

266

{ حم }

Hā mīm: God knows best what He means by these [letters].

{ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ }

A revelation from the Compassionate, the Merciful (tanzīlun mina'l-rahmāni'l-rahīm, the subject).

{ كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ }

A Book (kitābun, the predicate thereof) whose signs have been set out in detail, [whose signs have been] expounded through [various] rulings, stories and admonitions, as an Arabic Qur'ān (qur'ānan 'arabiyyan, a circumstantial qualifier referring to kitābun, 'a Book', by qualifying it adjectivally) for a people (li-qawmin is semantically connected to fussilat, 'set out in detail') who have knowledge, [who] understand this [fact] — and they are the Arabs;

{ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ }

[containing] good tidings (bashīran is an adjective describing qur'ānan, 'a Qur'ān') and a warning. But most of them turn away so that they do not hear, in a way so as to accept [its message].

{ وَقَالُوا قُلُوبُنَا فِي أَكْتَةٍ مِمَّا كَدُّعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ }

267

And they say, to the Prophet, 'Our hearts are veiled, [they are] masked, from that to which you call us, and in our ears there is a deafness and between us and you there is a partition, a variance over religion, so act, according to your religion; indeed we shall be acting!', according to our religion.

{ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ }

Say: 'I am only a human being like you. It has been revealed to me [simply] that your God is One God. So be upright [in your conduct] before Him, through faith and obedience, and seek forgiveness from Him. And woe (waylun is an expression implying 'chastisement') to the idolaters,

{ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ }

who do not pay the alms and who are disbelievers in the Hereafter ([the repetition of] hum, 'they', is for emphasis).

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ }

Indeed those who believe and perform righteous deeds shall have an enduring reward', [one that is] unceasing.

{ قُلْ إِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أُندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ }

268

Say: ‘Do you [really] (read a-innakum, pronouncing both hamzas, or by not pronouncing the second one but inserting an alif between the two in both cases) disbelieve in Him Who created the earth in two days, Sunday and Monday, and ascribe to Him associates? That is the Lord, in other words, the Possessor, of [all] the Worlds (al-‘ālamīn, the plural of ‘ālam, which denotes everything apart from God. On account of the variety [of beings] that it subsumes, it has been expressed in the plural form ending with –īn, as a way of giving prevalence [in the address] to rational beings).

{ وَجَعَلَ فِيهَا رِوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءٍ لِلسَّائِلِينَ }

And He set (wa-ja‘ala, the beginning of a new [independent] sentence and cannot be a supplement to [the preceding] relative clause containing alladhī, ‘Who’, because of the intervening clause that is [syntactically] unrelated) therein firm mountains [rising] above it, and blessed it, with an abundance of water, crops and stock, and ordained, divided, therein its [various means of] sustenance, for human beings and beasts, in four, complete, days — in other words, the ‘setting therein [of mountains]’ together with what has been mentioned in addition [all] took place on Tuesday and Wednesday — evenly (sawā’an, in the accusative because it is a verbal noun) in other words, the four days were exactly four, neither less nor more, for [all] enquirers, about the creation of the earth and all that is in it.

{ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ }

Then He turned to the heaven when it was smoke, [consisting of] rising vapours, and He said to it and to the earth, “Come both of you, to what I desire from you, willingly, or unwillingly!” (taw‘an aw karhan, their [syntactical] locus is that of a circumstantial qualifier, in other words, ‘[Come] being obedient or coerced’). They said, “We come, together with all those inhabiting us, willingly!” (tā’i‘īna mainly indicates masculine rational beings; it may also be that they are referred to in this way because they are being addressed thus).

{ فَفَضَّلْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَرَبَّيْنَا السَّمَاءَ الدُّنْيَا بِمَصِّحٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ }

Then He ordained them (the [suffixed] pronoun refers back to al-samā’, ‘the heaven’, because it [al-samā’] actually denotes that plural [sense] to which it will lead [in the following clause), in other words, He made them to be, seven heavens in two days — Thursday and Friday. He completed them in the last hour thereof, in which He created Adam — which is why He does not say sawā’an, ‘evenly’ here [as He did earlier]; what is said here concords with those verse in which it is stated that the heavens and the earth were created in six days; and in each heaven He revealed its commandment’, that to which He commanded those in it [to follow], in the way of obedience and worship. And We adorned the lowest heaven with lamps, with stars, and [this was also] to guard them (hifzan is in the accusative because of its implicit verbal sense, in other words, ‘We guarded it

against the devils lest they try to listen therein [to the angels] by stealth with meteors'). That is the ordaining of the Mighty, in His kingdom, the Knower, of His creatures.

{ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ }

But if they, that is, the Meccan disbelievers, turn away, from belief, after this clear statement, then say, 'I warn you of, I threaten you [with], a thunderbolt like the thunderbolt of 'Ād and Thamūd', in other words, a chastisement that will destroy you like the one that destroyed them.

{ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ }

When the messengers came to them from in front of them and from behind them, that is, coming to them [to warn them] and leaving them behind [as they departed], but they disbelieved, as will be stated shortly — the destruction [of them meant] would only take place in his time — saying, 'Worship none but God', they said, 'Had our Lord willed, He would have surely sent down, to us, angels; therefore we indeed disbelieve in what you, according to your claim, have been sent with!'

{ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ }

As for 'Ād, they acted arrogantly in the earth without right, and they said, upon their being threatened with the chastisement, 'Who is more powerful than us in might?', in other words, [they believed] no one [to be so] — a single man among them could pull out a huge rock from a

mountainside and [have the strength to] place it wherever he wished. Did they not see, [did they not] realise, that God, He Who created them, was more powerful than them in might? And they used to deny Our signs, the miracles [We sent down].

{ فَأَرْسَلْنَا عَلَيْهِمْ مِرْيَاحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ }

So We unleashed upon them a raging wind, cold and violent, but without rain, during [some] ill-fated days (read nahisātin, or nahsātin), [days that were] calamitous for them, that We might make them taste the chastisement of disgrace, humiliation, in the life of this world; yet the chastisement of the Hereafter is indeed more disgraceful, more severe, and they will not be helped, to have it warded off from them.

{ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ }

And as for Thamūd, We offered them guidance, We pointed out to them the path of guidance, but they preferred blindness, they chose disbelief [as opposed], to guidance. So the thunderbolt of the humiliating chastisement seized them on account of what they used to earn.

{ وَجِئْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ }

And We delivered, from it, those who believed and feared, God.

{ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ }

272

And, mention, the day when God's enemies are gathered ([read either] yuhsharu a'dā'u'LLāhi, or nahshuru a'dā'a'LLāhi, '[when] We gather God's enemies') to the Fire, for they will be driven [thereto],

{ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ }

until, when they reach it (idhā mā: the mā is extra), their hearing and their eyes and their skins will bear witness against them concerning what they used to do.

{ وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ }

And they will say to their skins, 'Why did you bear witness against us?' They will say, 'God made us speak, Who gave speech to all things, in other words, [all things] which He wanted to [be able to] speak. And He created you the first time, and to Him you will be returned: it is said that this statement is made by their skins; but it is also said to be God's words, as is the case with what follows, for it is similar in context to what preceded, namely, that the One with the power to originate you without any precedent and restore you to life after death, also has the power to make your skins and your limbs speak.

{ وَمَا كُنْتُمْ تُسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ }

And you did not use to conceal yourselves, when you used to commit lewd acts, lest your hearing or your eyes or your skins should bear witness against you, because you were never certain about [the truth of] resurrection; but you thought, when you used to conceal yourselves, that God did not know most of what you did.

{ وَذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ }

And that (wa-dhālikum, the subject) supposition of yours (zannukum, substitutes for it) which you supposed of your Lord (alladhī zanantum bi-rabbikum, a descriptive clause; the predicate [is the following, ardākum]) has ruined you, that is, it has brought about your destruction. So you have become among the losers'.

{ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ }

So if they endure, the chastisement, the Fire will [still] be their abode; and if they seek reconciliation, if they seek the satisfaction [of God], then they will not be among the reconciled, those deemed satisfactory [by God].

{ وَقَيِّضْنَا لَهُمْ قُرْبَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ }

And We have assigned, We have occasioned [for], them companions, from among the devils, who have adorned for them that which is before them, of what concerns this world and the following after lusts, and that which is behind them, of what concerns the Hereafter, when they [make them] say that there will be neither resurrection nor reckoning. And the word, of chastisement — namely, the verse: Assuredly I will fill Hell ... [Q. 11:119]) — became due against them, being among, all those, communities that passed away, [that] were destroyed, before them of jinn and mankind. Truly they were losers.

{ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْقَوَىٰ فِيهِ لَعَلَّكُمْ تُعْلَمُونَ }

And those who disbelieve say, during the Prophet's (s) recitation [of the Qur'ān], 'Do not listen to this Qur'ān and hoot it down, make a din and so forth, and clamour whenever he is reciting, that perhaps you might prevail', so that he will then desist from recitation.

{ فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ }

God, exalted be He, says regarding them: But verily We will make those who disbelieve taste a severe chastisement, and We will verily requite them the worst of what they used to do, in other words, [with] the worst requital for their deeds.

{ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الَّذِينَ كَانُوا فِيهَا دَامِرًا خَالِدِينَ جَزَاءُ مَا كَانُوا يَأْتُونَ بِآيَاتِنَا يَجْحَدُونَ }

That, severe chastisement and worst requital, is the requital of God's enemies (jazā'u a'dā'i, the second hamza may be pronounced fully or replaced with a wāw) — the Fire! (al-nāru, an explicative supplement to jazā'u, 'the requital', alluded to by [the demonstrative] dhālika, 'that'). Therein will be their everlasting abode, that is, as a place of [permanent] residence, from which there will be no removal, as a requital (jazā'an is in the accusative as a verbal noun from the implicit verbal action) for their denial of Our signs, [for their denial of] the Qur'ān.

{ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَمِرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ بِجَعْلِهِمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ }

And those who disbelieve will say, [while] in the Fire: 'Our Lord, show us those who led us astray from among the jinn and mankind — namely, Iblīs and Cain [respectively], both of whom established disbelief and slaying as something to be emulated — so that we may have them underneath our feet [to trample them], in the Fire, that they may be among the lowermost', in other words, in a chastisement more severe than ours.

{ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا سَنَزِلْ عَلَيْهِمُ الْمَلَائِكَةَ أَلَّا يَخَافُوا وَلَا يَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ }

Truly those who say, 'Our Lord is God!' and then remain upright, [adhering] to the affirmation of [God's] Oneness and to whatever else has been enjoined on them, the angels descend upon them, at the point of death, [saying to them], 'Do not fear, death and what will come after it, nor grieve,

for any family or children that you have left behind, for we will look after them after you, and rejoice in the good tidings of the paradise which you were promised.

276

{ مَحْنٌ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا كَشَيْتُمْ أَنْفُسَكُمْ وَلَكُمْ فِيهَا مَا كَدَّعُونَ }

We are your friends in the life of this world, that is, we will look after you in it, and in the Hereafter, in other words, we will be alongside you thereat until you enter Paradise; and therein you will have whatever your souls desire, and therein you will have whatever you request,

{ نَزْلًا مِّنْ غَفُورٍ رَّحِيمٍ }

as a hospitality, a pre-prepared provision (nuzulan is in the accusative because of an implied [preceding verb] ‘appointed [for you]’) from One Forgiving, Merciful’, namely, God.

{ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ }

And who speaks better [words] — in other words, no one speaks better [words] — than him who summons [others] to God, by affirming His Oneness, and acts righteously and says, ‘Indeed I am one of those who submit [to God]’?

{ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ }

And they are not equal, the good deed and the evil deed, [even] with respect to their subdivisions, because any number of such [good deeds] are [always] above any number of the latter. Repel, the evil deed, with that, in other words, with that trait, which is better, such as [repelling] anger with endurance, ignorance with forbearance, and [the intention to inflict] harm with pardon, then, behold, he between whom and you there was enmity will be as though he were a dear friend, in other words, then your enemy will become like a close friend in terms of [his] affection [for you], if you act in such a way (alladhī, 'he ... whom', is the subject; ka-annah, 'as though', is the predicate; idhā is an adverbial particle for [expressing] the comparative import).

{ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ }

But none is granted it, in other words, [none] is given that better trait, except those who are steadfast; and none is granted it except one [deserving] of a great reward.

{ وَإِذَا تَنَزَّعْتِكَ مِنَ الشَّيْطَانِ نَزْعٌ فِ اسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

And if (wa-immā: here the nūn of the conditional particle in has been assimilated with the mā, which is extra) some temptation from Satan should provoke you, in other words, if some diversion should turn you away from that [better] trait and other good acts, then seek refuge in God (this is the response to the conditional ['and if']; the response to the command clause is omitted, being

'and He will ward it off from you'). Truly He is the Hearer, of what is said, the Knower, of what is done.

{ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ }

And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun and moon, but prostrate to God Who created them, namely, these four signs, if it is Him Whom you worship.

{ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ }

But if they disdain, to prostrate to God alone, still those who are with your Lord, that is to say, still the angels, glorify, perform prayers to, Him night and day, and they tire not, they never weary [thereof].

{ وَمِنْ آيَاتِهِ أَنْكَبَتِ الْأَرْضُ حَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِن الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

And among His signs is that you see the earth desolate, dried out, without any vegetation, but when We send down water upon it, it stirs, it moves, and swells, [swells] and rises. Truly He Who revives it is indeed the Reviver of the dead. Surely He has power over all things.

{ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

Indeed those who blaspheme (yulhidūna derives from [the verb] alhada, or lahada, 'he blasphemed') Our signs — the Qur'ān, by denying [its truth] — are not hidden from Us, and We will requite them. Is one who is cast into the Fire better [off], or one who arrives secure on the Day of Resurrection? Act as you wish; indeed He is Seer of what you do — this is [meant as] a threat for them.

{ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّ لَهُمْ لَكِتَابٌ عَزِيزٌ }

Truly those who disbelieve in the Remembrance — the Qur'ān — when it comes to them ..., We will requite them — and truly it is an unassailable Book:

{ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ }

falsehood cannot approach it from before it or from behind it, in other words, there is no scripture before it or after it that contradicts it; [it is] a revelation from One Wise, Praised, that is to say, [from] God, the One Who is praised in His affair.

{ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ }

Nothing is said to you, in terms of denial [of you], except, the like of, what has already been said to the messengers before you. Surely your Lord is One of forgiveness, to believers, and [also] One of painful punishment, for disbelievers.

{ وَكُوجَعَلْنَاهُ قُرْآنًا عَجْمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَءَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن

{ مَكَانٍ بَعِيدٍ }

And had We made it, namely, the Remembrance, a non-Arabic Qur'ān, they would have said, 'Why have its signs not been explained [clearly]?, so that we might understand them? What!, a Qur'ān [that is], non-Arabic and an Arab, prophet?' (this is an interrogative of denial [spoken] by them; read [a-a'jamiyyun] pronouncing [both the first and] the second hamza, or by changing it into an alif and either writing it out in full or not). Say: 'For those who believe it is guidance, from error, and a healing, from [the disease of] ignorance; but as for those who do not believe, there is a deafness in their ears, a heaviness, and so they are unable to hear it, and they are blind to it, so they are unable to comprehend it. Those, they are [as if they were being] called from a distant place', that is to say, they are like one who is called from far away, unable to hear or comprehend what is being called out to him.

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقَضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ }

And verily We gave Moses the Scripture, the Torah, but differences arose concerning it, in terms of [some] affirming the truth [of it] and [others] denying [it], as with the Qur'ān; and were it not for a Word that had [already] preceded from your Lord, to defer the reckoning and requital of creatures until the Day of Resurrection, judgement would have been made between them, in this world,

concerning that over which they differed; for indeed they, the deniers of it, are in grave doubt concerning it, [doubt] which leads to [utter] uncertainty.

{ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ }

Whoever acts righteously, it is for [the good of] his own soul, that he acts [thus], and whoever does evil, it is to the detriment thereof, in other words, the harm consequent from his evildoing will [only] be to him. And your Lord is not [at all] a tyrant to His servants, that is, He is not One of injustice, as He, exalted be He, says: Surely God shall not wrong so much as the weight of an atom [Q. 4:40].

{ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ }

To Him devolves [all] knowledge of the Hour — when it shall come to pass, none other than Him knows this. And no fruit (thamaratin: a variant reading has [the plural] thamarātin, ‘fruits’) emerges from its sheath, its receptacle (akmām, the plural of kimm), except with His knowledge, and no female bears [child] or delivers except with His knowledge. And on the day when He will call out to them, ‘Where [then] are My associates?’ they will say, ‘We proclaim to You, we now apprise You, that there is no witness amongst us’, that is, a witness [who can testify to the allegation] that You have an associate.

{ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ }

282

And what they used to call on, [what they used] to worship, before, in this world, of idols, has forsaken them and they suppose, they will be certain, that there is no refuge for them, no escape from the chastisement (the negation in both instances comments on the operation [implied in the nouns of actions; also the negation stands in place of the direct objects in both instances).

{ لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسُ قَنُوطٌ }

Man never wearies of supplicating for good, in other words, he never ceases to ask his Lord for wealth and good health and other [good] things, but should any ill befall him, such as impoverishment or hardship, then he becomes despondent, despairing, of God's mercy — this and what follows relates to [the attitude of] disbelievers.

{ وَلَكِنْ أَدْفَأَهُ مَرَحْمَةً مِمَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ فَلَئِنْ لَبِثْنَا الَّذِينَ كَفَرُوا بِمَا عَمِلُوا }
{ وَلَنذِيقَهُمْ مِنْ عَذَابٍ غَلِيظٍ }

And if (wa-la-in: the lām is for oaths) We let him taste, [if] We bestow on him, mercy, [such as] riches or good health, from Us after the harm, the hardship or tribulation, that had befallen him, he will surely say, 'This is my due!, in other words, [it is] on account of what I do. I do not think that the Hour will ever set in, and even if (wa-la-in: the lām is for oaths) I am returned to my Lord, I will

indeed have the best [reward] with Him', namely, Paradise. But We will assuredly inform those who disbelieve of what they did, and assuredly We will make them taste a harsh chastisement (the lām [prefixed] in both verbs is that for oaths).

{ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ }

And when We bestow graces upon man (insān, the generic noun [is meant]), he shows disregard, of giving thanks, and turns aside, turns his head in arrogance (a variant reading [for nā'a] has na'ā); but when ill befalls him, he makes prolonged supplications.

{ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ }

Say: 'Consider [this]: if it, the Qur'ān, is from God, as the Prophet says, and you disbelieve in it, who — in other words, none — will be further astray than one who is in extreme defiance?', of the truth (this [third person singular address] is used instead of '[who will be further astray] than you' in order to point out their status [as disbelievers]).

{ سُرُّهُمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ اللَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ }

We shall show them Our signs in the horizons, [in all] the regions of the heavens and the earth, in the way of the luminous [celestial] bodies, [the varieties of] vegetation and trees, and in their own souls, in the way of the exquisite craftsmanship and unique wisdom [inherent in their creation],

until it becomes clear to them that it, namely, the Qur'ān, is the truth, revealed by God, informing of the Resurrection, the Reckoning and the Punishment, so that they [realise that they] will be punished for their disbelief in it and in the one who has come with it. Is it not sufficient that your Lord (bi-rabbika, governs the verb yakfi, 'sufficient') is witness to all things? (annahu 'alā kulli shay'in shahīd, substitutes for bi-rabbika). In other words, is not sufficient proof of your truthfulness that nothing whatsoever can be hidden from God?

{ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ }

Nay, verily they are in doubt about the encounter with their Lord, because they deny the Resurrection. Nay, verily He, exalted be He, encompasses all things, in knowledge and in power, and so He will requite them for their disbelief.

Surat Ash-Shuraa'

285

{ حم }

Hā mīm

{ عسق }

'ayn sīn qāf: God knows best what He means by these [letters].

{ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ }

Thus — in other words, in the same [manner of] revelation — does He reveal to you and, did He reveal, to those [who were] before you, God (Allāhu, is the agent of [the action of] revelation) the Mighty, in His kingdom, the Wise, in His actions.

{ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ }

To Him belongs whatever is in the heavens and whatever is in the earth, as possession, creation and servants, and He is the Exalted, above His creatures, the Tremendous, the Great.

{ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ }

The heavens are well-nigh (read yakādu, or takādu) rent asunder (yanfatirna: a variant reading has yatafattarna) from above one another, in other words, [well-nigh] is each one torn away from above the one below it because of the magnitude of God, exalted be He, and the angels glorify with praise of their Lord, in other words, they are continuously engaged in praise [of Him], and ask forgiveness for those, believers, on earth. Verily God is the Forgiving, to His friends, the Merciful, to them.

{ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ }

And those who have taken besides Him, namely, idols [as], guardians, God is watchful over them, He keeps count [of their deeds], that He may requite them; and you are not a guardian over them, in order to secure what is demanded of them: your duty is only to deliver the Message.

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا مَرِيبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ }

And thus — in the same [manner of] revelation — have We revealed to you an Arabic Qur'ān, that you may warn, [that you may] threaten, the mother-town and those around it, namely, the inhabitants of Mecca and all other people, and that you may warn, [all] people, of the Day of Gathering, the Day of Resurrection whereat [all] creatures will be gathered, of which there is no doubt. A part, of them, will be in Paradise and a part will be in the Blaze, the Fire.

{ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مِنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

287

And had God willed, He would have made them one community, in other words, following one religion, and that is Islam; but He admits whomever He will into His mercy, and the evildoers, the disbelievers, have neither guardian nor helper, to ward off the chastisement from them.

{ أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّ اللَّهَ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Or have they taken, idols [as], guardians besides Him? (am, 'or', is disjunctive, functioning with the sense of bal, 'nay, but', the one used to denote a shift [in the subject matter]; the hamza is for denial, in other words 'those who are taken' [as guardians] are not [in fact] guardians [of anything]). But God, He [alone] is the Guardian, in other words, then One who helps believers (the fā' [of fa'llāhu] is merely for coordination) and He revives the dead, and He has power over all things.

{ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ }

And whatever you may differ, with disbelievers, in, of religion or otherwise, the verdict therein belongs, it will return, to God, on the Day of Resurrection; He will judge between you. Say to them: That then is God, my Lord; in Him I have put my trust, and to Him I turn penitently.

{ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَنْزُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَخَّرَ بِهَذَا لَكُمْ الْأَنْعَامَ ۗ وَلَهُ يَكْفِيهِمْ مَا كَفَّرَ اللَّهُ لَهُمْ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ }

The Originator of the heavens and the earth, the One Who created them [without precedent]. He has made for you, from your own selves, pairs, when He created Eve from Adam's rib, and [also] pairs, males and females, of the cattle: He multiplies you (read yadhra'ukum) by such [means], by the mentioned 'making', that is to say, He multiplies you through this [means] by way of propagation (the [suffixed] pronoun [-kum in yadhra'ukum, 'He multiplies you'] refers to both human beings and cattle, but predominantly [to humans]). There is nothing like Him (ka-mithlihi: the kāf is extra, as there is no likeness of Him, exalted be He). He is the Hearer, of what is said, the Seer, of what is done.

{ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

To Him belong the keys of the heavens and the earth, the keys to their storehouses of rain and vegetation and other things. He extends provision, He makes it abundant, for whomever He will, as a test [of their gratitude], and He restricts [it], He straitens it for whomever He will, as a trial. Truly He has knowledge of all things.

{ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ كَبُرَ عَلَى الْمُشْرِكِينَ مَا

كَدُّوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ }

He has prescribed for you as a religion that which He enjoined upon Noah — for he was the first of the prophets [sent] with a [Divine] Law — and that which We have revealed to you, and that which We enjoined upon Abraham, and Moses, and Jesus [declaring], ‘Establish religion and do not be divided in it’: this is what has been prescribed and enjoined upon [those mentioned above], and what has been revealed to Muhammad (s), and it is the affirmation of [God’s] Oneness. Dreadful is for the idolaters that to which you summon them, in the way of affirming the Oneness [of God]. God chooses for it, for the [task of] affirming [His] Oneness, whomever He will, and He guides to it whomever turns penitently, [whomever] applies himself to obedience of Him.

{ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّي بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ }

And they did not become divided, that is, the adherents of the [monotheistic] religions [did not become divided] in religion — so that some affirmed the Oneness [of God], while others rejected it — except after the knowledge, of His Oneness, had come to them, out of [jealous] rivalry, on the part of the disbelievers, among themselves. And were it not for a Word that preceded from your Lord, to defer requital [of them], until an appointed term, [until] the Day of Resurrection, it would have [already] been judged between them, to chastise the disbelievers in this world. And indeed those who were made heirs to the Scripture after them, namely, the Jews and the Christians, are truly in grave doubt concerning him, Muhammad (s).

{ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَمَرْبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ }

So to that then, [to that] affirmation of [God's] Oneness, summon, O Muhammad (s), people, and be upright, in [summoning them to] this, just as you have been commanded, and do not follow them in their desires, to abandon it. And say: 'I believe in whatever Book God has revealed. And I have been commanded to be just between you, in passing judgement. God is our Lord and your Lord. Our deeds concern us and your deeds concern you, and so each [one of us] will be requited according to his [own] deeds. There is no argument, [no] dispute, between us and you — this was [revealed] before the command to struggle [against them]. God will bring us together, at the [time of the] Return to decide [definitively] between us, and to Him is the [final] destination', the [ultimate] return.

{ وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ }

And those who argue, with the Prophet, concerning, the religion of, God after His call has been answered, through faith, on account of His miracle having been manifested — and they are the Jews — their argument stands refuted, [is] invalid, with their Lord, and [His] wrath shall be upon them, and there will be a severe chastisement for them.

{ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ }

God it is Who has revealed the Book, the Qur'ān, with the truth (bi'l-haqqi is semantically connected to anzala, 'revealed') as well as the Balance, Justice. And what do you know — perhaps the Hour, that is, its arrival, is near! (la'alla, 'perhaps', comments on the verb describing the action, with what follows it functioning as two direct objects).

{ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَإِنَ الَّذِينَ يَمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ }

Those who do not believe in it seek to hasten it: they say, 'When will it come?', as a presumption on their part that it will never come; but those who believe are apprehensive of it and know that it is the truth. Nay, but verily those who are in doubt, those who argue, concerning the Hour are indeed in extreme error!

{ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ }

God is Gracious to His servants, both the pious and the profligate, for He does not destroy them through hunger, despite their acts of disobedience. He provides for whomever He will, from among each of the two [classes of individuals] whatever He will. And He is the Strong, in [effecting] what He wants, the Mighty, Whose way [always] prevails.

{ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ }

And whoever desires, in return for his actions, the harvest of the Hereafter, in other words, its gains, and that is reward, We will enhance for him his harvest, by multiplying in it the good deed up tenfold or more; and whoever desires the harvest of this world, We will give him of it, without multiplying [any of it], [giving him] only what is his [preordained] share; but in the Hereafter he will have no share.

{ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِلَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ }

Or have they, the Meccan disbelievers, associates — these being their devils — who have prescribed for them, for the disbelievers, a religion, a corrupt [religion], which God has not given permission for?, such as idolatry and denial of resurrection? And were it not for a [prior] decisive word, in other words, a prior decree to the effect that requital will take place on the Day of Resurrection, it would have been judged between them, and the believers, by chastising the former in this world. Truly the wrongdoers, the disbelievers, will have a painful chastisement.

{ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَقَعُ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي مَرُوضَاتٍ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ }

You will see the wrongdoers, on the Day of Resurrection, apprehensive because of what they had earned, in this world, in the way of evil deeds, lest they be required for these; and it, that is, the

requital for these [deeds], will surely befall them, on the Day of Resurrection, inevitably; but those who believe and perform righteous deeds will be in the lushest Gardens, in other words, in the best of these [Gardens] in comparison with the other ones. They will have whatever they wish near their Lord; that is the great favour.

{ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ
شَكُورٌ }

That is the good tidings (read yubshiru or yubashshiru, from bishāra, ‘good news’) which God gives to His servants who believe and perform righteous deeds. Say: ‘I do not ask of you any reward for it, for delivering the Message, except the affection for [my] kinsfolk (illā, ‘except’: this represents a discontinuous exception, in other words, ‘but I do ask of you that you show affection for my kinship [with you], which at the same time is your kinship’; for he [the Prophet] had kinship ties with all the subdivisions of the [tribe of] Quraysh). And whoever acquires a good deed, an act of obedience, We shall enhance for him its goodness, by multiplying [the reward for] it. Surely God is Forgiving, of sins, Appreciative, [even] of little [good], and so He multiplies it [manifold].

{ أَمْ يَقُولُونَ اقْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا فَإِن يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

Or (am here is like bal) do they say, ‘He has invented a lie against God?’, in ascribing the Qur’ān to God, exalted be He. For if God will, He can seal, He can fortify, your heart, with patience to endure

the hurt they cause [you] by such sayings and otherwise — and God did this. And God will efface the falsehood, which they speak, and vindicate, confirm, the truth with His words, [the ones] revealed to His Prophet. Truly He is Knower of what is in the breasts, of what is in the hearts [of people].

{ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَكْفُرُونَ }

And He it is Who accepts repentance from His servants, and pardons evil deeds, those from which repentance has been made, and knows what they do (yaf'alūna, may also be read taf'alūna, 'you do').

{ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِدُهُمْ مِّنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ }

And He answers those who believe and perform righteous deeds, He grants them what they ask for, and He enhances them of His bounty. And as for the disbelievers, for them there will be a severe chastisement.

{ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ }

For were God to extend His provision to His servants, [to] all of them, they would, all of them, surely become covetous, in other words, they would become tyrants, in the earth; but He sends down (read yunzilu or yunazzilu) of provisions, in the measure that He will, thus extending it for

some of His servants to the exclusion of others — and from [such] extending [of provision to some] emerges tyranny. Surely He is Aware, Seer of His servants.

{ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَطَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ }

And He it is Who sends down the [saving] rain after they have despaired, [after] they have given up hope of its being sent down, and unfolds His mercy, He extends His rain, and He is the [true] Patron, the Benevolent towards believers, the Praised, by them.

{ وَمِنْ آيَاتِهِ خُلُقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ }

And of His signs is the creation of the heavens and the earth and, the creation of, whatever He has scattered, [whatever] He has divided and spread, in them in the way of creatures (dābba: this denotes all those [creatures] which tread [yadubbu] upon the earth, whether human beings or otherwise). And He is able to bring them together, for the Gathering, whenever He will (rational beings as opposed to others predominate in the [suffixed] pronoun [-him of jam'ihim, 'to bring them together'])).

{ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ }

And whatever affliction, [whatever] misfortune or hardship, may befall you — [this is] an address to the believers — is on account of what your [own] hands have earned, that is to say, [for] the sins

that you have committed — the use of ‘hands’ to express this is because most actions are effected by them. And He pardons much, of these [sins] and does not requite them, for God’s kindness is greater than that He should [for example] double the requital in the Hereafter; as for those who do not commit [grave] sins, then what befalls them in this world [of hardship] raises their degree in the [reward of the] Hereafter.

{ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَمْرِضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

And you, O idolaters, cannot escape, from God, by fleeing, on earth, and thus elude Him, and, besides God, that is to say, other than Him, you have neither protector nor helper, to ward off His chastisement from you.

{ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ }

And of His signs are the ships [that run] on the sea [appearing] like landmarks, like mountains, in terms of their magnitude.

{ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ مَرَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ }

If He will, He stills the wind, whereat they remain, they become, motionless, fixed, not moving, on its surface. Surely in that there are signs for every steadfast, grateful [servant] — this is the believer, who is steadfast during hardship and grateful in [times of] comfort.

{ أَوْ يُوقِنَنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ }

297

Or He wrecks them (yūbiqhunna, a supplement to yuskin, 'He stills'), that is to say, [or] He sinks them, including their passengers, by sending violent winds [upon them], because of what they, that is, the passengers of these [ships], have earned, of sins. And He pardons much, of such [sin] and does not cause those who have sinned to drown.

{ وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّحِصٍ }

And that those who dispute concerning Our signs may know (read [indicative] wa-ya'lamu, 'and [they] know', beginning a new sentence; or [subjunctive] wa-ya'lama, 'and that [they] may know', as a supplement to an implicit reason, in other words: 'He drowns them in order to exact vengeance against them and so that they may know that ...') they have no refuge, no escape from the chastisement (the negation represents two direct objects of [the verb] ya'lamu [or ya'lama], '[they] know'; the negation is also a comment on the [implied] action [of 'escaping']).

{ فَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

So whatever you — [this is] an address is to believers and others — have been given, of the luxuries of this world, is [but] the enjoyment of the life of this world, enjoyed for the duration of it but then perishes. But what is with God, of reward, is better and more lasting for those who believe and put

their trust in their Lord (li'lladhīna āmanū wa-'alā rabbihim yatawakkalūna, is supplemented by [the following clause]),

298

{ وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ }

and those who avoid grave sins and indecencies, those [acts] that require [the implementing of] the prescribed legal punishments (hudūd) ([the supplement above is] an example of supplementing the part to the whole) and [who], when they are angry, forgive, they let it pass;

{ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ }

and those who answer their Lord, [those who] respond to what He has summoned them in the way of affirming His Oneness and worship [of Him], and observe prayer, maintaining it regularly, and whose courses of action, those [courses of action] that seem good to them, are [a matter of] counsel between them, in which they consult one another and do not act hastily, and who, of what We have bestowed on them, expend, in obedience to God — such mentioned [individuals] constitute one category;

{ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ }

and those who, when they suffer aggression, injustice, defend themselves — these are another category — that is to say, they retaliate against those who wrong them in the same manner in which the latter wronged them, as God, exalted be He, says:

{ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ }

For the requital of an evil deed is an evil deed like it: the latter is [also] referred to as ‘an evil deed’ because in [outward] form it resembles the former; this is evident in what concerns retaliation for wounds. Some [scholars] say that even if another were to say, ‘May God disgrace you!’, then one should respond [equally] with, ‘May God disgrace you!’. But whoever pardons, his wrongdoer, and reconciles, the amity between himself and the one pardoned, his reward will be with God, that is to say, God will give him his reward without doubt. Truly He does not like wrongdoers, that is, those who initiate acts of wrongdoing and so merit His punishment.

{ وَلَمَنْ لَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ }

And whoever defends himself after he has been wronged, that is to say, after the wrongdoer has wronged him — for such, there will be no course [of action] against them, no blame [on them].

{ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ }

A course [of action] is only [open] against those who wrong people and seek [to commit], [who] commit, in the earth what is not right, [what are] acts of disobedience. For such there will be a painful chastisement.

{ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ }

But verily he who is patient, and defend himself [by retaliating], and forgives, excuses [the wrong done to him] — surely that, patience and excusing, is [true] constancy in [such] affairs, that is to say, it is one of those [courses of action] for which one must have firm resolve, meaning those which are required [of the believer] by [God's] Law.

{ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَكِيلٍ مِّنْ بَعْدِهِ وَكَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ }

And whomever God leads astray has no protector after Him, that is to say, none to take charge of guiding him after God has led him astray. And you will see the wrongdoers, when they sight the chastisement, saying, 'Is there any way, any route [by which], to return?', to this world.

{ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّالِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْحَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي }

{ عَذَابٍ مُّقِيمٍ }

And you will see them being exposed to it, namely, the Fire, submissive, fearful and humbled, by abasement, looking, at it, with a furtive glance, a slight look, stealthily (min [of min tarfin khafiyin, 'with a furtive glance'] is to indicate inceptiveness, or it functions with the sense of a bā', 'with' [sc. bi-tarfin khafiyin]). And those who believe will say, 'Verily the [true] losers are those who have lost themselves and their families on the Day of Resurrection, for being condemned to abide forever in the Fire and for not being able to attain [the blissful company of] the houris prepared for them in Paradise had they been believers (the relative clause [alladhīna khasirū..., 'those who have lost ...'] constitutes the predicate of the particle inna, 'verily'). Truly the wrongdoers, the disbelievers, will be in lasting, everlasting, chastisement — these [words] constitute God's speech, exalted be He.

{ وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ }

And they have no guardians to help them besides God, that is to say, other than Him, to ward off His chastisement from them, and whomever God leads astray has no course [of action]', no route to the truth in this world or to Paradise in the Hereafter.

{ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ }

Answer your Lord, respond to Him by affirming His Oneness and worshipping [Him], before there comes a day, namely, the Day of Resurrection, for which there is no revoking from God, in other

words, one which when He brings about He will not revoke. On that day you will have no refuge, in which to seek refuge in, and for you there will be no [way of] denying, your sins.

{ فَإِنْ أَعْرَضُوا فَمَا أَمْرُنَا عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ }

But if they are disregarding, of answering [God], We have not sent you as a keeper over them, to keep [track of] their deeds by securing what is demanded of them. Your duty is only to deliver the Message — this was [revealed] before the command to struggle [against them]. And indeed when We let man taste from Us some mercy, some grace, such as wealth and good health, he exults in it; but if some ill, [some] calamity, befalls them (the pronoun here refers to 'man', on the basis of the [plural import of the] generic noun) because of what their [own] hands have sent ahead, [because of what] they have offered [of deeds] — the expression refers to 'the hands' because most actions are effected by them), then lo! man is ungrateful, for the grace.

{ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَوَرُ }

To God belongs the kingdom of the heavens and the earth. He creates whatever He will; He gives to whomever He will, in the way of children, females, and He gives to whomever He will males.

{ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ }

Or He combines them, that is to say, [or] He makes them, males and females; and He makes whomever He will infertile, such that she is unable to conceive or he cannot have a child. Surely He is Knower, of what He creates, Powerful, in [bringing about] whatever He will.

{ وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بآذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ }
حَكِيمٌ

And it is not [possible] for any human that God should speak to him except, that He should reveal to him, by revelation, in sleep or by inspiration, or, except, from behind a veil, where He makes the person able to hear His speech but without seeing Him — as was the case with Moses, peace be upon him; or, except, that He should send a messenger, an angel, such as Gabriel, and he, the messenger, then reveals, to the person to whom he has been sent, that is to say, [and then] he speaks to him, with His permission, that is, God's, whatever He, God, will. Truly He is Exalted, above the attributes of created beings, Wise, in His actions.

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ }
مُسْتَقِيمٍ

And thus, in the same way that We have revealed to messengers other than you, have We revealed to you, O Muhammad (s), a Spirit, namely, the Qur'ān, by which hearts are revived, from Our command, that [command] which We reveal to you. You did not know, before revelation came to you, what the Book was, [what] the Qur'ān [was], nor faith, that is, its ordinances and [ritual]

ceremonies (the negation comments in place of the verb on the action, and what has come after it constitutes two direct objects); but We have made it, namely, the Spirit — or the Qur'ān — a light by which We guide whomever We will of Our servants. And verily you guide, you are summoning [people], by means of what is revealed to you, to a straight path, [a straight] way: the religion of Islam,

{ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ }

the path of God, to Whom belongs whatever is in the heavens and whatever is in the earth, as possessions, creatures and servants. Surely with God all matters end [their journey], [all matters] return.

Surat Az-Zukhruf

305

{ حم }

Hā mīm: God knows best what He means by these [letters].

{ وَالْكِتَابِ الْمُنِينِ }

By the Book, the Qur'ān, that clarifies, the one that manifests the path of guidance and what one needs of [the prescriptions of] the Law.

{ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ }

Lo! We have made it, We have brought the Book into existence [as], an Arabic Qur'ān, in the language of the Arabs, that perhaps you, O people of Mecca, may understand, [that you may] comprehend its meanings.

{ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ }

And it is indeed, fixed, in the Mother Book, the source of all the scriptures, namely, the Preserved Tablet, [which is] with Us (ladaynā substitutes [for fī ummi'l-kitābi, 'in the Mother Book']) [and it is] indeed exalted, above [all] the scriptures [that came] before it, wise, containing excellent wisdoms.

{ أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ }

306

Shall We turn away, [shall We] withhold, from you the Remembrance, the Qur'ān, utterly, an utter withholding, so that you are then neither commanded nor forbidden, because you are a profligate, an idolatrous, folk? No!

{ وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ }

And how many a prophet did We send among the ancients!

{ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كُنُوا بِهِ يَسْتَهْزِئُونَ }

And never did a prophet come to them but that they used to deride him, in the same way that your people deride you — this [statement] is intended to comfort the Prophet (s).

{ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مِثْلُ الْأَوَّلِينَ }

So We destroyed those who were mightier than them — than your people — in prowess, strength, and [already] there passed, there has been mentioned in previous verses, the example of the ancients, the description of how they were destroyed, and thus the sequel for your people will be the same.

{ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ }

307

And if (wa-la-in: the lām is for oaths) you ask them, ‘Who created the heavens and the earth?’ they will surely say (the indicative nūn has been omitted because of the other nūn coming after it, and likewise the wāw [replaced by the damma in -lunna], because of two unvowelled consonants coming together), ‘The Mighty, the Knower created them’ — [this would have to be] their eventual response, that is to say, God [created them], Lord of Might and Knowledge. God, exalted be He, adds:

{ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ }

He Who made the earth a cradle for you, a flat resting-place, like a child’s cradle, and placed for you therein ways, routes, that perhaps you may be guided, to your destinations during your travels;

{ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ }

and Who sent down water from the heaven in measure, that is to say, in the measure that you require thereof and did not send it down in a deluge, and We revived with it a dead land. Thus — like this revivification — will you be brought forth, from your graves, alive;

{ وَالَّذِي خَلَقَ الْأَنْزُوجَ كُلَّهَا وَجَعَلَ لَكُمُ مِنَ الْفُلُكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ }

and Who created the pairs, the species, all of them, and made for you ships and cattle, such as camels, on which you ride (the referential pronoun has been omitted here for brevity; it is genitive in the case of the first, that is, fihi [sc. tarkabūna fihi, 'you ride in them'] and accusative in the case of the second [sc. tarkabūnahā, 'you ride them']),

{ لَتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ }

that you may sit, that you may find a firm position, upon their backs (He has made the [suffixed] pronoun a masculine plural and rendered zahr, 'back', plural because of the particle mā and its [plural] import); and then remember your Lord's grace when you are settled on them, and say, 'Glory be to Him Who has disposed this for us, and we [by] ourselves were no match for it, [not] capable [of it].

{ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ }

And indeed it is to our Lord that we shall return', [to Him that] we shall depart.

{ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ }

And they assign to Him from among His own servants a part, when they say that the angels are God's daughters — for a child is a part of its parent — even though the angels are [like them]

servants of His, exalted be He. Man, [such as the one] who says the above-mentioned [words], is verily a manifest ingrate, one whose ungratefulness is manifest and clear.

{ أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بَنِينَ }

Or (am has the significance of the hamza of denial; the 'saying' is implied, in other words, ataqūlūna, '[or] do you say that ...') He has adopted, from all that He has created, daughters, for Himself, and preferred you, privileged you, with sons? — that which is the necessary inference from what you claim and which by itself is an abomination.

{ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ }

And when one of them is given the good tidings of that which he has attributed to the Compassionate One, [of that which] he has likened to Him by the ascription to Him of daughters — for a child is likened to its parent; in other words, when one of them is informed that a daughter has been born to him, his face becomes darkened, transformed into one laden with anguish, and he chokes inwardly, filled with anguish: so how can such a person then attribute daughters to Him? Exalted be He high above such [claims].

{ أَوْ مَنْ يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ }

What! (a-wa contains both the hamza of denial and the conjunctive waw, 'and', in other words, 'do they ascribe to God ...') one that is brought up amid trinkets, ornaments, and is incoherent in a dispute?, [unable] to argue clearly because of an [inherent] inability [in this respect] as a result of [that person belonging to] the female sex.

{ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ }

And they have made the angels, who are themselves servants of the Compassionate One, females. Did they witness, were they present at, their creation? Their testimony, to the effect that they are females, will be written down and they will be questioned, about it in the Hereafter, wherefore punishment will ensue for them.

{ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ }

And they say, 'Had the Compassionate One [so] willed, we would not have worshipped them', the angels: therefore our worship of them happens by His will and so He must be satisfied with it. God, exalted be He, says: They do not have any knowledge of that, which is said of His being satisfied with the worship of these [angels]; and they are only surmising, inventing lies in this [respect] and so punishment will befall them as a result thereof.

{ أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ }

Or have We brought them a scripture before, that is, [before] the Qur'ān, that they should worship other than God, so that they are holding fast to it? In other words, this never happened.

{ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ }

Nay, but they say, 'Lo! we found our fathers following a [certain] creed and we are indeed, proceeding, in their footsteps to be guided', by them, for they used to worship other than God.

{ وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ }

And thus We never sent a warner before you into any city without that its affluent folk, those of comfortable means, said, the like of what your people say: 'Lo! we found our fathers following a [certain] creed and [so] we are indeed following in their footsteps'.

{ قُلْ أُولَٰئِكَ جُئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ }

Say, to them: 'What! Will you follow them, even if I bring you a better [means to] guidance than what you found your fathers following?' They say, 'Lo! we disbelieve in what you, and those before you, are sent with'. God, exalted be He, says to them, as a threat to them:

{ فَاسْتَقَمْنَا لَهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ }

So We took vengeance on them, that is to say, on those who denied the messengers before you; behold then how was the sequel for the deniers.

312

{ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَيِّهِ وَقَوْمِهِ إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ }

And, mention, when Abraham said to his father and his people, 'Surely I am innocent of that which you worship,

{ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ }

except Him Who originated, created, me; for He will indeed guide me', He will show me the way to His religion.

{ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُرْجَعُونَ }

And he made it, namely, the statement of the affirmation of [God's] Oneness, understood from his words, I shall indeed depart to my Lord; He will guide me [Q. 37:99], a word enduring among his posterity, his descendants, and thus there still remains among them those who affirm the Oneness of [God]; that perhaps they, that is, the people of Mecca, might recant, what they follow [and return] to the religion of their forefather Abraham.

{ بَلْ مَنَعْتُهُمْ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ }

Nay, but I have let these, idolaters, and their fathers enjoy [life], without hastening to punish them, until there came to them the truth, the Qur'ān, and a messenger who makes [things] clear, one who manifests to them the stipulations of the Law — and this [messenger] is Muhammad (s).

{ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ }

But when the truth, the Qur'ān, came to them, they said, 'This is sorcery, and we are indeed disbelievers in it'.

{ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ مَرْجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ }

And they said, 'If only this Qur'ān had been revealed to some great man from, the inhabitants of, the two towns!', in other words, from either of the two; such as al-Walīd b. al-Mughīra at Mecca or 'Urwa b. Mas'ūd al-Thaqafī at Tā'if.

{ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ لِبَعْضٍ سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ }

{ مِمَّا يَجْمَعُونَ }

Is it they who apportion the mercy of your Lord?, [the mercy being] prophethood. We have apportioned among them their livelihood in the life of this world, making some of them wealthy and others poor, and raised some of them, in wealth, above others by degrees, so that some of

them, who are wealthy, may take others, who are poor, in service, disposed to work for them in return for a wage (the [final] yā' [in sukhriyyā] is attributive; a variant reading has sikhriyyan); and the mercy of your Lord, that is, Paradise, is better than what they amass, in this world.

{ وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ }

And were it not [for the danger] that mankind would be one community, following disbelief, We would have made, for those who disbelieve in the Compassionate One, roofs (read saqfan, or plural suqufan) of silver for their houses (li-buyūtihim substitutes for li-man, 'for those who') and stairs, such as steps, [also] of silver, by which they ascend, [by which] they go up to the roof;

{ وَلِيُوتِيَهُمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَكَبَّرُونَ }

and doors, of silver, for their houses, and, We would have made for them, couches, of silver (surur, 'couches', is the plural of sarīr) on which they recline,

{ وَمِنْ خُرُفًا وَإِنْ كُنَّا لَمَّا مَنَّا الْحَيَاةِ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ }

and ornaments, gold: in other words, were it not for fear that a believer might disbelieve as a result of Our giving the disbeliever what has been mentioned, We would have given him such [luxuries], since the [affairs of this] world represent no danger to Us and he [the disbeliever] would then have no share in the Bliss of the Hereafter. Yet surely (wa-in: in is softened from the hardened form

[inna]) all that would be nothing (read lamā, with the mā as extra; or read lammā to mean 'but', making the particle in for negation) but the [transient] enjoyment of the life of this world, enjoyed during it, but then perishes, and the Hereafter, Paradise, with your Lord is for the God-fearing.

{ وَمَنْ يَعْشُرْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ }

And whoever withdraws from, [whoever] is oblivious, to the Remembrance of the Compassionate One, namely, the Qur'ān, We assign, We produce, for him a devil and he becomes his companion, never leaving his side.

{ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنْ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ }

And indeed they, that is, the devils, bar them, the blind, from the way, [from] the path of guidance, while they suppose that they are [rightly] guided (the plural [muhtadūna] takes into account the [potentially plural] sense of man, 'whoever', [of the previous verse]),

{ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فِيمَا بَيْنَهُمَا }

until when he comes to Us, such a blind one, together with his companion, on the Day of Resurrection, he says, to him: 'O (yā is for calling attention) would that there were between me and you the distance of the two easts!', that is to say, like the distance between the east and the west, What an evil companion then!, you are for me. God, exalted be He, says:

{ وَكُنْ يَنْفَعُكَ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ }

316

And it, your wishes or your remorse, will not benefit you, blind ones, this day, given that you did wrong, that is to say, [given that] it has become clear to you that you were wrongdoers, through your idolatry in this world, that you, together with your companions, will be sharing in the chastisement (this constitutes the justification, on the basis of an implied lām [sc. li-annakum ...], for the 'lack of benefit'; idh substitutes for al-yawma, 'this day').

{ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ }

Can you, then, make the deaf hear, or can you guide the blind and one who is in manifest error?, in other words, such [individuals] will not believe.

{ فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ }

So if (fa-immā: the conditional particle in has been assimilated herein with an extra mā) We take you away, by making you die before chastising them, then We will take vengeance on them, in the Hereafter;

{ أَوْ نُرِيَّتِكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ }

or We show you, during your lifetime, that which We have promised them, in the way of chastisement, for surely We have power over, [surely] We are able to chastise, them.

317

{ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

So hold fast to that which has been revealed to you, namely, the Qur'ān; surely you are on a straight path, [a straight] way.

{ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ }

And it is indeed a Reminder, an honour, for you and for your people, as it has been revealed in their language. And you will [eventually] be questioned, about [the extent of] your fulfilling your duty towards it.

{ وَسْئَلُ مَنْ أُرْسَلْنَا مِنْ قَبْلِكَ مِنْ مَّرْسَلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ }

And ask those of Our messengers whom We sent before you: Did We [ever] appoint, besides the Compassionate One, that is to say, [any] other than Him, gods to be worshipped? It is said that this is to be understood literally, in other words, that God gathered for him all the messengers on the Night [of the] Journey; but it is also said that this meant [that he should ask] any communities belonging to either of the two Peoples of the Scripture. According to one of the two opinions, he never asked [anyone] since the point of this command to ask is to affirm to the idolaters of Quraysh

that no messenger or scripture ever came from God with the command to worship [any] other than God.

318

{ وَكَذَٰلِكَ أَمْرُنَا مُوسَىٰ بآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ }

And verily We sent Moses with Our signs to Pharaoh and his council, namely, the Egyptians (al-Qibt), and he said, 'I am indeed the messenger of the Lord of the Worlds'.

{ فَلَمَّا جَاءَهُمْ بآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ }

But when he brought them Our signs, those proving his mission [from God], behold! they laughed at them.

{ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْأَعْدَابِ لَعَلَّهُمْ يَرْجِعُونَ }

And We never showed them a sign, from among the signs of chastisement, such as the flood, which was when the waters [of the Nile] penetrated their dwellings and for seven days rose as high as their throats as they sat, or [the chastisement of] the locusts, but it was greater than the one before it, the one immediately preceding it. And We seized them with chastisement, that perhaps they might recant, their disbelief.

{ وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ }

And they said, to Moses, upon seeing the chastisement, 'O sorcerer! — that is to say, '[O] knowledgeable, perfect one', since for them sorcery was an awesome [form of] knowledge — supplicate your Lord for us by the covenant that He has made with you, [to the effect] that He would relieve us from chastisement if we believe. Assuredly we will be guided', that is to say, [we will become] believers.

{ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَبْكُونَ }

But as soon as We relieved them, by the supplication of Moses, from the chastisement, behold! they had broken their pledge, reneging on their covenant and persisting in their disbelief.

{ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ }

And Pharaoh proclaimed, boastfully, among his people, 'O my people, does not the kingdom of Egypt belong to me, and these rivers, of the Nile, flowing beneath me?, that is to say, beneath my palaces. Do you not perceive?, my magnificence.

{ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ }

Or, do you perceive, in which case, am I not better than this one, namely, Moses, who is contemptible, feeble and lowly, and who can scarcely speak clearly?, [who can scarcely] articulate

his speech, because of his lisp — which was the result of his [accidentally] placing a hot coal in his mouth when he was a child.

320

{ فَلَوْلَا الَّذِي عَلَيْهِ أَسْوِمَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَسِّرِينَ }

Why then, if he were being truthful, have bracelets of gold (asāwira, is the plural of aswira, which is the plural of siwār, similar [in pattern] to [ghurāb] aghriba) not been cast on him — as according to their custom with those whom they made their leaders, dressing them with gold bracelets and gold necklaces — or the angels not come with him one after the other?', in succession, to testify to his truthfulness.

{ فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

Thus did he, Pharaoh, persuade, incite, his people and they obeyed him, in his wish that Moses be denied. They were truly an immoral folk.

{ فَلَمَّا أَسْفَوْا اتَّقَمْنَا مِنْهُمُ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ }

So when they had angered Us, We took vengeance on them and drowned them all.

{ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ }

And We made them a thing past (salaf, is the plural of sālif, similar [in pattern] to khādim, khadam) that is to say, a precedent, as a lesson, and an example for others, after them, that they [posterity] might take their predicament as a lesson and so not engage in actions similar to theirs.

{ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ }

And when the son of Mary is cited as an example — after God's [following] words were revealed: 'Truly you and what you worship besides God shall be fuel for Hell' [Q. 21:98] and the idolaters said, 'We are satisfied that our gods be together with Jesus [in Hell], for he too was worshipped besides God' — behold! your people, that is, the idolaters, laugh at it, at this example — they clamour with joy at what they hear.

{ وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ }

And they say, 'Are our gods better or he?', Jesus. We are satisfied that our gods be [in the same predicament] with him. They only cite this, that is, the example, to you for the sake of contention, [merely] arguing with falsehood, for they know that [the particle] mā [of wa-mā ta'budūna, 'and what you worship'] refers [only] to non-rational beings and cannot therefore include Jesus, peace be upon him. Nay, but they are a contentious lot, an extremely disputatious folk.

{ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ }

He, Jesus, is only a servant [of Ours] on whom We bestowed favour, through prophethood, and We made him, by his [coming into] being without a father, an exemplar for the Children of Israel, that is to say, like an example because of the wondrousness of his case, one from which one is able to infer God's power, exalted be He, to do whatever He will.

{ وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ }

And had We willed, We would have appointed among you, instead of you, angels to be [your] successors in the earth, by Our destroying you.

{ وَإِنَّهُ لَعَلَّمُ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ }

And indeed he, that is, Jesus, is a portent of the Hour — [the arrival of] it is known by the sending down of him — so do not doubt it (tamtarunna: the indicative nūn has been omitted for apocopation together with the wāw of the [third] person [plural] on account of two unvoiced consonants coming together) but, say to them: 'Follow me, in the affirmation of [God's] Oneness. This, to which I command you, is a straight path'.

{ وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ }

And do not let Satan bar you, [do not let him] turn you away from God's religion. Indeed he is a manifest enemy of yours, one whose enmity is manifest.

{ وَلَمَّا جَاءَ عِيسَى ابْنُ مَرْيَمَ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }
}

323

And when Jesus came with the clear signs, the miracles and the prescriptions [of the Law], he said, 'Verily I have brought you wisdom, prophethood and the prescriptions of the Gospel, and [I have come] to make clear to you some of what you are at variance over, in the way of the rulings of the Torah for what concerns religion and otherwise — and he [indeed] made clear to them the matters of religion. So fear God and obey me.

{ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ }

Assuredly God is my Lord and your Lord; so worship Him — that is a straight path'.

{ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ }

But the factions differed among themselves, regarding [the status of] Jesus: was he God, or the son of God, or the third of Three [deities]? So woe (waylun is a term implying chastisement) to those who do wrong, [those] who blaspheme in what they say about Jesus, from the chastisement of a painful day.

{ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ }

Are they, that is, the Meccan disbelievers, awaiting anything, that is to say — they are [in fact] awaiting nothing — but that Hour should come upon them (an ta'tiyahum substitutes for al-sā'ata, 'the Hour') suddenly, unexpectedly, while they are unaware?, of the time of its coming beforehand.

{ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ }

Friends, [who shared] in acts of disobedience in this world, will, on that day, the Day of Resurrection (yawma'idhin is semantically connected to His [following] words) be foes of one another, except for the God-fearing, those who have love for one another through their [commitment to] obedience of God — such will be friends [on that day] and it will be said to them:

{ يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ }

'O My servants, there is no fear for you this day, nor will you grieve,

{ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ }

those who believed (alladhīna āmanū adjectivally qualifies 'ibādī, 'My servants') in Our signs — the Qur'ān — and had submitted themselves [to Me].

{ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ }

Enter Paradise, you (antum, the subject) and your spouses, your wives, to be made joyful, to be made happy and to be honoured (tuhbarūna, 'to be made joyful', is the predicate of the [above] subject).

{ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا كَشَتَهُهُ الْأَنْفُسُ وَكَذَلِكَ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ }

They will be served from all around with [large] dishes of gold and goblets (akwāb is the plural of kūb, which is a [drinking] vessel without a handle so that the person can drink from whichever side he wants) and therein will be whatever souls desire, to relish, and eyes delight in, contemplating, and you will abide in it [forever].

{ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ }

And that is the Paradise which you have been given to inherit [as the reward] for what you used to do.

{ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ }

Therein are abundant fruits for you, from which, that is, parts of which, you will eat', for whatever is eaten is [immediately] replaced [with more of the same].

{ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ }

Indeed the guilty will abide [forever] in the chastisement of Hell —

{ لَا يُقَسَّرُ عَنْهُمْ وَهُمْ فِيهِ مُلْسُونَ }

it will not be lightened for them and they will be [utterly] despondent in it, silent in despair.

{ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ }

And We never wronged them, but they themselves were the wrongdoers.

{ وَتَادُوا مِي مَالِكٍ لِيُقِضَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَأْكُونُونَ }

And they will call out, 'O Mālik — the [name of the] Keeper of the Fire — let your Lord finish us off!', let Him make us die. He will say, after [the passing of] a thousand years, 'You will surely remain!', you will remain in the chastisement forever.

{ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ }

God, exalted be He, says: 'Verily We brought you, O people of Mecca, the truth, by the tongue of the Messenger, but most of you were averse to the truth'.

{ أَمْ أَمْرًا مَوْأَمَّرًا فَأَتَا مُبْرَمُونَ }

Or have they, that is, the disbelievers of Mecca, contrived, consolidated, some matter?, in plotting against the Prophet Muhammad (s). For We [too] are indeed contriving, [We too] are consolidating Our plan to destroy them.

{ أَمْ يَحْسُبُونَ أَنَّا لَأَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَمَرُسَلَتْنَا لَدَيْهِمْ يَكْتُبُونَ }

Or do they reckon that We do not hear their secret thoughts and their conspiring?, that is to say, what they secretly communicate to others and what they openly conspire about among themselves. Yes indeed!, We hear [all of] that, and Our messengers, the guardians, are with them keeping a record, of that.

{ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَكَدٌ فَمَا أَوْلَىٰ الْعَابِدِينَ }

Say: 'If the Compassionate One had a son, hypothetically [speaking], I would have been first among the worshippers, of that son; but it is established that He, exalted be He, does not have a child and thus there can be no worshipping of such [a child].

{ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ }

Glory be to the Lord of the heavens and the earth, the Lord of the Throne (the 'arsh is the [same as the] kursī) above what they allege!', [above] the lies which they speak in ascribing a child to Him.

{ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ }

So leave them to indulge, their falsehoods, and play, in this world of theirs, until they encounter that day of theirs which they are promised, chastisement in, and that is the Day of Resurrection.

{ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ }

And He it is Who in the heaven is God (fi'l-samā'i ilāhun: pronounce here both hamzas, or drop the first one or softening it into a yā'), in other words, [Who in the heaven] is the Worshipped One, and in the earth is God (both adverbials are semantically connected to what follows); and He is the Wise, in the management of His creatures, the Knower, of their welfare.

{ وَبَارِكُ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ }

And Blessed, Magnificent, be He to Whom belongs the kingdom of the heavens and the earth and all that is between them; and with Him is the knowledge of the Hour, [of] when it shall come to pass, and to Him they will [all] be returned (yurja'ūna, may also be read [second person plural] turja'ūna, 'you will be returned').

{ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ }

And those whom they, the disbelievers, call on, [those whom] they worship, besides Him, that is, besides God, have no power of intercession, for anyone, except those who bear witness to the truth, that is, those who say ‘there is no god except God’, with [full] knowledge, in their hearts of what they have testified to with their tongues — such are Jesus, Ezra, and the angels, who will intercede for believers.

{ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ }

And if (wa-la-in: the lām is for oaths) you ask them who created them, they will surely say, ‘God’ (la-yaqūlunna: the indicative nūn and the [plural] person indicator wāw have been omitted). How can they then deviate?, [how] can they be turned away from worshipping God?

{ وَقِيلَ لِمِ رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ }

And [as] for his saying: that is, the saying of the Prophet Muhammad (s) (wa-qīlihi is [accusative] dependent because it is a verbal noun followed by an implicit verb, in other words wa-qāla [qīlihi], ‘and he said [his saying]’) ‘O my Lord! These are indeed a people who have no faith’.

{ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ }

God, exalted be He, says: Then disregard them, leave [them] be, and say, ‘Peace!’, [I will stay away] from you — this was [revealed] before he was commanded to fight them. For they will [soon] come

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

to know (ya'lamūna, may also be read as [second person plural] ta'lamūna, 'you will [come to] know'), [meant] to threaten them.

Surat ad-Dukhan

331

{ حم }

Hā mīm: God knows best what He means by these [letters].

{ وَالْكِتَابِ الْمُنِينِ }

By the Book, the Qur'ān, that clarifies, the one that distinguishes what is lawful from what is unlawful.

{ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ }

Indeed We revealed it on a blessed night, the Night of Ordainment (laylat al-qadr), or the eve of the middle of Sha'bān, in which it was revealed from the Mother Book, from the seventh heaven to the heaven of this world. Indeed We have been warning, We have been causing [people] by it to have fear [of God].

{ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ }

In it, that is to say, on the Night of Ordainment, or on the eve of the middle of Sha'bān, every definitive matter, that has been fixed, with regard to the provisions and the terms of life and other

things [decreed by God] for the entire year until that same night again [the following year], is distinguished, is decided.

332

{ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ }

As an ordinance, a distinguishing, from Us. Indeed We have been sending from your Lord, messengers, [such as] Muhammad (s) and those before him,

{ مَرَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

as a mercy, out of compassion for those to whom these [messengers] have been sent. Surely He is the Hearer, of their sayings, the Knower, of their actions.

{ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ }

Lord of the heavens and the earth and all that is between them (read rabbu'l-samāwāti, in the nominative [to understand it] as a third predicate; or read rabbi'l-samāwāti as a substitution for rabbika, 'your Lord'), if you should be certain, O people of Mecca, that God, exalted be He, is the Lord of the heavens and the earth, then also be certain that Muhammad (s) is His Messenger.

{ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ }

There is no god except Him. He gives life and brings death. Your Lord and the Lord of your forefathers.

333

{ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ }

Nay, but they linger in doubt, concerning the Resurrection, playing, in mockery of you, O Muhammad (s), and so he said, 'My God, assist me against them with seven [years of drought] like the seven of Joseph'.

{ فَأَمْرٌ رَبِّكَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ }

God, exalted be He, says: So watch out for the day when the heaven will produce a visible smoke. Thus the earth became barren and famine became so severe that they began to see what looked like smoke rising between the heaven and the earth,

{ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ }

that will envelop the people, and so they said: 'This is a painful chastisement!

{ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ }

Our Lord, relieve us from the chastisement; indeed we have believed', we have [now] affirmed the sincerity of Your Prophet.

334

{ اٰتٰى لَهُمُ الدُّكْرٰى وَقَدْ جَاءَهُمْ رَسُوْلٌ مُّبِيْنٌ }

God, exalted be He, says: How can there be a reminder for them, that is to say, faith will not benefit them once the chastisement has been sent down, when already there has come to them a manifest Messenger, whose Message is plain [to understand],

{ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلِّمٌ مَّجْنُوْنٌ }

but they turned away from him and said, 'He has been taught — that is, a human being is teaching him the Qur'ān — [he is] a madman!'

{ اِنَّا كٰشِفُوْا الْعَذٰبَ قَلِيْلًا اِنَّكُمْ عٰتِدُوْنَ }

'Indeed We will remove the chastisement, the famine from you [for], a little, time; and so it was removed from them. [But] you will indeed revert!', to your disbelief — and they did.

{ يَوْمَ نَبْطِشُ الْبَطِشَةَ الْكُبْرٰى اِنَّا مُتَّقِمُوْنَ }

Mention, the day when We shall assault with the most mighty assault — this was the day of [the battle of] Badr — [then] indeed We shall take vengeance, on them (al-batsh, means 'to seize violently').

{ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ }

And certainly We tried, We tested, before them the people of Pharaoh, together with him, when a messenger came to them, namely, Moses, peace be upon him, who was honoured, before God, exalted be He,

{ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ }

[saying], 'Give over to me, what I summon you to in the way of faith, that is, manifest your faith to me, O, servants of God; indeed I am for you a messenger [who is] faithful', in what he has been sent with,

{ وَأَنْ لَا تَعْلُوا عَلَيَّ اللَّهُ إِلَيَّ آتِيكُمْ سُلْطَانٌ مُبِينٌ }

and, 'Do not rebel, [do not] try to act strong, against God, by neglecting obedience to Him. Lo! I bring you a clear warrant', [clear] proof of [the sincerity of] my Mission — but they threatened to stone him to death.

{ وَإِنِّي عُدْتُ رَبِّي وَرَبَّكُمْ أَنْ تَرْجُمُونِ }

336

So he said, 'And truly I seek refuge in my Lord and your Lord, lest you should stone me, [to death] with rocks.

{ وَإِن لَّمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ }

And if you do not believe me, then stay away from me', [that is] then refrain from harming me — but they did not refrain from such [action].

{ فَدَعَا رَبَّهُ أَنْ هُوَ لَا يَهْدِي قَوْمًا مُّجْرِمُونَ }

So he called to his Lord, saying, 'These are indeed a guilty, an idolatrous, lot!'

{ فَأَسْرِعْ بَعَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ }

God, exalted be He, said: 'Then set out (read fa-asri or fa'sri) with My servants, the Children of Israel, by night; for you will assuredly be pursued, [surely] Pharaoh and his people will pursue you.

{ وَأَتْرِكُ الْبَحْرَ مَرَهُوَ إِلَيْهِمْ جُنْدٌ مُّعْرِقُونَ }

And leave the sea behind, once you and your companions have crossed it, at rest, still and calm, until the Egyptians enter it: indeed they will be a drowned host' — he [Moses] was reassured by this [statement] — and they were [indeed] drowned.

{ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونِ }

How many gardens, orchards, and, flowing, fountains did they leave behind,

{ وَمَرْرُوعٍ وَمَقَامٍ كَرِيمِ }

as well as sown fields and many a glorious residence, [many] a splendid court,

{ وَنِعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ }

and the bounty, the comforts, in which they rejoiced!, [in which] they lived luxuriously.

{ كَذَلِكَ وَأَوْمَرْنَاهَا قَوْمًا آخَرِينَ }

So [it was] (kadhālika is the predicate of a subject [that is missing], such as 'the matter was [so]') and We made these an inheritance, that is to say, their riches, for another people, namely, the Children of Israel.

{ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ }

338

So neither the heaven nor the earth wept for them — in contrast to the [case with] believers, at the point of whose death weep both their places of prayer on earth and the route by which their deeds ascend the heaven; nor were they reprieved, [nor] were they deferred [until they were able] to make repentance.

{ وَلَقَدْ بَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ }

And verily We delivered the Children of Israel from the humiliating chastisement, of having their children slain and their womenfolk taken as servants,

{ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ }

from Pharaoh (min Fir'awna, is said to be a substitution for al-'adhābi, on the basis of an implied annexation, that is to say, [min] 'adhābi [Fir'awna]; or it is said to be a circumstantial qualifier referring to al-'adhāb, 'the chastisement'). Truly he was a tyrant of the wanton ones.

{ وَلَقَدْ اخْتَرْنَاَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ }

And verily We chose them, that is, the Children of Israel, with a knowledge, that We had of their state, over [all] the worlds, that is, the worlds of their time, [those of] the rational beings.

{ وَأَيْنَاهُمْ مِنَ آيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ }

339

And We gave them signs in which there was a manifest trial, an obvious grace, such as the parting of the sea, [the sending down of] manna and quails and other such [signs].

{ إِنَّ هَؤُلَاءِ لَيَقُولُونَ }

Indeed these ones, that is, the Meccan disbelievers, say,

{ إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ }

'It, that death after which there is life, is nothing more than our first death, that is, when they were sperm-drops, and we shall not be resurrected, [we shall not be] raised alive after the second one.

{ فَأْتُوا بِآبَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ }

Bring us then our fathers, alive, if you are being truthful', about our being resurrected after we have died, that is to say, that we will be given life [again].

{ أَهْمُ خَيْرٌ أَمْ قَوْمُ بُعِثُوا مِنَ الْأَمْمَاتِ الَّذِينَ كَانُوا مِن قَبْلِهِمْ أَهْلًا كَانُوا مُجْرِمِينَ }

God, exalted be He, says: Are they better, or the people of Tubba' — [he was] a prophet or a righteous man — and those, communities, before them? We destroyed, because of their disbelief. In other words: they are not mightier than those, and yet they were destroyed; indeed they were criminals.

{ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِينَ }

And We did not create the heavens and the earth and all that is between them, [intending] to play, by creating all that (lā'ibīna, 'to play', is a circumstantial qualifier).

{ مَا خَلَقْنَا هُمَا إِلَّا بِالْحَقِّ وَلَا كُنَّا نَعْلَمُونَ }

We did not create them, and all that is between them, except with the truth, that is to say, [We created them] rightfully so that one might infer thereby Our power and Our Oneness and other matters; but most of them, that is, the Meccan disbelievers, do not know.

{ إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ }

Assuredly the Day of Decision, the Day of Resurrection, in which God will decide between servants, will be the tryst for all of them, for everlasting chastisement;

{ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ }

the day when a friend will not avail a friend, on account of kinship or friendship, that is to say, [the day when] he will not [be able to] ward off from the other, anything, of the chastisement, nor will they be helped — [nor will they] be protected from it (yawma, 'the day', is a substitution for yawma'l-fasl, 'the Day of Decision'),

{ إِلاَّ مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ }

except for him on whom God has mercy — and these are the believers, for they will intercede for one another with God's permission. He is indeed the Mighty, the Victor in His retribution of the disbelievers, the Merciful, to believers.

{ إِنَّ شَجَرَةَ الزَّقُّومِ }

Lo! the tree of Zaqqūm, one of the vilest of the bitter trees of the Tihāma region: God, exalted be He, will make it grow forth in the Hell-fire,

{ طَعَامُ الْآثِمِ }

will be the food of the sinful, Abū Jahl and his companions, the gravest of sinners.

{ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ }

Like molten copper, that is to say, like the dregs of black oil (ka'l-muhli, is the second predicate) it will boil inside the bellies ([if] read taghlī, then it is a third predicate; [if] yaghlī, then it is a circumstantial qualifier referring to al-muhl, 'molten copper'),

{ كَتَلِي الْحَمِيمِ }

as the boiling of boiling water, [hamīm means] water of the most extreme temperature.

{ خَذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ }

'Seize him, it will be said to the Zabāniya [the Guards of Hell], 'seize the sinner', and drag him (read fa'tilūhu or fa'tulūhu), haul him away violently and brutally, to the midst of Hell-fire, [al-jahīm means] the centre of the Fire.

{ ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ }

Then pour over his head the torture of boiling water!', that is to say, the boiling water which is ever-torturous (this [use of 'the torture of boiling water'] is rhetorically more intense than what is stated by the verse: boiling water will be poured over their heads [Q. 22:19]).

{ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ }

And it will be said to him: 'Taste!, that is, [taste] the chastisement. Indeed you are the mighty, the noble one!, as you claimed when you used to say, 'There is nothing between its two mountains [sc. Mecca] that is mightier or nobler than me!'

{ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ }

And it will be said to them: This, that you see of the chastisement, is indeed that which you used to doubt', about which you used to be uncertain.

{ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ }

Assuredly the God-fearing will be in a secure place, a seat in which there will be security from [all] fear,

{ فِي جَنَّاتٍ وَعُيُونٍ }

amid gardens, orchards, and springs,

{ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ }

dressed in fine silk and [heavy] silk brocade, that is to say, in fine and thick silks (sundusin wa'stabraqin, respectively), sitting face to face (mutaqābilīna is a circumstantial qualifier), that is to say, they do not look upon each other backs, since the couches revolve with them in them.

{ كَذَلِكَ وَمَرَّوَجْنَاهُمْ بِحُورٍ عَيْنٍ }

So [shall it be] (an implied al-amru, 'the matter', should be read as preceding this); and We shall pair them, either in conjugality or [meaning] We shall join them, with houris of beautiful eyes, women of the fairest complexion with wide and beautiful eyes.

{ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ }

They will call, they will request from servants, therein, that is, in Paradise, to bring, every fruit, thereof, [remaining] secure, [in their knowledge] that it will not come to an end or cause harm and [secure] from all danger (āminīna, 'secure', is a circumstantial qualifier').

{ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ }

They will not taste death therein, other than the first death, namely, the one [that came] in this world after they had lived in it (some [scholars] think that illā, 'other than', here means ba'da, 'after'). And He will shield them from the chastisement of Hell-fire —

{ فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ }

345

a bounty from your Lord (fadlan is a verbal noun, with the sense of tafaddulan, and is in the accusative [dependent status] because of an implied [preceding] tafaddala). That is the supreme triumph.

{ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ }

For We have made it easy, We have facilitated the Qur'ān, in your tongue, in your language, so that the Arabs may understand it from you, that perhaps they may remember, [that perhaps] they may be admonished and become believers — but they do not believe.

{ فَأَمْرٌ يُقْبِلُ إِلَيْهِمْ مَّرْتَابُونَ }

So be on the look out, await their destruction. Indeed they [too] are on the look out, for your death — this was before the revelation of the command to struggle against them.

Surat al-Jathiyah

{ حم }

346

Hā mīm: God knows best what He means by these [letters].

{ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) is from God (mina'llāhi, the predicate thereof) the Mighty, in His kingdom, the Wise, in His actions.

{ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ }

Truly in the heavens and the earth, that is to say, in their creation, there are signs, indicating the power of God and His Oneness, exalted be He, for believers.

{ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٍ لِقَوْمٍ يُوقِنُونَ }

And in your creation, that is to say, and in the creation of every one of you from a sperm-drop, then a blood clot, then an embryo until it becomes a human being; and, [in] the creation of, what He has scattered, [what] He has dispersed throughout the earth, of animals — [dābba denotes] whatever

treads on (yadubbu) the earth of [both] human beings and other [animals] — there are signs for a people who are certain, of the Resurrection;

347

{ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَرْرٍ قِوَامٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ }

and, in, the alternation of night and day, their passing and their arrival, and what God sends down from the heaven [in the way] of provision, rain, for it constitutes a means of provision, with which He revives the earth after it is dead, and the circulation of the winds, its alternation between southerly and northerly, hot and cold, there are signs for a people who understand, proofs and therefore have faith.

{ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ }

These, mentioned signs, are the signs of God, the proofs of His that indicate His Oneness, which We recite, relate, to you with truth (bi'l-haqqi is semantically connected to natlū, 'We recite'). So in what [kind of] discourse then, after God, that is to say, [after] His discourse, namely, the Qur'ān, and His signs, His definitive arguments, will they, that is, the disbelievers of Mecca, believe? In other words: they will not believe [in anything] (a variant reading [for yu'minūna, 'they believe'] has tu'minūna, 'you believe').

{ وَيَلِكُلُّ أَفَّاكٍ أَثِيمٍ }

Woe (waylun is an expression implying chastisement) to every sinful liar,

{ يَسْمَعُ آيَاتِ اللَّهِ تُنَلَّىٰ عَلَيْهِ ثُمَّ يَصِرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ }

who hears the signs of God, the Qur'ān, being recited to him, then persists, in his disbelief, arrogantly, disdainful of faith, as if he had not heard them. So give him tidings of a painful chastisement.

{ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ }

And should he come to know anything of Our signs, namely, the Qur'ān, he takes them in mockery. For such, liars — there is a degrading chastisement.

{ مَنْ وَّرَاٰهُمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ }

Beyond them, that is to say, ahead of them — because they are [still] in this world — is Hell, and that which they have earned, of wealth and deeds, will not avail them in any way, nor those whom they took besides God, that is, idols, as patrons. And for them there will be a great chastisement.

{ هٰذَا هُدًىٰ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن مَّرْجِنٍ أَلِيمٌ }

This, that is, the Qur'ān, is a guidance, from error; and those who disbelieve in the signs of their Lord, for them there will be a torture, a lot, of a painful, an excruciating, chastisement.

{ اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِي فِيهِ الْفُلُكُ بِأَمْرِهِ وَكَلَّبْتُمْ مِنْ فَضْلِهِ وَعَلَّكُمْ تَشْكُرُونَ }

God it is Who disposed for you the sea so that the ships may sail upon it by His command, by His permission, and that you may seek, that you may request, by way of trade, of His bounty, and that perhaps you may give thanks.

{ وَسَخَّرَ لَكُمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ }

And He has disposed for you whatever is in the heavens, of sun, moon, stars, water and otherwise, and whatever is in the earth, of animals, trees, vegetation, rivers and otherwise, that is to say, He created [all] that for your benefit, all (jamī'an is for emphasis) being from Him (minhu is a circumstantial qualifier, that is to say, He has disposed them as something from Him, exalted be He). Surely in that there are signs for a people who reflect, on them and therefore believe.

{ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ }

Tell those who believe to forgive those who do not anticipate, [those who do not] fear, the days of God, the events which He precipitates, that is to say, forgive the disbelievers the harm which they have caused you — this was before the command to struggle against them [had been revealed] —

that He, God, may requite (a variant reading [for li-yajziya] has li-najziya, 'that We may requite') a people for what they used to earn, when they used to forgive disbelievers the harm which they did.

{ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ }

Whoever acts righteously, it is for [the benefit of] his own soul, that he acts [so], and whoever does evil, it is to the detriment thereof, that he has done evil; then to your Lord you will be returned, [with your Lord] you shall end up, whereupon He will requite the one of righteous deeds and the evildoer.

{ وَلَقَدْ آتَيْنَا نَبِيَّ إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ وَرَرَفْنَا لَهُمُ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَا لَهُمْ عَلَىٰ الْعَالَمِينَ }

And verily We gave the Children of Israel the Scripture, the Torah, and [the means of] judgement, therewith between people, and prophethood, for Moses and Aaron among them, and We provided them with the good things, the lawful things, such as manna and quails, and We favoured them above [all] worlds, the worlds of their time, [that is, above all other] rational beings.

{ وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِمَّن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ }

And We gave them clear illustrations of the commandment, the commandment of religion, in the way of what is lawful or unlawful, and the Mission of Muhammad (s), upon whom be the most excellent blessings and peace. And they did not differ, regarding his Mission, except after the

knowledge had come to them, out of rivalry among themselves, that is to say, because of some rivalry that came about among them, out of envy of him. Surely your Lord will judge between them on the Day of Resurrection concerning that in which they used to differ.

{ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ }

Then We set you, O Muhammad (s), upon a [clear] course, [a clear] way, of the commandment, the commandment of religion; so follow it, and do not follow the desires of those who do not know, in worshipping other than God.

{ إِنَّهُمْ لَن يَغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ }

Assuredly they will not avail, they [will not] protect, you in any way against God, against His chastisement. And assuredly the wrongdoers, the disbelievers, are allies of one another; but God is the ally [only] of the God-fearing.

{ هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ }

This, Qur'ān, is [a set of] insights for mankind, guideposts with which they can discern [God's] rulings and legal proscriptions, and guidance and mercy for a people who have certainty, with regard to the [truth of the] Resurrection.

{ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ }

Or (am has the significance of the [rhetorical] hamza of denial) do those who have perpetrated evil acts, [such as] disbelief and disobedience, suppose that We shall treat them as those who believe and perform righteous deeds, equally (sawā'an is the predicate) in their life and in their death? (mahyāhum wa-mamātuhum, [this clause] constitutes the subject and a supplement; the sentence [itself] is a substitution for the kāf [of ka'lladhīna, 'as those'], and both [suffixed] pronouns [-hum] refer to the disbelievers). The meaning is: do they suppose that in the Hereafter We will assign them [a] good [fate] like believers, [that they will enjoy] a life of plenty, one equal to their life in this world, as when they said to the believers: 'Surely if we were to be resurrected, we will be given the same good things that you will be given!' God, exalted be He, says, in accordance with His denial [implicit] in the [rhetorical interrogative] hamza: How evil is that judgement which they make! In other words, it will not be so, for in the Hereafter they will be [suffering] in the chastisement, in contrast to their lives in this world; the believers, on the other hand, will be [delighting] in the Reward in the Hereafter because of their righteous deeds in this world, such as [their observance of] prayers, [their] alms-giving, fasting and otherwise (the mā, 'that ... which', relates to the verbal action, that is to say, ba'isa hukman hukmuhum hādhā, 'awful as a judgement is this judgement of theirs').

{ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَئِنْ جِئْتُمْ بِكُلِّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ }

And God created the heavens and, He created, the earth with the truth (bi'l-haqqi is semantically connected to khalaqa, 'He created'), so that He may indicate His power and His Oneness, and so that every soul may be requited for what it has earned, in the way of acts of disobedience or obedience, and therefore the disbeliever cannot be equal to the believer, and they will not be wronged.

{ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاءً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ }

Have you then seen, inform Me [about], him who has taken as his god his [own] desire, [that is] whatever [new] stone he may desire after [having desired] some other stone, considering this [new one] to be better, and whom God has led astray knowingly, on His part, exalted be He, that is to say, knowing him to be of those who follow misguidance before he was created, and set a seal upon his hearing and his heart, so that he cannot hear guidance or understand it, and laid a covering, a darkness, over his sight?, so that he cannot perceive guidance (here one should understand as implied the second direct object of [the verb] a-ra'ayta, 'have you seen', namely: a-yahtadī, 'can he find guidance?'). So who will guide him after God?, that is to say, after His leading him astray? In other words, he will not find guidance. Will you not then remember?, [will you not then] be admonished? (tadhakkarūna: one of the two tā' letters [of the original form tatadhakkarūna] has been assimilated with the dhāl).

{ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا مَمُوتٌ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَتُنَبَّوْنَ }

And they, those who deny the Resurrection, say, 'There is only, that is to say, [the only] life [is], our life, the one that is, in this world. We die and we live, that is to say, some die, while others are given life by [virtue of] being born, and nothing but time, that is, [nothing but] the passage of time, destroys us'. God, exalted be He, says: Of that, saying, they have no knowledge; they are only making conjectures.

{ وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا أَبَاءُنَا إِنَّا كُنَّا صَادِقِينَ }

And when Our signs, of the Qur'ān, indicating Our power to resurrect, are recited to them, being clear signs, evident [signs] (bayyinātin, 'clear signs', is a circumstantial qualifier), their only argument is to say, 'Bring us our fathers, alive, if you are being truthful', [when you say] that we will be resurrected.

{ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يَمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَكَانَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ }

Say: 'God [is the One Who] gives you life, when you are sperm-drops, then makes you die, then gathers you, alive, to the Day of Resurrection, in which there is no doubt; but most people, and these are the one who say the above-mentioned, do not know'.

{ وَكَانَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ }

And to God belongs the kingdom of the heavens and the earth. And on the day when the Hour sets in (yawma taqūmu'l-sā'atu is substituted by [the following, yawma'idhin]) on that day the followers of falsehood, the disbelievers, will be losers, that is to say, their loss will become manifest by their ending up in the Fire.

{ وَغَرَىٰ كُلُّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ }

And you will see every community, that is, [all] members of a religion, crouching, on their knees — or [jāthiya means] ‘gathered together’. Every community will be summoned to its record, the record of its deeds and it will be said to them: ‘Today you will be requited for what you used to do, that is, [you will be given] the desert thereof.

{ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا سِتْرًا لِّمَا كُنتُمْ تَعْمَلُونَ }

This is Our book, the register of [deeds recorded by] the guardian angels, which pronounces against you with truth. Indeed We used to write down, record and preserve, what you used to do’.

{ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ }

So as for those who believed and performed righteous deeds, their Lord will admit them into His mercy, His Paradise. That is the manifest triumph, the clear and evident [triumph].

{ وَأَمَّا الَّذِينَ كَفَرُوا فَلَمْ يَكُنْ بِئِنَّ تَنَلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ }

356

But as for those who disbelieved, it will be said to them: ‘Were not My signs, [was not] the Qur’ān, recited to you, but you were disdainful, you were arrogant, and were a guilty, a disbelieving, lot?’

{ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا مَرِيبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ }

And when it was said, to you, O disbelievers: “God’s promise, of resurrection, is indeed true, and there is no doubt about the Hour”, (read al-sā’atu or al-sā’ata) you said, “We do not know what the Hour is. We only make conjectures (al-Mubarrad said that this actually [means] in nahnu illā nazunnu zannan) and we are by no means certain” ’, that it will come to pass.

{ وَبَدَأَ لَهُمْ سَيِّئَاتِ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And there will appear before them, in the Hereafter, the evils of what they did, in this world, that is to say, the requital thereof, and they will be besieged by, there shall befall [them], what they used to deride, namely, the chastisement [of the Hereafter].

{ وَقِيلَ الْيَوْمَ نَسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ أَلْتَأْمُرُونَ مَا لَكُمْ مِنْ تَأْسِرِينَ }

And it will be said: ‘Today We will forget you, We will abandon you in the Fire, just as you forgot the encounter of this day of yours, that is to say, [just as] you neglected to perform [those good]

deeds [in preparation] for the encounter with it, and your abode will be the Fire, and you will not have any helpers, [any] protectors therefrom.

{ دَلِكُمْ بِأَنكُمْ أَتَيْتُمُ آيَاتِ اللَّهِ هُنُورًا وَعَرَّضْتُمْ الْحَيَاةَ الدُّنْيَا فِ الْيَوْمِ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبَدُونَ }

That is because you took God's signs, the Qur'ān, in mockery, and the life of this world deceived you', to the extent that you said, 'There is neither Resurrection nor Reckoning'. So today they will not be brought out (read either active yakhrujūna, 'they will [not] come out', or passive yukhrajūna, 'they will [not] be brought out') of it, of the Fire, nor will they asked to make amends: they will not be asked to [try to] attain the pleasure of their Lord by repenting or being obedient, for such [action] will be of no use then.

{ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ }

So to God belongs [all] praise, the attribution to Him of what is beautiful [in words] for fulfilling His promise regarding the deniers; Lord of the heavens and Lord of the earth, the Lord of the Worlds, the Creator of all that has been mentioned ('ālam, 'world', denotes everything other than God; it is in the plural ['ālamīn] because of the different types [of beings] in them; rabbi, 'Lord', [in the last clause] is a substitution [for the previous ones]).

{ وَكَانَ الْكَبِيرُ بَاءً فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

Tafsir al-Jalalayn, From Juzā' 20 to Juzā' 30

And to Him belongs [all] grandeur, [all] majesty, in the heavens and the earth (fī'l-samāwāti wa'l-ardi is a circumstantial qualifier), and He is the Mighty, the Wise — as [explained in a similar statement] above.

Juzā' [26]

Surat al-Ahqaf

359

{ حم }

Hā mīm: God knows best what He means by these [letters].

{ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ }

The revelation of the Book, the Qur'ān (tanzīlu'l-kitābi, the subject) is from God (mina'llāhi, the predicate thereof), the Mighty, in His kingdom, the Wise, in His actions.

{ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ }

We have not created the heavens and the earth and all that is between them except, as a creation, in truth, so that it may be an indication of Our power and Our Oneness, and for an appointed term, until [the point of] their annihilation on the Day of Resurrection. Yet those who disbelieve are disregarding of what they are warned, [of what] they are threatened with in the way of [impending] chastisement.

{ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَبِّئُونَ بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَا مَرَّةٌ مِنْ عِلْمِ إِنْ كُنْتُمْ صَادِقِينَ }

Say: 'Have you considered, [say] Inform me [about], what you invoke, [what] you worship, besides God?, namely, the idols (min dūni'l-lāhi, constitutes the first object [of the verb]). Show me — inform me — (arūnī, [repeated] for emphasis), what they have created (mādhā khalaqū, the second object) of the earth (mina'l-ardi, the explication of mā, 'what [part]'). Or do they have any share, any partnership, in, the creation of, the heavens?, with God? (am, 'or', has the significance of the [rhetorical interrogative] hamza of denial). Bring me a scripture, [that has been] revealed, before this, Qur'ān, or some vestige, some remnant, of knowledge, transmitted from the ancients confirming the soundness of your claim that your worship of the idols brings you closer to God, if you are truthful', in your claim.

{ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ }

And who is (man here is interrogative but meant [rhetorically] as a negation: in other words, 'no one is') further astray than him who invokes, [him who] worships, besides God, that is to say, other than Him, such as would not respond to him [even] until the Day of Resurrection — these are the idols, who never answer those who worship them in anything that they ask for — and who are heedless of their supplication?, their worship, because they are inanimates that possess no [faculty of] comprehension.

{ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ }

And when mankind are gathered, they, the idols, will be enemies to them, to those who had worshipped them, and they will deny, they will disavow, their worship, the worship of those who had worshipped them.

{ وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ }

And when Our signs, the Qur'ān, are recited to them, namely, [to] the people of Mecca, being clear signs, manifest [signs] (bayyinātin is a circumstantial qualifier), those who disbelieve, from among them, say of the truth, that is, the Qur'ān, when it comes to them, 'This is plain sorcery!', clear and evident [sorcery].

{ أَمْ يَقُولُونَ أَفْتَرَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ }

Or (am has the significance of bal, 'nay, but ...' and the [rhetorical interrogative] hamza of denial) do they say, 'He has invented it?', that is, the Qur'ān. Say: 'If I have invented it, hypothetically [speaking], still you would have no power to avail me against God, that is to say, against His chastisement, in any way, in other words, you would not be able to ward it off from me if God chooses to chastise me. He knows best what you delve into [of gossip] concerning it, what you say about the Qur'ān. He, exalted be He, suffices as a witness between me and you. And He is the Forgiving, to the one who repents, the Merciful', to him, and so He does not hasten to punish you.

{ قُلْ مَا كُنْتُ بِدُعَاءِ مَنْ أُرْسِلُ وَمَا أَذْمُرِي مَا يُفْعَلُ بِي وَلَا يَكُمُ إِنِ اتَّبَعُوا إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }

362

Say: 'I am not a novelty, unprecedented, among the messengers, that is to say, [I am not] the first to be sent [by God as His Messenger]. Already many of them have come before me, so how can you deny me? Nor do I know what will be done with me or with you, in this world: will I be made to leave my [native] land, or will I be slain as was done with [some] prophets before me, or will you stone me to death, or will the earth be made to swallow you as [it did] deniers before you? I only follow what is revealed to me, that is, the Qur'ān, and I do not invent anything myself. And I am only a plain warner', one whose warning is plain.

{ قُلْ أَمْرًا يُشْرِكُ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ نَبِيِّ إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّنَ وَأَسْتَكْبِرْتُمْ إِنْ أَلَّا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

Say: 'Have you considered?, [say:] inform me, what will be your predicament, if it, the Qur'ān, is from God and you disbelieve in it (wa-kafartum bihi, the sentence is a circumstantial qualifier), and a witness from the Children of Israel has [already] testified, this was 'Abd Allāh b. Salām, to the like of it, that is to say, to it [the Qur'ān], that it is from God, and he, the witness, has believed [in it], while you act with arrogance ...', you are disdainful of faith (the response to the conditional ['if ...'] is given [by implication] in what has been supplemented to it, in other words: 'Would you not then be [considered] wrongdoers?'; this [understanding of the response] is indicated by [what follows]). Truly God does not guide wrongdoing folk'.

{ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَادِيمٌ }

363

And those who disbelieve say of those who believe, that is, [they say] with regards to them: ‘Had it, faith, been [anything] good, they would not have attained it before us’. And since they, the ones [now] speaking, will not be guided by it, that is, [by] the Qur’ān, they say, ‘This, that is, the Qur’ān, is an ancient lie!’

{ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَمَرْحَمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى الْمُحْسِنِينَ }

Yet before it, that is, [before] the Qur’ān, [there was] the Book of Moses, that is, the Torah, as a guidepost and a mercy, for those who believed in it (imāman wa-rahmatan are two circumstantial qualifiers) and this, Qur’ān, is a Book that confirms, scriptures before it, in the Arabic tongue (lisānan ‘arabiyyan is a circumstantial qualifier referring to the subject of musaddiqun, ‘that confirms’) to warn those who do wrong, the idolaters of Mecca, and, it is, good tidings for the virtuous, the believers.

{ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Assuredly those who say, ‘Our Lord is God’ and then remain upright, in [their adherence to] obedience, no fear will befall them, nor will they grieve.

{ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ }

Those will be the inhabitants of Paradise, abiding therein (khālidīna fihā is a circumstantial qualifier) as a reward (jazā'an is in the accusative as a verbal noun, because of the implied verbal action, that is to say, yujzawna, 'they will be rewarded') for what they used to do.

{ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دِينِي بِإِذْنِكَ وَإِنِّي مِنَ الْمُسْلِمِينَ }

And We have enjoined man to be kind (husnan: a variant reading has ihsānan), that is to say, We have commanded him to act kindly towards both of them (thus ihsānan is in the accusative as a verbal noun, because of the implied verbal action; the same applies to husnan) to his parents. His mother carries him in travail, and gives birth to him in travail, that is to say, with suffering; and his gestation and his weaning, from suckling, take thirty months, six months being the minimum period for gestation, the remainder being the maximum period of suckling; it is also said that, regardless of whether she bore him for six or nine months, she should suckle him for the remainder. So that (hattā is a [particle of] purpose for an implied sentence, that is to say, wa-‘āsha hattā, 'and he lived on so that ...') when he is mature, namely, at his prime in terms of his strength, intellect and reasoning, the minimum [age] for which is thirty or thirty three years, and reaches forty years, that is, exactly [forty years], which is the maximum for [attaining] maturity, he says, 'My Lord!, [this] to

the end [of this verse] was revealed regarding Abū Bakr al-Siddīq, when he had reached forty years of age, two years after the [beginning of the] Prophet's Mission (s). He [Abū Bakr] believed in him, whereafter his parents believed [in the Prophet], followed by his son 'Abd al-Rahmān, then 'Abd al-Rahmān's son Abū 'Atīq [Muhammad b. 'Abd al-Rahmān]. Inspire me to give thanks for Your favour with which You have favoured me and my parents, namely, [the grace of] affirming [God's] Oneness, and that I may act righteously in a way that will please You, thus he [Abū Bakr] emancipated nine believers who had been enduring torture [at the hands of the idolaters] for [their belief in] God, and invest my seed with righteousness, all of them were believers. Indeed I repent to You and I am truly of those who submit [to You]'.

{ أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَّجَاوَمُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقَ الَّذِي كَانُوا يُوعَدُونَ }

Those, that is, those who say such words, Abū Bakr and others, are they from whom We accept the best of what they do, and overlook their misdeeds, [as they stand] among the inhabitants of Paradise (fī ashābi'll-jannati, a circumstantial qualifier, in other words, 'being among them') — [this is] the true promise which they were promised, by His words, God has promised the believers, both men and women, Gardens ... [Q. 9:72].

{ وَالَّذِي قَالَ لَوْلَا دِيهِ أُفٍّ لَكُمْ أَنْ تُعِدَّانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَلْبِي وَهُمَا يُسْتَعْتَابَانِ اللَّهُ وَبِكَ آمَنَ إِنْ وَعَدَ اللَّهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ }

As for him who says to his parents (li-wālidayhi: a variant reading has li-wālidihi, 'his parent', denoting the generic noun): 'Fie (read uffin or uffan, as a verbal noun, meaning: '[something] putrid and disgusting') on you both: I am exasperated at both of you. Do you threaten me (a-ta'idānī: a variant reading has a-ta'idānnī) that I shall be raised, from the grave, when already generations, communities, have passed away before me?', and they have not been raised from their graves. And they call on God for succour, that he [their child] repent, saying [to him]: if you do not repent, 'Woe to you (waylaka, that is to say, halākaka, 'you are ruined!'). Believe!, in resurrection. Surely God's promise is true'. But he says, 'This, belief in resurrection, is nothing but the fables of the ancients', lies of theirs.

{ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ }

Such are the ones against whom the Word, of chastisement, is due, is necessary, concerning communities of jinn and humans that have passed away before them. Truly they are losers.

{ وَكُلٌّ دَرَجَاتٌ مِمَّا عَمِلُوا وَيُوفِّيهِمْ أَعْمَلُهُمْ وَهُمْ لَا يُظْلَمُونَ }

And for each one, of both categories, believer and disbeliever, there will be degrees [of status] , thus the degrees of the believers in Paradise are high, while the degrees of disbelievers in the Fire are despicable, according to what they have done, that is to say, [according to what] believers [have done] in the way of acts of obedience, and disbelievers, in the way of acts of disobedience,

and that He may recompense them fully, namely, God (li-yuwaffiyahum: a variant reading has li-nuwaffiyahum, 'that We may recompense them fully') for their deeds, that is, [pay them] their deserts, and they will not be wronged, [not even] in a single thing that may be diminished for believers or increased for disbelievers.

{ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ كَسِبْتُمْ أَنْ تُكْفِرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ تُنْفُسُونَ }

And on the day when those who disbelieve are exposed to the Fire, by its being revealed for them, it will be said to them: 'You squandered (read with one hamza, adhhabtum, or with two hamzas [as an interrogative], a-adhhabtum, 'have you squandered ...?'; or with one hamza, adhhabtum, or with an initial long 'a', ādhhabtum, with both of these [pronounced fully] or without pronouncing the second [hamza]) your good things during your life of the world, by preoccupying yourselves with sensual delights, and enjoyed them. So today you will be requited with the chastisement of humiliation in return for acting arrogantly in the earth without right and in return for that regarding which you used to act immorally', and [for] the torture you used to inflict [upon others] therein.

{ وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ الذُّمُّ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِيَّيْهِ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ }

And mention the brother of 'Ād, namely, Hūd, peace be upon him, when (idh ... [from here] to the end [of the verse] constitutes an inclusive substitution) he warned his people, he threatened them,

at Ahqāf, [‘the Sand dunes’ is the name of] a valley in Yemen, where their dwellings were located — and already warners, messengers, had passed away before him and after him, that is to say, before Hūd [came to them] and after him, to their peoples — saying, ‘Do not worship anyone but God (the statement [beginning with] wa-qad khalat, ‘and already [warners] had passed away’, is a parenthetical one). Truly I fear for you — should you worship other than God — the chastisement of a dreadful day’.

{ قَالُوا أَجِئْنَا لِنُفِكَتَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

They said, ‘Have you come to divert us from our gods?, to turn us away from worship of them. Then bring us what you threaten us with, of chastisement for worshipping them, if you are of the truthful’, in [saying] that it will befall us.

{ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُمِرْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا كَاهِنُونَ }

He, Hūd, said, ‘The knowledge is with God only, He is the One Who knows when chastisement will befall you, and I am [merely] conveying to you what I have been sent with, to you. But I see that you are an ignorant lot’, given your hastening on of the chastisement.

{ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرٌ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ }

Then, when they saw it, that is, [when they saw] what chastisement [really] was, as a sudden cloud, a cloud that appeared [out of nowhere] on the horizon, heading towards their valleys, they said, 'This is a cloud that will bring us rain!'. God, exalted be He, says: Nay, but it is what you sought to hasten, of the chastisement — a hurricane (rīhun substitutes for mā, 'what') containing a painful chastisement,

{ تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ }

destroying, ruining, everything, it passes through, by the command of its Lord, by His will, that is to say, [destroying] everything that He wants to destroy with it. And so it destroyed their men, women, children and properties by flinging them up into the air high above the ground and tearing them to pieces. Only Hūd and those who believed with him remained [unscathed]. So they became such that nothing could be seen except their dwellings. Thus, in the way that We requited them, do We requite guilty folk, besides them.

{ وَلَقَدْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا }

{ يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And verily We had empowered them in ways in which We have not (in is either for negation or extra) empowered you, O people of Mecca, in the way of strength and means, and We had vested them with ears and eyes and hearts. But their ears and their eyes and their hearts did not avail

them in any way (min shay'in: min is extra) since (idh, is operated by aghnā, 'avail', and imbued with the sense of [a particle introducing a] reason) they used to deny the signs of God, His clear proofs, and they were besieged by, there befell them, what they used to deride, of chastisement.

{ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ }

And We certainly destroyed the towns [that were] around you, that is, [We destroyed] their inhabitants, the likes of Thamūd, 'Ād and the people of Lot, and We dispensed the signs, We repeated the clear proofs, so that perhaps they might return.

{ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلَّ صَلَوَاتُ عَلَيْهِمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ }

So why did they not help them, by averting from them the chastisement, those whom they had chosen besides God, that is to say, other than Him, as [a means of] nearness, through whom they may secure nearness to God, to be gods?, alongside Him, and these are the idols (the first object of ittakhadhū, 'they had chosen', is the omitted pronoun referred to by the relative clause [alladhīna, 'those who ...'], and it is hum, 'they'; qurbānan, 'nearness', is the second [object], with ālihatan, 'gods', as its substitution). Nay, but they forsook them, when the chastisement came down [on them], and that, that is to say, [that] choosing of theirs of idols as gods as a means of nearness [to God], was their lie and what they used to invent — the lies they used to speak (mā, 'what', either

relates to the verbal action [‘their lying’], or it indicates a relative clause with the referential pronoun omitted, this being fihi, ‘about’).

371

{ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّذَمِّرِينَ }

And, mention, when We sent a company of jinn your way — the jinn of Nasībīn in Yemen, or the jinn of Nineveh, who were seven or nine, [and this was] while the Prophet (s) was leading the dawn prayer with some of his Companions at Batn Nakhla, as reported by the two Shaykhs [al-Bukhārī and Muslim] — to listen to the Qur’ān and, when they were in its presence, they said, that is, they said to one another: ‘Listen carefully!’, concentrate in order to hear it [carefully]. Then, when it was finished, [when] he was finished reciting it, they went back to their people to warn [them], to threaten their people with the chastisement [from God] if they do not believe — they had been Jews, but then become Muslims.

{ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ }

They said, ‘O our people! Indeed we have heard a Book, namely, the Qur’ān, which has been revealed after Moses, confirming what was before it, what preceded it, such as the Torah. It guides to the truth, submission [to God] (islām), and to a straight way, that is, the way thereto [to Islam].

{ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابٍ أَلِيمٍ }

O our people! Respond to God's summoner, Muhammad (s), by embracing faith, and believe in him, and He, God, will forgive you some of your sins, because some of these [sins] are wrongs [done to others] and which [therefore] can only be forgiven after those wronged are reconciled — and shelter you from a painful chastisement.

{ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ }

And whoever does not respond to God's summoner cannot thwart God on earth, that is to say, he will not be able to thwart God by escaping from Him and eluding Him, and he, the one who does not respond, will not have, besides Him, that is, [besides] God, any protectors, any helpers to ward off the chastisement from him — those, who do not respond, are in manifest error', plain and evident [error].

{ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَعْْيِ بِخَلْقِهِنَّ يَقَادِرٌ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Have they not seen, [have they not] realised, that is, the deniers of resurrection, that God, Who created the heavens and the earth and [Who] was not wearied by their creation, [Who] did not fail therein, is able to give life to the dead? (bi-qādirin is the predicate of anna, 'that', the bi- having been added to it because the statement has the same force as [the construction]: a-laysa'Liāhu bi-qādirin, 'Is God not able ...?'). Yes, indeed, He is able to give life to the dead. Indeed He has is able to do all things.

{ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ كَافِرُونَ }

And on the day when those who disbelieve are exposed to the Fire, when they are being chastised in it, it will be said to them: ‘Is not this, chastisement, the truth?’ They will say, ‘Yes, by our Lord!’ He will say, ‘Then taste the chastisement for what you used to disbelieve [in]’.

{ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغَ فَبَلَ يَهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ }

So endure [with patience], the harm done [to you] by your people, just as the resolute, those of constancy and [power of] endurance during hardships, from among the messengers endured [with patience], before you, so that you may be one of resolve [like them] (min [of mina'l-rusuli] is explicative, as all of them were men of resolve; but some say that this [particle min] is [actually] meant to be partitive, since excluded from their number are: Adam, on the basis of God's saying, exalted be He: And We did not find in him any constancy [Q. 20:115]; and Jonah, on the basis of His words: And do not be like the One of the fish [Q. 68:48]). And do not seek to hasten [it] for them, for your people, the sending down of the chastisement on them. Some say that he [the Prophet] seemed [by this stage] to have become exasperated because of them and desired that chastisement be sent down on them, which is why he was enjoined to [exercise] patience and to refrain from hastening the chastisement [for them] — for it would befall them [eventually] without doubt. It shall seem for them, on the day when they see what they are promised, of chastisement in the Hereafter, given its long duration, as though they had tarried, in this world, by their

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

reckoning, only an hour of a day. This Qur'ān is, a communication, a proclamation from God to you. So shall any be destroyed, that is to say, none [shall be destroyed] upon seeing the chastisement, but the immoral folk?, that is to say, the disbelieving [folk].

Surat Muhammad

375

{ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ }

Those who disbelieve, from among the people of Mecca, and bar, others, from the way of God, that is to say, [from] faith, He will leave their works to waste, such as giving food [to the poor] or being kind to kin, and so they will find no reward for these [works of theirs] in the Hereafter; [but] they are requited for them in this world [purely] out of His bounty, exalted be He.

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ }

But those who believe, namely, the Helpers (al-Ansār) and others [like them], and perform righteous deeds and believe in what has been revealed to Muhammad, namely, the Qur'ān — and it is the truth from their Lord — He will absolve them of, He will forgive them, their misdeeds and rightly dispose their mind, their state, so that they do not disobey Him.

{ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ }

That, rendering void of their works and the absolution of evil deeds, is because those who disbelieve follow falsehood, Satan, and because those who believe follow the truth, the Qur'ān, from their Lord. Thus, in the same manner of clarification, does God strike for mankind similitudes

of themselves, [that is how] He clarifies for them their states, in other words, the disbeliever has his work rendered void while the believer is forgiven.

{ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحِشْتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَمْرَهَا ذَلِكَ كَمَا نَشَاءُ اللَّهُ لِنُنْصِرَ مِنْهُمْ
وَلَكِن لِّيَلْزِمُوا بَعْضَكُمْ بَعْضٌ وَالَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ }

So when you encounter [in battle] those who disbelieve, then [attack them with] a striking of the necks (fa-darba'l-riqābi is a verbal noun in place of the [full] verbal construction, that is to say, fa'dribū riqābahum, 'then strike their necks'), in other words, slay them — reference is made to the 'striking of the necks' because the predominant cause of being slayed is to be struck in the neck. Then, when you have made thoroughly decimated them, bind, spare them, take them captive and bind firmly, the bonds (al-wathāq is what is used to bind [yūthaqu] a captive). Thereafter either [set them free] by grace (mannan is a verbal noun in place of the [full] verbal construction), that is to say, either show them grace by setting them free unconditionally; or by ransom, ransoming them with payment or with Muslim captives, until the war, that is to say, its participants, lay down its burdens, its heavy loads of weaponry and other things, so that either the disbelievers surrender or enter into a treaty. This [last clause] constitutes the 'purpose' of [enjoining the Muslims to] slaying and taking captive. So [shall it be] (dhālika is the predicate of an implied subject, [such as] al-amr, 'the ordinance', in other words, 'the ordinance [of God] regarding them is as mentioned'). And had God willed, He could have [Himself] taken vengeance on them, without any fighting, but, He has

commanded you to [do] it, that He may test some of you by means of others, from among them, by way of battle, so that the slain among you will end up in Paradise, while those [slain] among them [will end up] in the Fire. And those who are slain (qutilū: a variant reading has qātalū, 'those who fight') — this verse was revealed on the day of [the battle of] Uhud, after the dead and the wounded had become numerous among the Muslims — in the way of God, He will not let their works go to waste, He will [not] render [them] void.

{ سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْمِهِ }

He will guide them, in this world and in the Hereafter to what benefits them, and rightly dispose their minds, their condition in both, with that [guidance and disposal] in this world being for those who were not slain, but who have been included in [the statement] 'and those who were slain' (qutilū) because of [the] predominance therein [of those who were slain].

{ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَافًا لَهُمْ }

And He will admit them into Paradise, which He has made known, [which] He has pointed out, to them, so that they are guided to their dwellings in it, and to their spouses and servants without asking to be shown the way.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ }

O you who believe! If you help God, that is to say, His religion and His Messenger, He will help you, against your enemy, and make your foothold firm, He will make you stand firm [while you fight] on the battleground.

378

{ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَصْلًا لِعَمَالِهِمْ }

And as for those who disbelieve, from among the people of Mecca (wa'lladhīna kafarū is the subject, the predicate of which is [an implicit] ta'isū, 'they shall be wretched', as indicated [by what follows]) wretchedness shall be their lot, that is, destruction and defeat from God. And He will make their works go to waste (wa-adalla a'mālahum is a supplement to [the implied] ta'isū, 'they shall be wretched').

{ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ }

That, wretchedness and wasting [of their works], is because they are averse to what God has revealed, of the Qur'ān with all that it includes of religious obligations (takālīf), so He has made their works fail.

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهُمْ }

Have they not travelled in the land to see the nature of the consequence for those who were before them? God destroyed them — He destroyed them, their children and their possessions; and

[a fate] the like thereof will be for the disbelievers, that is to say, the like of the fate of those before them.

379

{ ذَلِكَ بَأْنِ اللَّهِ مُؤَلَى الَّذِينَ آمَنُوا وَأَنْ الْكَافِرِينَ لَا مَوْلَى لَهُمْ }

That, granting of victory to the believers and the vanquishing of the disbelievers, is because God is Patron, Ally and Helper, of those who believe and because the disbelievers have no patron.

{ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَايَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ }

God will surely admit those who believe and perform righteous deeds into gardens underneath which rivers flow. As for those who disbelieve, they take their enjoyment, in this world, and eat as the cattle eat, that is to say, they are only concerned with [filling] their bellies and [satisfying] their private parts, without giving any thought to the Hereafter; and the Fire will be their habitation, their home, their station and their [final] destination.

{ وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا تَاصِرَ لَهُمْ }

And how many (ka-ayyin means kam) a town, by which is meant the inhabitants thereof, mightier in power than your town, Mecca, that is to say, its inhabitants, which expelled you (akhrajatka [is feminine despite the plural sense of inhabitants meant is because it] takes into account the [feminine] form of qarya, 'town'), have We destroyed (ahlaknāhum takes into account the former

[plural] import of qarya, 'town'), and they had none to help them, against Our destruction [of them].

{ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُرِين لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ }

Is he who follows a clear sign, a definitive argument and proof, from his Lord, and these are the believers, like those whose evil deeds have been adorned for them, so that they see them as fair [deeds], and these are the disbelievers of Mecca, and who follow their desires?, by worshipping graven images. In other words, there is no similarity between the two.

{ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ }

A similitude, a description, of the Garden promised to the God-fearing: [the Garden] that is shared equally by all those who enter it (this first clause is the subject, of which the predicate [follows:]) therein are rivers of unstaling water (read āsin or asin, similar [in form] to dārib, 'striker', and hadhir, 'cautious'), that is to say, one that does not change, in contrast to the water of this world, which may change due to some factor; and rivers of milk unchanging in flavour, in contrast to the milk of this world, on account of its issuing from udders, and rivers of wine delicious to the drinkers, in contrast to the wine of this world, which is distasteful to drink; and [also] rivers of purified honey, in contrast to the honey of this world, which when it issues out of the bellies of

bees becomes mixed with wax and other elements; and there will be for them therein, varieties [of], every fruit and forgiveness from their Lord, for He is pleased with them, in addition to His beneficence towards them in the way mentioned, in contrast to one who is a master of servants in this world, who while being kind to them may at the same time be wrathful with them. [Is such a one] like him who abides in the Fire? (ka-man huwa khālidun fī'l-nāri, the predicate of an implied subject, which is a-man huwa fī hādha'l-na'īm, 'Is one who is amidst such bliss [as him who abides in the Fire]?'). And they will be given to drink boiling water which rips apart their bowels, that is, their entrails, so that these will be excreted from their rears. (Am'ā', 'bowels', is the plural of mi'an, its alif being derived from the yā' of their saying mi'yān [as an alternative singular to mi'an]).

{ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا ۚ وَلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ }

And there are some among them, namely, the disbelievers, who listen to you, during the Friday sermon — and these are the hypocrites; until, when they go forth from you, they say to those who have been given knowledge, that is to say, to the knowledgeable ones among the Companions [of the Prophet], such as ['Abd Allāh] Ibn Mas'ūd and ['Abd Allāh] Ibn 'Abbās, in derision and mockery: 'What was he saying just now?' (read ānifan or anifan, meaning al-sā'a, 'just now'). In other words, [they mean to say] 'we will not go back to [listen to] him again'. Those are the ones on whose hearts God has set a seal, of disbelief, and who follow their own desires, in [acting with] hypocrisy.

{ وَالَّذِينَ أَهْتَدُوا نَزَّاهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ }

But those who are [rightly] guided, namely, the believers, He, God, enhances their guidance and invests them with fear [of Him], He inspires them to [do] that by which they can be wary of [ending up in] the Fire.

382

{ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ }

Do they, then, await, they do not await, namely, the disbelievers of Mecca, anything except that the Hour should come upon them (an ta'tiyahum is an inclusive substitution for al-sā'ata, 'the Hour'; in other words, it cannot be other than that it will come upon them [...]) suddenly? For already its portents, the signs thereof, have come, among which are the sending of the Prophet (s), the splitting of the Moon [Q. 54:1] and the Smoke [Q. 44:10]. So, when it, the Hour, has come upon them, for what [benefit] will their reminder be?, their remembering; in other words, it will be of no benefit to them.

{ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرْ لِدِينِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمُتَوَكِّمًا }

Know, then, that there is no god except God, that is to say, adhere, O Muhammad (s), to knowledge of this [fact] that will benefit you at the Resurrection, and ask forgiveness for your sin — this was said to him, despite his infallibility ('isma), so that his community might emulate him [in this respect]. Indeed he did do this. The Prophet (s) said, 'Verily I do ask God for forgiveness a hundred times every day' — and for the believing men and believing women — herein is an

honouring for them, by having their Prophet enjoined to ask forgiveness for them. And God knows your going to and fro, your bustle during the day in pursuit of your business, and your place of rest, when you retire to where you sleep at night. In other words, He has knowledge of all your states, nothing of which can be hidden from Him, so be mindful of Him — the address [in this verse] is meant for believers as well as others.

{ وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ مَرَّاتٍ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظَرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمُ }
{ لَهُمُ }

And those who believe say, seeking to take part in the struggle: ‘Why has a sūra not been revealed?’, [one] in which there is mention of the [command to participate in the] struggle. But when a definitive sūra is revealed, one in which nothing is abrogated (naskh), and fighting, that is to say, requirement for it, is mentioned in it, you see those in whose hearts is a sickness, that is, doubt — and they are the hypocrites — looking at you with the look of someone fainting at [the point of] death, because of [their] fear of it and [their] aversion to it; in other words, they fear fighting and are averse to it. Yet more fitting for them (fa-awlā lahum is a subject, the predicate of which [is the following, tā‘atun wa-qawlun ma‘rūfun])

{ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ }

would be [to offer] obedience and honourable words, that is, [words] that are kind to you. Then, when the matter has been resolved upon, that is to say, [when] fighting has been prescribed, if they are loyal to God, in faith and obedience, it will be better for them (the sentence beginning with law, 'if', constitutes the response to idhā, 'when').

{ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ }

May it not be [the case] with you, (read 'asītum or 'asaytum; there is a shift here from the third person to the second person address), that if you were to turn away, [if] you were to shun faith, you would then cause corruption in the land and sever your kinship ties?, in other words, [that] you would then return to the ways of pagandom such as belligerence and fighting.

{ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ }

Those, that is, the agents of corruption, are the ones whom God has cursed, so made them deaf, to hearing the truth, and blinded their eyes, to the path of guidance.

{ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا }

Do they not contemplate the Qur'ān?, and so recognise the truth. Or (am here is like bal, 'nay, but') is it that there are locks on, their, hearts?, so they are unable to comprehend it.

{ إِنَّ الَّذِينَ آمَرُوا عَلَىٰ آذَانِهِمْ مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ }

385

Truly those who have turned, by way of hypocrisy, their backs after the guidance has become clear to them, Satan has seduced, he has adorned [disbelief for], them and has given them [false] hopes (read wa-umliya lahum, '[false] hopes have been given to them', or wa-amlā lahum, where the one who gives the [false] hopes is Satan, [but only] by God's will, exalted be He, for he [Satan] is the one who leads them astray).

{ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ }

That, leading of them astray, is because they said to those who were averse to what God revealed, namely, to the idolaters: 'We will obey you in some matters', that is to say, by cooperating to maintain enmity against the Prophet (s) and preventing people from participating in the struggle alongside him: they had said as much secretly, but God, exalted be He, exposed it; and God knows their secrets (read asrārahum, as the plural of sirr, 'a secret', or isrārahum, 'their keeping [of things] secret', as the verbal noun).

{ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَظْهَارَهُمْ }

Then how will it be, their predicament, when the angels take them away, beating (yadribūna is a circumstantial qualifier referring to the angels) their faces and their backs?, with hooked iron rods.

{ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا مَرْضِيئَهُ فَأَحْبَطَ أَعْمَالَهُمْ }

386

That, taking of them away in the state mentioned, is because they followed what angers God, and [because] they were averse to what pleases Him, that is to say, [they were averse to] doing what pleases Him. Therefore He has made their works fail.

{ أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ }

Or did those in whose hearts is a sickness suppose that God would not expose their rancour?, [that] He would [not] bring to light their spite against the Prophet (s) and the believers.

{ وَلَوْ شَاءَ لَأَمْرَيْنَاكُمْ فَلَعَرَفْتَهُمْ سِيمَاهُمْ وَكُنْتُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ }

And if We will, We could show them to you, We could have pointed them out to you (the lām is repeated in [the following, fa-la-'araftahum]), then you would recognise them by their mark. And you will certainly recognise them (wa-la-ta'rifannahum: the wāw is for an omitted oath, and what follows it [fī lahni'l-qawl] is its response) by [their] tone of speech, that is to say, [by] the meaning thereof when they speak in your presence, alluding [as they do] to what amounts to a scathing attack upon the Muslims; and God knows your deeds.

{ وَتَبَلَّوْكُمْ حَتَّىٰ تَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبَلَّوْا أَخْبَارَكُمْ }

And We will assuredly try you, We will assuredly test you by way of [commanding you to participate in] the struggle and in other ways, until We know, with knowledge outwardly manifested, those of you who struggle [for God's cause] and those who are steadfast, in [adhering to] the struggle and in other ways, and We will appraise, We will reveal, your record, in terms of [whether you acted with] obedience or disobedience in what concerns the struggle (all three verbs may be read with the [third person singular] yā' or with the [first person plural] nūn).

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۚ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ }

Indeed those who disbelieve and bar from the way of God, the path of truth, and defy the Messenger, opposing him, after the guidance (this is the meaning of 'the way of God') has become clear to them, they will not hurt God in any way, and He will make their works fail, He will invalidate them, [good works] such as voluntary alms and the like, and so they will not find any reward for it in the Hereafter — this was revealed either regarding those [Meccan] participants at [the battle of] Badr who provided food [for the needy], or regarding [the Jewish tribes of] Qurayza and al-Nadīr.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ }

O you who believe! Obey God and obey the Messenger, and do not render your own works void, by [engaging in] acts of disobedience, for example.

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ }

Indeed those who disbelieve and bar from the way of God, His path, namely, guidance, and then die as disbelievers, God will never forgive them — this was revealed regarding the men of the Well (al-qalīb).

{ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَكُنْ يَسْرَكُمْ أَعْمَالَكُمْ }

So do not falter, [do not] be weak, and [do not] call for peace (read salm or silm), that is to say, a truce with the disbelievers should you encounter them, when you have the upper hand (al-a'lawna: the third letter of the trilateral root, wāw, has been omitted), [when you are] the victors, the vanquishers, and God is with you, helping and assisting, and He will not stint you, diminish you, in [the reward for] your works, that is to say, of the reward for them.

{ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تُمْنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ }

The life of this world, that is to say, preoccupation [solely] with it, is merely play and diversion; but if you believe and are wary, of God, [both of] which pertain to [the goal of] the Hereafter, He will give you your rewards, and will not ask you your wealth [in return], all of it, rather, only the alms that are required from it.

{ إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبَحَّلُوا وَيُخْرِجْ أَضْغَاكُمْ }

If He were to ask you for it, and press you, demand it persistently, you would be niggardly, and this, niggardliness, would expose your rancour, towards the religion of Islam.

{ هَا أَنْتُمْ هَؤُلَاءِ تُدْعُونَ لِنُفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا

{ يَكُونُوا أَمْثَالَكُمْ }

Lo! there you are, O, those who are being called to expend in the way of God, that which has been prescribed for you; yet among you there are those who are niggardly; and whoever is niggardly is niggardly only to his own soul (one may say bakhila 'alayhi or [bakhila] 'anhu [to mean, 'he was niggardly to someone']). For God is the Independent One, [without need] of your expending; while you are the needy, of Him. And if you turn away, from obedience to Him, He will replace you with another people, that is to say, He will bring them in your place, and they will not be the likes of you, in turning away from obedience to Him, but [they will be] obedient to Him, Mighty and Majestic [is He].

Surat al-Fath

390

{ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا }

Verily We have given you, We have ordained [for you] the conquest (fath) of Mecca, and other places in the future by force, as a result of your struggle, a clear victory, [one that is] plain and manifest;

{ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا }

that God may forgive you, by virtue of your struggle, what is past of your sin and what is to come, of it, so that your community might then desire to struggle [like you] — this [verse] also constitutes a justification of the [concept of the] infallibility ('isma) of prophets, peace be upon them, against sin, by way of a definitive rational proof (the lām [in li-yaghfira, 'that He may forgive'] is for [indicating] the ultimate reason [for the conquest], so that the content [of this latter statement] constitutes an effect and not the cause), and that He may perfect, by way of the mentioned victory, His favour to you and guide you, thereby, to a straight path, upon which He will confirm you — and this [straight path] is the religion of Islam;

{ وَيَنْصُرْكَ اللَّهُ نَصْرًا عَظِيمًا }

and that God may grant you, therein, a mighty victory, one of glory, involving no humiliation.

{ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لَيَزِيدُنَّ إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

391

He it is Who sent down the spirit of Peace, [Divine] reassurance, into the hearts of the believers, that they might add faith to their faith, by way of [their embracing of] the legal stipulations of religion: for every time He revealed one [of these], they would believe in it — including the [command to] struggle. And to God belong the hosts of the heavens and the earth, and so if He wanted to bring victory to His religion by means of others, He would have done so. And God is ever Knower, of His creatures, Wise, in His actions, in other words, He is ever possessed of such attributes;

{ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا }

so that He may admit (li-yudkhila is semantically connected to an omitted clause, that is to say, amara bi'l-jihād, 'He has enjoined the struggle [so that He may admit]') the believing men and believing women into gardens underneath which rivers flow, wherein they will abide, and that He may absolve them of their misdeeds; for that, in God's sight, is a supreme triumph;

{ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ

{ مَصِيرًا }

and so that He may chastise the hypocrites, men and women, and the idolaters, men and women, and those who make evil assumptions about God (read al-saw' or al-sū', 'evil', in all three places); they assumed that He will not assist Muhammad (s) and the believers. For them will be an evil turn of fortune, by way of abasement and chastisement; and God is wroth with them, and He has cursed them, He has banished them [far from His mercy], and has prepared for them Hell — and it is an evil destination!, [an evil] place to return to.

{ وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللّٰهُ عَزِيزًا حَكِيْمًا }

And to God belong the hosts of the heavens and the earth; and God is ever Mighty, in His kingdom, Wise, in His actions, in other words, He is ever possessed of such attributes.

{ اِنَّا اَمْرُسَلٰمًا لِّكَ شٰهِدًا وَمُبَشِّرًا وَنَذِيْرًا }

Indeed We have sent you as a witness, against your community at the Resurrection, and a bearer of good tidings, to them in this world, and a warner, to threaten those in it who do evil with [the punishment of] the Fire;

{ لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَتَعْرِضُوْهُ وَتُقْرُوْهُ وَتُسَبِّحُوْهُ بِكُرْبٰنٍ وَّاَصِيْلًا }

that you may believe (li-tu'minū, may also here be read li-yu'minū, 'that they may believe'; and similarly read either the second person plural or the third person plural in the next three instances)

in God and His Messenger, and that you may support Him (tu‘azzirūhu: a variant reading has tu‘azzizūhu) and revere Him (the [third person suffixed] pronoun [-hu, ‘him’] may refer either to God or to His Messenger) and glorify Him, that is, God, morning and evening.

{ إِنَّ الَّذِينَ يَبْعُوثُكُمُ اللَّهُ يُؤْتِكُمْ أُولَئِكَ لِيُقِيمُوا الصَّلَاةَ وَيَكْفُرُوا بِالْشُرْكَاءِ الَّذِينَ كَفَرُوا فِي الْبُيُوتِ وَاللَّهُ عَظِيمٌ }
{ إِنَّ الَّذِينَ يَبْعُوثُكُمُ اللَّهُ يُؤْتِكُمْ أُولَئِكَ لِيُقِيمُوا الصَّلَاةَ وَيَكْفُرُوا بِالْشُرْكَاءِ الَّذِينَ كَفَرُوا فِي الْبُيُوتِ وَاللَّهُ عَظِيمٌ }

Truly those who pledge allegiance to you, the ‘Pledge of Beatitude’ (bay‘at al-ridwān) given at al-Hudaybiyya, in fact pledge allegiance to God — this [statement] is akin to: Whoever obeys the Messenger, verily obeys God [Q. 4:80]. The Hand of God is above their hands, [the hands] with which they pledged allegiance to the Prophet, in other words, God, exalted be He, has observed their pledge of allegiance and will requite them in accordance with [their adherence to] it. So whoever reneges, [whoever] breaches the pledge, reneges — [that is] the evil consequences of his breach will eventually be — against his own soul; and whoever fulfils the covenant which he has made with God, He will give him (fa-sa-yu‘tīhi; or read fa-sa-nu‘tīhi, ‘We will give him’) a great reward.

{ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُؤَنَا فَاسْتَعْفِفْنَا يُقُولُونَ بَالسِّنْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً }
{ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُؤَنَا فَاسْتَعْفِفْنَا يُقُولُونَ بَالسِّنْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً }
{ أَوْ أَرَادَ بِكُمْ نَفْعاً بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا }

Those of the Bedouins who were left behind, around Medina — that is to say, those whom God made to stay behind and not to accompany you when you had asked them to set out with you for

Mecca, fearing that Quraysh would attack you upon your return, in the year of al-Hudaybiyya — will say to you, ‘Our possessions and our families kept us occupied, [preventing us] from going forth with you. So ask forgiveness for us!’, of God, for our failure to go forth with you. God, exalted be He, exposes their mendacity by saying: They say with their tongues, that is to say, in asking forgiveness, and in the preceding statement [of theirs], what is not in their hearts, and so they are lying in the excuse which they give. Say: ‘Who can (an interrogative meant [rhetorically] as a negation, that is to say, ‘none [can]’) avail you anything against God should He desire to cause you harm (read darran or durrān) or desire to bring you benefit? Nay, but God is ever Aware of what you do, in other words, He is ever possessed of such an attribute.

{ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرَبُّنَا الَّذِي أَدْخَلَ الْقُلُوبَ فِيكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا }

Nay (bal in both instances marks a transition from one subject to another), but you thought that the Messenger and the believers would never return to their families, and that [thought] was adorned in your hearts, that is to say, [you thought] that they would be annihilated by being slain and would not return, and you thought evil thoughts, that [just mentioned], and other things, and you were a ruined lot’ (būr is the plural of bā’ir), in other words, [a lot to be] destroyed according to God for [having entertained] such [evil] thoughts.

{ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا }

And whoever does not believe in God and His Messenger, We have prepared for the disbelievers a blaze, a severe fire.

395

{ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يُعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا }

And to God belongs the kingdom of the heavens and the earth: He forgives whomever He will and chastises whomever He will; and God is ever Forgiving, Merciful, that is to say, He is ever possessed of the attributes mentioned.

{ سَيَقُوْلُ الْمُحَلْفُوْنَ اِذَا اَنْطَلَقْتُمْ اِلَىٰ مَعَانِمَ لِتَأْخُذُوْهَا دَرُوْبًا سَبْعَكُمْ يَرِيْدُوْنَ اَنْ يَدُلُوْا كَلٰمَ اللّٰهِ قُلْ لَنْ تَسْعُوْا كَذٰلِكَ قَالَ اللّٰهُ مِنْ قَبْلُ فَسَيَقُوْلُوْنَ بَلْ نَحْسُدُوْكُمْ اِنْ كُنَّا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا }

Those, mentioned, who were left behind will say, when you set forth after spoils, namely, the spoils of Khaybar, in order to capture them, 'Let us follow you', that we might [also] take a share of it. They desire, thereby, to change the words of God (kalāma' Llāhi: a variant reading has kalima' Llāhi), in other words, His promising of the spoils of Khaybar exclusively for those who were at al-Hudaybiyya. Say: 'You shall never follow us! Thus has God said beforehand', that is, prior to our return. Then they will say, 'Nay, but you are envious of us', lest we might acquire a share of the spoils, and therefore you say this [that you say]. Nay, but they never understood, anything of religion, [all] except a few, of them.

{ قُلْ لِلْمُحَلِّفِينَ مِنَ الْأَعْرَابِ سُدُّ عَوْنٍ إِلَىٰ قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُوهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ

{ عَذَابًا أَلِيمًا }

Say to those of the Bedouins, mentioned, who were left behind, to test them: ‘You shall be called against a people possessed of great might — these are said to have been the [tribe of] Banū Hanīfa, the inhabitants of [the region of] al-Yamāma; but it is also said that these were the Persians and the Byzantines — you shall fight them (tuqātilūnahum is a circumstantial qualifier referring to an implied [future] situation, which constitutes that to which the ‘call’ will be made); or they will submit, so that you will not [have to] fight. So if you obey, [the command] to fight them, God will give you a good reward; but if you turn away like you turned away before, He will chastise you with a painful chastisement’.

{ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّىٰ يَئِدْبُهُ عَذَابًا أَلِيمًا }

There is no blame on the blind, nor [is there] blame on the lame, nor [is there] blame on the sick, to refrain from [participating in] the struggle. And whoever obeys God and His Messenger, He will admit him (read yudkhilhu, or nudkhilhu, ‘We will admit him’) into gardens underneath which rivers flow; and whoever turns away, him He will chastise (read yu‘adhdhibhu, or nu‘adhdhibhu, ‘him We will chastise’) with a painful chastisement.

{ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا }

397

Verily God was pleased with the believers when they pledged allegiance to you, at al-Hudaybiyya, under the tree, this was an acacia — they [these believers] numbered 1300 or more; he took an oath of allegiance from them that they would fight against Quraysh and not [attempt to] flee from death. And He, God, knew what was in their hearts, of sincerity and loyalty, so He sent down the spirit of Peace upon them, and rewarded them with a near victory, which was the conquest of Khaybar, following their departure from al-Hudaybiyya,

{ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا }

and abundant spoils which they will capture, from Khaybar, and God is ever Mighty, Wise, that is to say, He is ever possessed of such attributes.

{ وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا }

God has promised you abundant spoils which you will capture, through the [various] conquests. So He has expedited this one, the spoils of Khaybar, for you, and withheld men's hands from you, with regard to your families, after you had set off [on the campaign], as the Jews had intended [to plot] against them; but God cast terror into their hearts; so that it, the expedited one (wa-li-takūna is a supplement to an implied verb, that is to say, li-tashkurūhu, 'that you may give thanks to Him') may

be a sign for the believers, of their being assisted [by God], and that He may guide you on a straight path, that is to say, the way in which you should rely on Him and entrust any affair to Him, exalted be He;

{ وَأُخْرَى لَمْ تُقَدِّمُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا }

and others (wa-ukhrā is an adjectival qualification of the implied subject maghānima, ‘spoils’) which you were not able to capture — namely, [spoils] from the Persians and the Byzantines; God has verily encompassed these [already], that is to say, He knows that they will be yours. And God has power over all things, that is to say, He is ever possessed of such an attribute.

{ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا }

And if those who disbelieve had fought you, at al-Hudaybiyya, they would have turned their backs [to flee] — then they would not have found any protector, to guard them, or helper.

{ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا }

[That is] the way of God (sunnata’Llāhi is a verbal noun emphasising the import of the preceding sentence about the defeat of the disbelievers and the victory of the believers, that is to say, sanna’Llāhu dhālika sunnatan, ‘God has established this as [His] way [of dealing with believers and

disbelievers]') which has taken its course before, and you will never find in God's way any change, by Him.

{ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَّنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا }

And it is He Who withheld their hands from you, and your hands from them, in the valley of Mecca, at al-Hudaybiyya, after He had made you victors over them: for eighty of them surrounded your camp in order to inflict losses upon you, but they were captured and taken to the Prophet (s), who pardoned them and set them free, and this resulted in the truce. And God is ever Seer of what you do (read ta'malūna, or ya'malūna, 'they do'), that is to say, He is ever possessed of this attribute.

{ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْ لَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ }
فَتُصِيبُكُمْ مِنْهُمْ مَعْرَةٌ بَعْضُهَا لَكُمْ فِي رَحْمَتِهِ مِنْ إِشَاءٍ لَوْ تَرَوْهَا لَعَدَبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا }

They are the ones who disbelieved and barred you from the Sacred Mosque, that is, [barred you] from reaching it, and [prevented] the offering (wa'l-hadya is a supplement to the [suffixed pronoun] –kum, 'you' [of saddūkum, 'they barred you']), which was detained (ma'kūfan is a circumstantial qualifier), from reaching its destination, that is, [from] the place at which it is customarily sacrificed, namely, the Sanctuary [itself] (an yablughā mahillahu, is an inclusive substitution). And were it not for [some of] the believing men and believing women, being present at Mecca alongside the disbelievers, whom you did not know, to be believers — lest you should

trample them, that is to say, [lest] you should slay them together with the disbelievers, had you been given permission to embark on the conquest (an tata'ūhum is an inclusive substitution for – hum, 'them' [of lam ta'lamūhum, 'whom you did not know']), and thus incur sin on account of them without, your, knowing, it ... (the third person pronouns in both groups [of people] predominantly imply males; the response to lawlā, 'were it not', has been omitted [through ellipsis], being [something along the lines of] la-udhina lakum fī'l-fathi, 'you would have been permitted to embark on the conquest'), but permission for this was not given at the time, so that God may admit into His mercy whom He will, such as those believers mentioned. Had they been clearly separated, [had] they [the believers] been distinguishable from the disbelievers, We would have surely chastised the disbelievers among them, of the people of Mecca [immediately] thereat, by permitting you to go ahead with the conquest thereof, with a painful chastisement.

{ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا }
{ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا }

When those who disbelieve (alladhīna kafarū is the subject [of the following verb ja'ala]) nourished (idh ja'ala is semantically connected to 'adhdhabnā) in their hearts zealotry (al-hamiyya, [means] 'disdain of something'), the zealotry of pagandom (hamiyyata'l-jāhiliyyati substitutes for al-hamiyyata, 'zealotry'), namely, their barring of the Prophet and his Companions from [visiting] the Sacred Mosque, [but] then God sent down His spirit of Peace upon His Messenger and the

believers, and so they [the disbelievers] made a truce with them on the condition that they [the believers] would [be allowed to] return the following year, and [such] zealotry would not overcome them [the believers] as it did the disbelievers [then] until they would come to fight them [later], and He made them, the believers, abide by the word of God-fearing (kalimata'l-taqwā): 'there is no god except God, [and] Muhammad is His Messenger' (it [kalima, 'word'] is annexed to al-taqwā because it is the cause of it), for they were worthier of it, of the word, than the disbelievers, and deserving of it (wa-ahlahā is an explanatory supplement). And God is ever Knower of all things, that is to say, He is ever possessed of such an attribute, and among the things He knows is that they are worthy of it.

{ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّسُلَ بِالْحَقِّ لَنَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا }

Verily God has fulfilled the vision for His Messenger in all truth: The Messenger of God (s) saw in his sleep, in the year of al-Hudaybiyya before his departure [from Medina], that he would enter Mecca together with his Companions safely, whereafter they would shave [completely] or shorten [their hair]. He informed his Companions of this and they rejoiced. But when they set off with him [from Medina], and the disbelievers impeded them at al-Hudaybiyya such that they had to retreat, which was distressing for them, for some of the hypocrites began to have doubts [about the Prophet's sincerity], this [verse] was revealed (bi'l-haqqi, 'in all truth', is semantically connected to sadaqa,

‘fulfilled’, or it is a circumstantial qualifier referring to al-ru’yā, ‘the vision’, and what comes after it is the explanation thereof): ‘You will assuredly enter the Sacred Mosque, God willing — this is [said] to secure blessings — in safety, to shave your heads, that is, all the hair, or to shorten [it], [to shorten] some of the hair (both muhalliqīna and muqassirīna are implied circumstantial qualifiers), without any fear’, ever. So He knew, [there to be] in the truce, what you did not know, in the way of reconciliation [between the believers and the Meccans], and assigned [you] before that, entry, a near victory, namely, the conquest of Khaybar — the vision was fulfilled in the following year.

{ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا }

It is He Who has sent His Messenger with guidance and the religion of truth, that He may make it, that is, the religion of truth, prevail over all religion, over all the other religions. And God suffices as witness, to the fact that you have been sent with what has been mentioned, as God, exalted be He, says:

{ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ مِرْحَمَاءٌ بَيْنَهُمْ نَرَاهُمْ مُرْكَبًا لِّسُبْحَانَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أُمَّةٍ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا }

Muhammad (the subject) is the Messenger of God (its predicate) and those who are with him, that is, his Companions from among the believers (wa'lladhīna ma'ahu, [another] subject, the predicate of which [is the following, ashiddā'u]) are hard, tough, against the disbelievers, showing them no mercy [but], merciful among themselves (ruhamā'u is a second predicate [of wa'lladhīna ma'ahu, 'and those who are with him']), that is to say, they show mutual sympathy and affection for one another, much like a father and a son. You see, you observe, them bowing, prostrating [in worship] (both rukka'an and sujjadan are circumstantial qualifiers). They seek (yabtaghūna is the beginning of a new sentence) bounty from God and beatitude. Their mark (sīmāhum is a subject), their distinguishing feature, is on their faces (fī wujūhihim is its predicate): this is a light and a radiance by which, in the Hereafter, they will be recognised as having been those who used to prostrate in this world, from the effect of prostration (min athari'l-sujūdi is semantically connected to the same thing to which the predicate is semantically connected, that is to say, kā'inatan, '[this] being [from the effect of prostration]'; syntactically, it is a circumstantial qualifier referring to the subject [of kā'inatan], which is also the subject of the predicate [sc. wujūhihim, 'their faces']). That, mentioned description, is their description (mathaluhum is the subject) in the Torah (fī'l-tawrāti is the predicate thereof); and their description in the Gospel (wa-mathaluhum fī'l-injīli, is a subject, the predicate of which is [what follows]) is as a seed that sends forth its shoot (read shat'ahu or shata'ahu) and strengthens it (read āzarahu or azarahu), nourishing it and assisting it, and it grows stout and rises firmly, becoming strong and upright, upon its stalk, its roots (sūq is the plural of sāq), delighting the sowers, that is to say those who planted it, on account of its fairness. The

Companions, may God be pleased with them, are being described in this way, for at the outset they were weak and very few in number; but then their number grew and they acquired strength in the most wholesome way, so that He may enrage the disbelievers by them (li-yaghīza bihimu'l-kuffāra is semantically connected to an omitted clause, which is suggested by what preceded, that is to say, 'they are likened to this [so that God may enrage the disbelievers]'). God has promised those of them who believe and perform righteous deeds, the Companions (minhum, 'of them': min, 'of', is an indicator of the genus and not partitive, for they are all possessed of the mentioned attributes) forgiveness and a great reward — Paradise. Both of these [rewards] will also be given to those who will come after them, as is stated in other verses.

Surat al-Hujurat

405

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ }

O you who believe, do not venture ahead of (tuqaddimū, [derives] from qaddama, with the sense of [the 5th form] taqaddama), that is to say, do not come forward with any [unwarranted] saying or deed [ahead of], God and His Messenger, the one communicating [the Message] from Him, that is to say, without their permission, and fear God. Surely God is Hearer, of your sayings, Knower, of your deeds: this was revealed regarding the dispute between Abū Bakr and 'Umar, may God be pleased with them both, in the presence of the Prophet (s), over the appointment of al-Aqra' b. Hābis or al-Qa'qā' b. Ma'bad as commander [of his tribe].

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَابَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن كَحْبَطِ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ }

The following was revealed regarding those who raised their voices in the presence of the Prophet (s): O you who believe, do not raise your voices — when you [want to] speak — above the voice of the Prophet, when he is speaking, and do not shout words at him, when you [wish to] confide in him, as you shout to one another, but [speak] lower than that, out of reverence for him, lest your works should be invalidated without your being aware, that is to say, for fear of this [happening] as a result of the raising of voices and the shouting mentioned.

{ إِنَّ الَّذِينَ يَخُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ }

The following was revealed regarding those who used to lower their voices in the presence of the Prophet (s), such as Abū Bakr, 'Umar and others, may God be pleased with [all of] them: Truly those who lower their voices in the presence of God's Messenger — they are the ones whose hearts God has tested for God-fearing, that is to say, [He has tested them] so that this [fear of God] may manifest itself in them. For them will be forgiveness and a great reward: Paradise.

{ إِنَّ الَّذِينَ يَتَادُونَكَ مِنْ مَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ }

The following was revealed regarding a group of people who came to see the Prophet (s) during the midday [resting] period while he was in his house, and called out to him: Truly those who call you from behind the apartments, the [private] chambers of his womenfolk (hujurāt is the plural of hujra, which is an area of ground on which stones are laid [yuhjaru 'alayhi] to form a wall or the like), and it happened that each one of them called out, in that rough and crude Bedouin manner, from behind one of the apartments, as they did not know in which apartment he was, most of them do not understand, given the way in which they acted, your exalted status and the reverence that befits it.

{ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ }

And had they been patient (annahum, 'they', has independent status, on account of inceptiveness; alternatively, it is said to govern an implied verb such as thabata, 'had [their patience] been maintained') until you came out to them, it would have been better for them; and God is Forgiving, Merciful, to those of them who repent.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ }

The following was revealed regarding al-Walīd b. 'Uqba whom the Prophet had sent to the Banū al-Mustaliq in order to ascertain [their loyalty to Islam]. He already feared them on account of an old feud between him and them from the time of pagandom [before Islam], and so [upon seeing them come out to him] he returned and claimed that they had refused to give the voluntary alms and intended to kill him. And just as the Prophet (s) was making plans to raid them, they came to him to disavow what he [al-Walīd] had said about them: O you who believe, if a reprobate should come to you with some tidings, some piece of information, verify [it], [ascertain] his truthfulness from his mendacity (fa-tabayyanū: a variant reading has fa-tathabbatū, from al-thabāt, 'to ascertain'), lest you injure a folk (an tusībū qawman, an object denoting reason), that is to say, for fear of this [happening], out of ignorance (bi-jahālatin is a circumstantial qualifier referring to the subject [of the verb]), that is to say while you are ignorant; and then become remorseful of what you have perpetrated, erroneously against that folk. After they had returned to their homelands, the Prophet (s) sent Khālid [b. al-Walīd] to them, who observed only obedience and goodness in them and [later] informed the Prophet of this.

{ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ

الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ }

And know that the Messenger of God is among you, so do not speak falsehood, for God will inform him of the [real] state of affairs. If he were to obey you in many matters, which you communicate contrary to reality, so that the necessary [evil] consequences ensue, you would surely be in trouble, you would earn in addition to that sin, the sin for the consequences that ensue [from your error]. But God has endeared faith to you, adorning your hearts with it, and He has made odious to you disbelief and immorality and disobedience ([an instance of] suppletion with respect to import, as opposed to [lexical] form; for the one to whom ‘faith has been endeared ...’ and so forth, will naturally be dissimilar in character to the mentioned [reprobate]). Those (there is here a shift from the second [to the third] person address) — they are the right-minded, the ones firmly established upon [the way of] their religion;

{ فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ }

[that is] a favour from God (fadlan is a verbal noun, in the accusative because of the implied verbal action, that is, afdala, ‘He gives a favour’) and a grace, from Him, and God is Knower, of them, Wise, in His bestowal of graces on them.

{ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتِ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَنْفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاتَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا

{ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ }

And if two parties of believers (in tā'ifatāni mina'l-mu'minīna... [to the end of] the verse, was revealed regarding a particular incident where the Prophet (s) was riding a donkey and happened to pass by Ibn Ubayy; the donkey urinated and so Ibn Ubayy held his nose, whereupon ['Abd Allāh] Ibn Rawāhā said, 'By God, the smell of the donkey's urine is sweeter-smelling than your musk. Fighting then ensued between the two clans with fists, sandals and palm branches [being thrown about]) fall to fighting (iqtatalū: the plural is used on account of the [plural] import, for each party is made up of several individuals; a variant reading has [the dual form] iqtatalatā), make peace between them (baynahumā: the dual here takes into account the actual [dual] form [of tā'ifatān, 'two parties']). And if one of them aggresses against the other, fight the one which aggresses until it returns to God's ordinance, [to] the truth. Then, if it returns, reconcile them, fairly, and act justly. Surely God loves the just.

{ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ }

The believers are indeed brothers, in religion. Therefore [always] make peace between your brethren, when they fall into dispute with one another (a variant reading [for the dual form

akhawaykum, 'your two brethren'] has ikhwatakum, 'your brothers') and fear God, so that perhaps you might receive mercy.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ
بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ }

O you who believe, do not let any people, that is, any men among you, deride (yā ayyuhā' lladhīna āmanū lā yaskhar ... [to the end of] the verse, was revealed regarding the [Banū] Tamīm delegation when they derided the poor among the Muslims, like 'Ammār [b. Yāsir] and Suhayb [al-Rūmī]; al-sukhriya means 'scorn' and 'disdain') another people: who may be better than they are, in God's sight; nor let any women, from among you, deride [other] women who may be better than they are. And do not defame one another, do not cast aspersions [on others] and hence have aspersions cast on you, that is, let none among you denigrate another; nor insult one another by nicknames, do not call another by a nickname which he detests, such as 'O degenerate one!' or 'O disbeliever!'. Evil is the name, mentioned out of mockery, derision and mutual reviling, of immorality after faith! (al-fusūqu ba'da'l-īmāni substitutes for al-ismu, 'the name', to indicate that it [such naming of others] is 'immorality' as it is [an action which is] usually repeated). And whoever does not repent, of such [immorality], those — they are the evildoers.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ }

{ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ }

O you who believe, shun much suspicion. Indeed some suspicions are sins, that is to say, it causes one to fall into sin. This [suspicion] may have many forms, such as thinking ill of the good folk from among the believers — and such [good folk] are many — in contrast to the immoral individuals among them in whose case there is no sin, so long as it [the suspicion] is in accordance with their outward behaviour. And do not spy (tajassasū: one of the two tā' letters [of tatajassasū] has been omitted): do not pursue the imperfections and faults of Muslims by searching them out; nor backbite one another, do not speak of him by [mentioning] something which he is averse to [having mentioned of himself], even if it be true. Would any of you love to eat the flesh of his brother dead? (read maytan or mayyitan). That is to say, it would not be right for him [to do so]. You would abhor it. Thus to backbite him in life would be like eating his flesh when he is dead. This latter [form of behaviour] has been suggested to you and you were averse to it, so be averse to the former too. And fear God, that is, His punishment for backbiting, by repenting of it; assuredly God is Relenting, accepting of the penitence of those who repent, Merciful, to them.

{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }

O mankind! We have indeed created you from a male and a female, [from] Adam and Eve, and made you nations (shu'ūb is the plural of sha'b, which is the broadest category of lineage) and tribes (qabā'il, which are smaller than nations, and are followed by 'amā'ir, 'tribal districts', then butūn, 'tribal sub-districts', then afkhādh, 'sub-tribes', and finally fasā'il, 'clans'; for example Khuzayma is the sha'b, while Kināna is the qabīla, Quraysh is the 'imāra, Qusayy is the batn, Hāshim is the fakhdh, and 'Abbās is the fasīla) that you may come to know one another (ta'ārafū: one of the two tā' letters [of tata'ārafū] has been omitted), that you may acquire knowledge of [the customs of] one another and not to boast to one another of [whose is the more] noble lineage, for pride lies only in [the extent to which you have] fear of God. Truly the noblest of you in the sight of God is the most God-fearing among you. Truly God is Knower, of you, Aware, of your inner thoughts.

{ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَا كُنْ قَوْلُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ
مَرَّحِيمٌ }

The Bedouins — a group of men from among the Banū Asad — say, 'We believe', we affirm the truth in our hearts. Say, to them: 'You do not believe; but rather say, "We have submitted", we are outwardly compliant; for faith has not yet entered into your hearts', hitherto; however, it is expected of you. Yet if you obey God and His Messenger, by [embracing] faith and in other ways,

He will not diminish for you (read ya'litkum or yalitkum, by making the hamza an alif) anything of your deeds, that is, of the reward for them. God is indeed Forgiving, to believers, Merciful, to them.

{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ }

The [true] believers, that is, those who are true in their [affirmation of] faith — as He makes explicit in what follows — are only those who believe in God and His Messenger, and then have not doubted, they have not been uncertain of [their] faith, and who strive with their wealth and their souls for the cause of God, hence their striving manifests the sincerity of their faith. It is they who are sincere, in their faith, not those who say, ‘We believe’, and from whom all that has been forthcoming is their submission [to the religion].

{ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

Say, to them: ‘Do you [pretend to] inform God about your religion (read the doubled [2nd verbal] form a-tu'allimūna, ‘do you inform’), in other words, are you intimating to Him your [religious] status when you say, ‘We believe’, when God knows all that is in the heavens and all that is in the earth, and [even though] God is Knower of all things?’

{ يَمْشُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ }

They deem it to be a favour to you that they have submitted, without [the need for any] fighting, unlike [those] others who submitted only after being fought. Say: 'Do not deem your submission to be a favour to me (islāmakum, 'your submission', has dependent accusative status because of the omission of the genitive preposition bi-, which is also read as implicit before the an in both instances). Rather, it is God Who has done you a favour in that He has guided you to faith, if you are being sincere, when you say, 'We believe'.

{ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ }

Truly God knows the Unseen of the heavens and the earth, that is, [He knows] all that is hidden in both, and God is Seer of what you do' (may be read either as ya'malūna, 'they do', or ta'malūna, 'you do'), nothing of which can be concealed from Him.

Surat Qaaf

415

{ ق وَالْقُرْآنِ الْمَجِيدِ }

Qāf: God knows best what He means by this [letter]. By the glorious Qur'ān, [by] the noble [Qur'ān], the disbelievers of Mecca have [certainly] not believed in Muhammad (s).

{ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ }

Nay, but they consider it odd that there should have come to them a warner from among themselves, a messenger who is one of them, to threaten them with [the punishment of] the Fire after resurrection. So the disbelievers say, 'This, warning, is an odd thing!

{ أَعَدَّا مِثْنَا وَكُنَّا تُرَابًا ذَلِكَ مَرْجِعٌ بَعِيدٌ }

What! (read a-idhā pronouncing both hamzas, or not pronouncing the second, but inserting an alif between the two in both cases) When we are dead and have become dust?, shall we return [to life]? That is a far-fetched return!', [an event that is] extremely remote.

{ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ }

We know what the earth diminishes, consumes, of them, and with Us is a preserving Book, namely, the Preserved Tablet (al-lawh al-mahfūz), which contains everything that has been ordained [by God].

{ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِجٍ }

Nay, but they denied the truth, the Qur'ān, when it came to them and so they, with regard to the Prophet (s) and the Qur'ān, are [now] in a confounded situation, a troubled [one]. [For] on one occasion they said [that he was], 'A sorcerer!' [cf. Q. 38:4] and [that his statements were] '[Nothing but manifest] sorcery!' [cf. Q. 37:15], on another, 'A poet!' [cf. Q. 21:5] and 'Poetry!' [cf. Q. 36:69], and still on another, 'A soothsayer!' [cf. Q. 52:29] and [that his statements were nothing more than] soothsaying [cf. Q. 69:42].

{ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَرَافَعْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ }

Have they not then looked, with their own eyes, at the heaven, being, above them, in order to take heed by their own minds [of the consequences for them] when they deny the Resurrection, how We have built it, without supports, and adorned it, with planets, and how there are no cracks in it?, no fissures blemishing it.

{ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ }

And the earth (wa'l-arda, is a supplement to the position of the words ilā l-samā'i, 'at the heaven'), how, We have spread it out, [how] We have rolled it across the face of the water, and cast in it firm mountains, to fix it in place, and caused every delightful kind, [every delightful] specimen, causing delight by its [very] beauty, to grow in it,

{ بُصْرَةٌ وَذِكْرٌ لِكُلِّ عَبْدٍ مُنِيبٍ }

as an insight (tabsiratan is a direct object denoting reason, that is to say, We did this to give an insight from Us) and a reminder for every penitent servant, who returns to obedience of Us.

{ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ }

And We send down from the heaven blessed water, containing much blessing, with which We cause to grow gardens, orchards, and the grain that is harvested,

{ وَالتَّحْلُ بِاسِقَاتٍ لَهَا طَعْمٌ نَضِيدٌ }

and the date-palms that stand tall (bāsiqātin, is an implied [future] circumstantial qualifier) with piled spathes, one [cluster of dates] sitting on top of the other,

{ مَرْزُقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ }

as provision for [Our] servants (rizqan li'l-'ibādi, is a direct object denoting reason); and with it We revive a dead land (baldataan may be followed equally by the masculine [maytan] or the feminine [adjective, maytatan]). So, like that manner of reviving, shall be the rising, from the graves: so how can you deny it? (the interrogative is meant as an affirmative; the meaning then is that they have indeed observed [all of these things] and are aware of what has been mentioned [yet they disbelieve]).

{ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ }

The people of Noah denied before them (kadhdhabat has a feminine person inflection because of the [feminine gender of the] import of qawm, 'people') and [so did] the dwellers at al-Rass — this was the name of a well around which they dwelt together with their livestock; they worshipped idols, and it is said that their prophet was one Hanzala b. Safwān; but some say that he was some other [person] — and Thamūd, the people of Sālih,

{ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ }

and 'Ād, the people of Hūd, and Pharaoh, the brethren of Lot,

{ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ ثَمُودَ كُلُّ كَذَّابٍ الرَّسُّ فَحَقَّ وَعِيدُ }

and the dwellers in the wood, a small forest — the people of Shu'ayb — and the people of Tubba' — a king [who ruled] in Yemen; he had submitted [to God] and had summoned his people to [the same] submission [to God], but they denied him. Each, of those mentioned, denied the messengers, as [your tribe] Quraysh have, and so My threat became due, the sending down of chastisement on all [of them] became incumbent, so do not be anguished by Quraysh's disbelieving in you.

{ أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لُبْسٍ مِّنْ خَلْقٍ جَدِيدٍ }

Were We then wearied by the first creation?, that is to say, We were not wearied by it, and likewise We will not be wearied by restoring it. Nay, yet they are in doubt about a new creation, which will be [at] the Resurrection.

{ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمَا تَوْسُوسٌ بِهِ نَفْسُهُ وَحَنَّا أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ }

And verily We created man and We know (wa-na'lamu is a circumstantial qualifier with an implicit [preceding] nahnu) what (mā relates to the verbal action) his soul whispers to him, [what] it speaks [to him] (the bi- [of bihi, 'him'] is extra, or it is [required] for the intransitive verb to become transitive [and take a direct object]; the [suffixed] personal pronoun [in bihi, 'him'] refers to man); and We are nearer to him, in knowing [him], than his jugular vein (habli'l-warīdi: the genitive annexation is explicative; al-warīdān are two [principal] veins on either side of the neck).

{ إِذِ تَلَقَى الْمُتَلَقَيْنِ عَنْ أَيْمَنِ وَعَنْ أَسْوَءِ قَعِيدٍ }

420

When (idh is dependent because of an implied udhkur, 'mention') the two Receivers, the two angels charged with [recording] a person's deeds, receive, [when they] observe and record, seated, that is, [while] both of them are sitting (qa'īdun, 'seated', is the subject, the predicate of which is the preceding [clause]), on the right and on the left, [hand side] of him —

{ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ }

he does not utter a word but that there is beside him a watcher, a guardian, [who is] ready, present (both [raqībun, 'watcher', and 'atīdun, 'ready'] are meant to indicate the dual).

{ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ }

And the agony of death, its throes and distress, arrives with the truth, of the Hereafter, such that the one who denied it sees it with his own eyes — and this is the distress itself. That, namely, death, is what you used to shun, [what you used] to flee from and be terrified by.

{ وَنُفِثَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ }

And the Trumpet will be blown, for resurrection. That, namely, the day of the blast, is the Day of the Promised Threat, of chastisement for the disbelievers.

{ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ }

421

And, thereat, every soul will come, to the site for the Gathering, accompanied by a driver, an angel to drive it there, and a witness, to testify to its deeds, namely, the hands and the feet and others; and it will be said to the disbeliever:

{ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ }

‘Verily, in the world, you were oblivious of this, that has befallen you on this day; So [now] We have removed from you your covering, We have done away with your oblivion by what you witness on this day, and so your sight on this day is acute’, [it is] sharp, able to perceive what you used to reject in the world.

{ وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ }

And his companion, the angel charged with him, will say, ‘This is what I have ready with me [as testimony]’, whereupon it will be said to Mālik [the Keeper of the Fire]:

{ أَتَقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَتِيدٍ }

‘Cast into Hell (alqiyā: meaning [either] alqi alqi, ‘cast, cast ...’ [to denote repetition], or [the emphatic form] alqiyān, ‘cast!’, which is the reading of al-Hasan [al-Basrī], in other words, the [final] nūn has been changed into an alif), every obdurate disbeliever, obstinate to the truth,

{ مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٌ }

hinderer of good, such as [the payment of] alms, transgressor, wrongdoer, skeptic, a doubter of his religion,

{ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَالْقِيَاءُ فِي الْعَذَابِ الشَّدِيدِ }

who has set up alongside God another god! (alladhī ja‘ala ma‘a’l-lāhi ilāhan ākhara is the subject, with an implicitly conditional import, the predicate of which is [the following]). Cast him then into the severe chastisement’ (the explanation of this [dual form of the verb alqiyāhu, ‘cast him’] is as above).

{ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْنَاهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ }

And his companion, Satan, will say, ‘Our Lord! I did not make him a rebel, I did [not] lead him astray, but he [himself] was in extreme error’, and so when I invited him [to disobedience] he heeded my call — for this one had said, ‘he [Satan] made me a rebel’, by way of his [Satan’s] invitation to him.

{ قَالَ لَا تَحْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ }

423

He, exalted be He, will say, 'Do not dispute in My presence, in other words, disputing is of no use here, for I had already given you, in [the life of] the world, the threat, of chastisement in the Hereafter should you not believe, and so it is [now] inevitable.

{ مَا يَدُلُّ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ }

The word [that comes] from Me, in this respect, cannot be altered, and I am not unjust to servants', that I should chastise them without any guilt [on their part] (zallām means dhū zulm, 'one of injustice', because of His words, There will be no injustice today [Q. 40:17]);

{ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ }

on the day (yawma is in the accusative because of zallām, 'unjust') when We will say (naqūlu, may also be read yaqūlu, 'He will say') to Hell, 'Are you [now] full?' (this interrogative is for confirmation of His promise to fill it [with mankind and jinn]), and it will say, by way of an interrogative, such as a question: 'Are there any more?': that is to say, 'I [Hell] only have capacity for what I have been filled with', in other words, 'I am full!'

{ وَأَنْزَلْنَا الْجَنَّةَ لِمُتَّبِعِينَ غَيْرَ بَعِيدٍ }

And Paradise will be brought near for the God-fearing, to a place, not far [anymore], from them, and so they see it, whereupon it will be said to them:

424

{ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ }

‘This, that you see, is what you were promised (read tū‘adūna, or [third person plural] yū‘adūna, ‘they were promised’), in the world (and [what follows] substitutes for li’l-muttaqīna, ‘for the God-fearing’) — [it is] for every penitent one, [for every] person reverting [after sin] to obedience of God, who is mindful, mindful of the bounds [of God’s religion],

{ مَن حَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ }

who fears the Compassionate One [while He is] in the Unseen, [the one who] fears Him without having seen Him, and comes with a penitent heart’, [a heart] eagerly applying itself to obedience of Him.

{ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ }

It will also be said to the God-fearing: ‘Enter it in peace!, that is to say, secure from every fear, or [it means enter it] with a greeting, that is to say, greet [yourselves] and enter. That, day in which this entry takes place, is the day of immortality’, [of] everlastingness in Paradise.

{ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ }

425

Therein they will have whatever they wish; and with Us there is yet more, as extra for what they did and for what they will request.

{ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّخِصٍ }

And how many a generation We destroyed before them, that is, before the disbelievers of Quraysh We destroyed many generations of disbelievers, who were mightier than these in prowess, and [who] then searched throughout the land [wondering]: is there any escape?, for them and others from death, but they found none.

{ إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ }

Assuredly there is in that, which is mentioned, a reminder, an admonition, for him who has a heart, a mind, or gives ear, [or] listens to admonitions, in [full] witness, present in heart [and mind].

{ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ }

And verily We created the heavens and the earth, and all that is between them, in six days, the first of which was Sunday and the last of which was Friday, and no weariness, no fatigue, touched Us: this was revealed as a refutation of the Jews' claim that God rested on the Saturday and lay down

upon the Throne. The preclusion of weariness in His case is [absolute] on account of His transcending of the attributes of creatures and the non-existence of any contiguity between Him and other [beings]: His command, when He wills a thing, is just to say to it 'Be', and it is [Q. 36:82].

{ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ }

So endure [patiently], addressing the Prophet (s), what they, the Jews and others, say, in the way of [anthropomorphic] comparisons and denials, and glorify with praise of your Lord, perform prayers with praise [of Him], before the rising of the sun, in other words, [perform] the morning prayer, and before the sunset, that is to say, [perform] both the midday and the afternoon prayers;

{ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ }

and glorify Him at [some part of the] night, that is to say, perform the two evening prayers, and after prostrations (read adbār, as the plural of dubur, or idbār as the verbal noun from adbara, 'to pass'), in other words, perform supererogatory prayers as prescribed by the Sunna after the obligatory ones; it is also said to mean the actual uttering of glorifications at these times, with continuous praise.

{ وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمَنَادُ مِن مَّكَانٍ قَرِيبٍ }

And listen — O addressee to My words — on the day when the caller, namely, [the archangel] Isrāfīl, calls out from a place that is near, to the heaven: this is the Rock of the Holy House [of Jerusalem], the place on earth that is the nearest to the heaven. He [Isrāfīl] will say: ‘O withered bones, severed limbs, torn flesh and scattered hairs! God verily commands you to come together for the passing of judgement’.

{ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ }

On the day (yawma substitutes for the previous yawma) when they, that is, all creatures, hear the Call of truth, of the Resurrection — this will be Isrāfīl’s second blast, and it may precede or follow his [initial] call — that, day of the call and the hearing, is the day of coming forth, from the graves (yawma, ‘on the day, is in the accusative because of an implied yunādī, ‘[when] he will call’), that is to say, they will come to know the consequence of their denial.

{ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ }

Indeed it is We Who give life and bring death, and to Us is the journey’s end.

{ يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ }

On the day when (yawma substitutes for the previous yawma, with the intervening [statement] being a parenthetical) the earth is split asunder (read tashaqqaqu, or tashshaqqaqu, where the

original second tā' [of tatashaqqaqu] has been assimilated with it [the shīn]) from them, [they will come] hastening forth (sirā'an: [sirā'] the plural of sarī', a circumstantial qualifier referring to an implied clause, that is to say [together they would read] fa-yakhrujūna musri'īna, 'they come forth hastening'). That is an easy gathering for Us (dhālika hashrun 'alaynā yasīr: there is here a separation of the noun from its adjective by what is semantically connected to it, for the purpose of specification — which is [rhetorically] unobjectionable; dhālika, 'that', is meant to point out the signification of the 'gathering', which itself is [also] predicated by this [demonstrative particle], and this signification is the bringing back to life after extinction and the assembly for the exposition and the reckoning [before God]).

{ تَخُنُّ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَبِيدِ }

We know best what they, the disbelievers of the Quraysh, say, and you are not [to be] a coercer of them, so as to coerce them to [embrace] faith — but this was [revealed] before the command to struggle [against these disbelievers]. So admonish by the Qur'ān those who fear My threat, namely, believers.

Surat azh-Zhariyat

429

{ وَالذَّامِرَاتِ دَمْرًا }

By the scatterers, the winds that scatter dust and other things, that scatter (dharwan is a verbal noun; one may also say, tadhrīhi dharyan, 'it blows it [sweeping it] away');

{ فَالْحَامِلَاتِ وِقْرًا }

and those that bear, the clouds that bear moisture [as], a burden (wiqran is the direct object of al-hāmilat, 'those that bear');

{ فَالْجَارِيَاتِ يُسْرًا }

and those that run, the ships that run upon the surface of the water, with ease (yusran is a verbal noun functioning as a circumstantial qualifier, that is to say, muyassaratan);

{ فَالْمُقْسِمَاتِ أَمْرًا }

and those that apportion by command: the angels who distribute provisions and the rains and other things across the lands and to [all] servants,

{ إِنَّمَا تُوعَدُونَ لَصَادِقٌ }

430

assuredly what you are promised (mā, 'what', relates to the verbal action), in other words, the promise given to them of resurrection and other matters, is true, is indeed a true promise,

{ وَإِنَّ الدِّينَ لَوَاقِعٌ }

and assuredly judgement, requital after the reckoning, will take place!, without doubt.

{ وَالسَّمَاءِ ذَاتِ الْحُبُكِ }

And by the heaven with all its tracks (hubuk is the plural of habīka, similar [in pattern and meaning] to turuq, tarīqa, 'paths'), that is to say, [by the heaven] that is created with tracks similar to tracks made in the sand,

{ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ }

indeed you, O people of Mecca, with regard to the matter of the Prophet (s) and the Qur'ān, are of differing opinions: some say [of the Prophet that he is] 'a poet', 'a sorcerer', or 'a soothsayer', and [of the Qur'ān, that it is] 'poetry', 'sorcery', or 'soothsaying'.

{ يُؤْفِكُ عَنْهُ مَنْ آفَكَ }

He is turned away therefrom, from the Prophet (s) and the Qur'ān, that is, [turned away] from believing therein, who has deviated, [who has been] turned away from guidance in God's, exalted be He.

431

{ قَتَلَ الْحَرَّاصُونَ }

Perish the conjecturers, accursed be the liars, those of differing opinions,

{ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ }

who are in a stupor, in ignorance that has stupefied them, heedless, oblivious of the matter of the Hereafter.

{ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ }

They ask, the Prophet, asking [him] derisively: 'When is the Day of Judgement?', in other words, 'when will it come?', and the response [given] to them is that it will come:

{ يَوْمَهُمْ عَلَى النَّارِ يُقْتَلُونَ }

on the day when they will be tormented in the Fire, that is to say, chastised in it, and it will be said to them during the chastisement:

{ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تُسْتَعْجِلُونَ }

432

'Taste this torment of yours, this chastisement of yours. This, chastisement, is what you sought to hasten on!', in the world in derision.

{ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ }

Truly the God-fearing will be amid gardens, orchards, and springs, flowing therein,

{ أَخَذِينَ مَا آتَاهُمْ مِنْهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ }

receiving (ākhidhīna is a circumstantial qualifier referring to the person of the predicate of inna, 'truly') what their Lord has given them, of reward, for indeed formerly, [before] their entering Paradise, they had been virtuous, in the world.

{ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ }

Little of the night did they use to sleep (mā is extra; yahja'ūna is the predicate of kānū; qalīlan, 'little', is an adverb), in other words, they used to sleep for a small portion of the night and perform prayers during most of it,

{ وَبِالْأَسْحَامِ هُمْ يَسْتَغْفِرُونَ }

and at dawns they used to seek forgiveness: they used say, 'Our Lord! Forgive us',

{ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ }

433

and there was a share in their wealth [assigned] for the beggar and the deprived, [the latter being] the one who does not beg, because of his self-restraint.

{ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ }

And in the earth, in the way of mountains, seas, trees, fruits, plants and other things, there are signs, indications of God's power, glory be to Him, exalted be He, and of His Oneness, for those who know with certainty,

{ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ }

and in your souls, there are also signs, from the beginning of your creation to its end, and in the marvelous aspects of your creation. Will you not then perceive?, [all] that and thus infer therefrom the Creator of it and His power.

{ وَفِي السَّمَاءِ مَرْزُوقٌ لَّكُمْ وَمَا تَعْدُونَ }

And in the heaven is your provision, that is, the rain from which results the vegetation that is [your] provision, and [there is also] what you are promised, in the way of [the ultimate] return, reward and punishment, in other words, all of this is foreordained in the heaven.

{ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ }

So by the Lord of the heaven and the earth, it, that which you are promised, is as assuredly true as [the fact] that you have [power of] speech (read mithlu, in the nominative, as an adjective, with the mā being extra; or read mithla, in the accusative, as being a compound with mā), that is to say: [it is as true] as your speech is in reality, that is, in your knowing it to be [true] necessarily by its issuing from you.

{ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ }

Has the story reached you — addressing the Prophet (s) — of Abraham's honoured guests? — these were [said to be either] twelve, ten or three angels, one of whom was Gabriel.

{ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ }

When (idh is an adverbial qualifier of hadīthu dayfi, 'the story of the guests') they entered upon him and said, 'Peace!' — in other words [they said] these very words. He said, 'Peace!' — [also]

these very words — [These are] an unfamiliar folk, whom we do not know — he said this to himself (qawmun munkarūna is the predicate of an implicit subject such as hā'ūlā'i, 'these are').

435

{ فَرَأَى إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ }

Then he went aside to his family, secretly, and brought a fat calf — in sūrat Hūd [it is said], a roasted calf [Q. 11:69] —

{ فَفَرَّغَتْهُ إِلَيْهِمْ قَالِ الْأَتَاكُلُونَ }

and he placed it near them saying, 'Will you not eat?': he invited them to eat, but they did not respond.

{ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ }

Then he conceived, he kept secret in himself, a fear of them. They said, 'Do not be afraid!', we are messengers from your Lord. And they gave him good tidings of [the birth of] a knowledgeable boy, one endowed with much knowledge, and this was Isaac, as mentioned in sūrat Hūd [Q. 11:71].

{ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ }

Then his wife, Sarah, came forward clamouring, shouting (fī sarratin is a circumstantial qualifier, that is to say, she came shouting) and smote, slapped, her face, and said, 'A barren old woman!', who has never given birth to a child, aged ninety-nine, with Abraham being one hundred years old; or [alternatively] he was a hundred and twenty years old and she was ninety years old.

{ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ }

They said, 'So, just like what we have said with regard to the good tiding, has your Lord said. Indeed He is the Wise, in His actions, the Knower', of His creatures.

{ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ }

He said, 'So what is your business, O you who have been sent [by God]?'

{ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ }

He said, 'So what is your business, O you who have been sent [by God]?'

{ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ }

They said, 'Lo! we have been sent to a guilty folk, disbelievers — these were the people of Lot —

{ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ }

that we may unleash upon them stones of clay, baked in fire,

{ مَسْوَمَةٌ عِنْدَ رَبِّكَ لِلْمُؤْمِنِينَ }

marked, bearing the name of the person at whom it will be hurled, by your Lord ('inda rabbika is an adverbial qualifier of musawwamatan, 'marked') for [the destruction of] the prodigal', for coming unto males in addition to their disbelief.

{ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ }

So We brought forth those in them, that is, [in] the towns of the people of Lot, who were believers, in order to destroy the disbelievers;

{ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ }

but We did not find therein other than one house of those who had submitted [to God]: these were Lot and his two daughters. They have been described [here] with [the terms] ‘belief’ and ‘submission’ because they had affirmed [faith] in their hearts and used their limbs to perform acts of obedience.

{ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَحْأَفُونَ الْعَذَابَ الْأَلِيمَ }

And We left therein, after destroying the disbelievers, a sign, an indication of their destruction, for those who fear the painful chastisement, so that they may not do what these [sinners] did.

{ وَفِي مُوسَى إِذْ أَمْرُنَا إِلَىٰ فِرْعَوْنَ سُلْطَانٍ مُّبِينٍ }

And [a sign too] in Moses (wa-fī Mūsā is a supplement to fihā, ‘therein’), that is to say, We also left a sign in the story of Moses, when We sent him to Pharaoh, vested, with a clear warrant, with a manifest proof;

{ فَتَوَلَّىٰ بُرُكُنَّهُ وَقَالَ سَاِحِرٌ أَوْ مَجْنُونٌ }

but he turned away, he rejected belief, to his supports (bi-ruknihi), his hosts, [so called] because to him they are like a support [rukn], saying, to Moses that he [Moses] was: ‘A sorcerer, or a madman!’

{ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ }

So We seized him and his hosts and cast, flung, them into the waters, the sea, and so they drowned, for he, that is, Pharaoh, was blameworthy, guilty of what is blameworthy, such as denying the messengers and claiming divinity.

{ وَفِي عَادٍ إِذْ أَمْرُسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ }

And [also] in, the destruction of, 'Ād, was a sign, when We unleashed against them a barren wind, [a wind] which brings nothing of good, for it does not bear any rain and does not pollinate any trees; this [wind] was the west wind (al-dabūr).

{ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ }

It did not leave anything, any soul or property, that it came upon without making it like decayed bones, like something that is withered and in scattered pieces.

{ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ }

And [also] in, the destruction of, Thamūd, was a sign, when it was said to them, after the hamstringing of the she-camel, 'Enjoy [yourselves] for a while!', until the end of your terms [of life] — as stated in the [other] verse, 'Enjoy [yourselves] in your dwellings for three days' [Q.11:65].

{ فَعَمُوا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ }

Then they defied, they scorned, the command of their Lord, [refraining] from implementing it; so the thunderbolt, that is, the destructive cry, seized them, after the three days had passed, as they were looking around, in other words, [it seized them] in the daytime.

{ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتَصِرِينَ }

So they were unable to rise up, they could not get up upon the sending down of the chastisement, nor were they victors, over the One Who destroyed them.

{ وَقَوْمِ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

And the people of Noah (read wa qawmi Nūhin, as a supplement to Thamūda, in other words: 'in the destruction of these [two peoples] by what [destructive power] exists in the heavens and the earth there is [also] a sign'; or read wa qawma Nūhin, in other words, 'We also destroyed the people of Noah') aforesaid, that is, before the destruction of those mentioned. Indeed they were an immoral lot.

{ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ }

And the heaven, We built it with might, and indeed We are powerful (one says āda'l-rajulu or ya'īdu, to mean, 'he is strong'; and awsa'a'l-rajulu, to mean, 'he has become capable [dhū sa'a] and strong').

{ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ }

And the earth, We spread it out: We made it level: what excellent Spreaders then!, We are.

{ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ }

And of all things (wa-min kulli shay'in is semantically connected to His [following] words khalaqna) We created pairs, two kinds, such as male and female, heaven and earth, sun and moon, plain and mountain, summer and winter, sweet and bitter, light and darkness, that perhaps you might remember (tadhakkarūna: one of the two original tā' letters [of tatadhakkarūna] has been omitted), and hence realise that the Creator of pairs is [Himself] Singular, that you might then worship him.

{ فَفِرُّوا إِلَى اللَّهِ إِيَّايَ لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ }

So flee unto God, that is to say, away from His punishment toward His reward by being obedient to Him and not disobeying Him. Truly I am a clear warner to you from Him.

{ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِيَّايَ لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ }

And do not set up another god alongside God. Truly I am a clear warner to you from Him (before fa-firrū, 'so flee', one may read an implicit [preceding] qul lahum, 'Say to them').

{ كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ }

Thus there did not come to those who were before them any messenger but they said, that he was: 'A sorcerer, or a madman!', in other words, their denial of you, by saying that you are a sorcerer or a madman, was like the denial of communities before them of their messengers by saying that [same thing].

{ اتَّوَصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ }

Have they, all, enjoined this upon one another? (an interrogative intended as a denial). Nay, but they are an insolent folk, [a folk] whose own [proclivity to] insolence has made them all say the same thing.

{ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ }

So shun them, for you will not be reproached, because you have conveyed the Message to them.

{ وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ }

And remind, admonish by the Qur'ān, for reminding truly benefits believers, [these being] those whom God knows that they will believe.

{ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ }

And I did not create the jinn and mankind except that they may worship Me: the fact that disbelievers do not worship [God] does not contradict this [statement], since a purpose does not have to be realised [in an act, for it to be valid], as when you may say: 'I sharpened this pencil in order to write with it', even though you might not actually write with it.

{ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا }

I do not desire from them any provision, [either] for Myself, for themselves, or for others, nor do I desire that they should feed Me, or [feed] themselves or others.

{ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ }

Indeed it is God Who is the Provider, the Lord of Strength, the Firm, the Stern.

{ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ }

And for those who have wronged, their souls through disbelief, from among the people of Mecca and others, there will assuredly be a lot, a share of chastisement, like the lot, the share, of their counterparts, who perished before them. So let them not ask Me to hasten on, the chastisement, should I give them respite until the Day of Resurrection.

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

{ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِ الَّذِي يُوعَدُونَ }

444

For woe, a terrible chastisement [will come], to those who disbelieve, from, upon, that day of theirs which they are promised, that is, the Day of Resurrection.

Surat at-Tur

{ وَالطُّورِ }

By the Mount, that is, the [name of the] mountain on which God spoke to Moses,

{ وَكِتَابٍ مَّسْطُورٍ }

and an inscribed Book,

{ فِي مِرْقٍ مَّنْشُورٍ }

on an unrolled parchment, that is, the Torah or the Qur'ān.

{ وَالْبَيْتِ الْمَعْمُورِ }

By the [greatly] frequented House — which is [located] in the third, or the sixth or the seventh heaven, directly above the Ka'ba; it is visited every day by seventy thousand angels, circumambulating it and performing prayers [around it], and never returning to it;

{ وَالسَّقْفِ الْمَرْفُوعِ }

and the raised roof, that is to say, the heaven,

{ وَالْبَحْرِ الْمَسْجُورِ }

and the swarming sea: that is to say, the one that is filled:

{ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ }

446

lo! your Lord's chastisement will assuredly take place, it will assuredly come down on those who deserve it;

{ مَا لَهُ مِنْ دَافِعٍ }

there is none that can avert it, from such [a deserving one].

{ يَوْمَ تَمُورُ السَّمَاءُ مُمْرَاتٍ }

On the day (yawma is operated by la-wāqi'un, 'will assuredly take place') when the heaven will heave with a great heaving, [when it will] move and spin,

{ وَتَسِيرُ الْجِبَالُ سَيْرًا }

and the mountains move with a great motion, becoming scattered dust, this is the Day of Resurrection.

{ فَوَيْلٌ لِلْمُكَذِّبِينَ }

Woe then, terrible chastisement [will come], on that day to the deniers, of the messengers,

{ الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ }

447

those who play around in vain talk, [in] falsehood, that is to say, those who are busily engaged with their disbelief;

{ يَوْمَ يُدْعَوْنَ إِلَىٰ تَارٍ فَأُكْرَهُوا }

the day when they will be thrust with a violent thrust into Hell, [when] they will be pushed violently (this [last clause, yawma yuda“ūna ilā nāri jahannama da“an] is a substitution for yawma tamūru, ‘the day when [the heaven] will heave’) and it will be said to them in reproach:

{ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ }

‘This is the Fire which you used to deny!

{ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ }

Is this then sorcery, [this] chastisement that you see — as you were wont to say about the revelation, that it was sorcery — or is it that you do not see?

{ أَصْلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَاءَ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ }

Burn in it! And whether you endure, it, or do not endure, your endurance and your anguish, will be the same for you, because your endurance will be of no use to you. You are only being required for what you used to do', that is to say, [only] the requital for it.

{ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيْمٍ }

Truly the God-fearing will be amid gardens and bliss,

{ فَاصْبِرْ لِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ }

rejoicing, delighting, in what (bi-mā relates to the verbal action) their Lord has given them, and [that] their Lord has shielded them from the chastisement of Hell-fire (wa-waqāhum rabbuhum 'adhāba'l-jahīmi is a supplement to ātāhum, '[what He] has given them', in other words, [rejoicing] in their having been given [this reward] and shielded [from Hell-fire]).

{ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ }

And it will said to them: 'Eat and drink in full enjoyment (hanī'an is a circumstantial qualifier, that is to say, muhanna'īna) [as a reward] for what (bi-mā: the bi- is causative) you used to do'.

{ مُتَّكِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَرَوَّجَتْهُم بِحُورٍ عِينٍ }

[They will be] reclining (muttaki'īna is a circumstantial qualifier referring to the concealed subject of God's words fī jannātin, 'amid gardens') on ranged couches, [arranged] one next to the other, and

We will wed them (zawwajnāhum is a supplement to jannātin, 'gardens', meaning 'We will couple them') to beautiful houris, of wide and beautiful eyes.

{ وَالَّذِينَ آمَنُوا وَابْتَعْتَهُمْ دُمُرَيْتَهُمْ بِإِيمَانٍ أَحَقْنَا بِهِمْ دُمُرَيْتَهُمْ وَمَا آتَيْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ }

And those who believed (wa'lladhīna āmanū, the subject) and whom We made to be followed (wa-atba'nāhum: a variant reading has wa'ttaba'athum, 'and there followed them', as a supplement to āmanū, 'who believed') by their descendants (dhurrīyātihim: a variant reading [for this plural] has dhurrīyatuhum), young and old, in faith, on the part of the older ones and on the part of the parents in [their] young ones (the predicate [of the subject above] is [the following, alhaqnā bihim), We will make their, mentioned, descendants join them, in Paradise, so that they are in the same degree [of reward], even though they might not have performed the same [meritorious] deeds as them [to deserve this equal status], a way of honouring the parents by having their children join them [again]; and We will not deprive them (read alatnāhum or alitnāhum), [We will not] diminish [them], of anything (min shay'in: min is extra) of their deeds, in order to add it to the deeds of their children. Every man is subject to what he has earned, of good or evil deeds, and will be requited for evil and rewarded for good.

{ وَأَمْدَدْنَاهُمْ فِيهَا كِهَاتٍ وَكُلْمٍ مِّمَّا يَشْتَهُونَ }

And We will supply them, We will enhance for them [their provision], from time to time, with fruits and meat, such as they desire, even if they do not request it openly.

{ يَتَنَازَعُونَ فِيهَا كَأَسَا لُفُو فِيهَا وَلَا تَأْتِيهِمْ }

They will pass from one to another therein, in Paradise, a cup, [of] wine, wherein is neither vain talk, which might come about between them as a result of drinking it, nor cause for sin, thereby, that might befall them — in contrast to [the case with] the wine of this world.

{ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكُونٌ }

And there will circulate from all around them, for service, youths, delicate [in demeanour], of their own, as if, in terms of their beauty and immaculateness, they were hidden pearls, preserved inside shells, because when it [a pearl] is inside it, it is better than one that is not.

{ وَأَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ }

And some among them will turn to one another, questioning each other — they ask one another about how they were in the past and what they have now attained, in their delight and acknowledgement of the grace [of God to them].

{ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ }

They say, as an intimation of the reason for this attainment: ‘Truly, before, amid our families, in the world, we used to be ever anxious, afraid of God’s chastisement;

{ فَمَنْ أَلَّهِ عَلَيْنَا وَوَقَاكَ عَذَابَ السَّمُومِ }

but God showed us favour, through [His] forgiveness, and shielded us from the piercing chastisement (al-samūm), the Fire, so called because it penetrates the pores (al-masāmm); and they say, also by way of intimation:

{ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ }

indeed before, that is, in the world, we used to call on Him, worship Him, affirming His Oneness. Verily He is (read innahu as the beginning of a new [independent] sentence, even if it introduces the reason in terms of its import; or read annahu as a reason in terms of the [syntactical] order of the words) the Benign, the Beneficent, the True to His promise, the Merciful, One of tremendous mercy.

{ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ }

So remind, persist in reminding the idolaters and do not desist [from this] even if they say to you that you are a soothsayer or a madman. For by the grace of your Lord, by His bestowal of grace on you, you are neither soothsayer (bi-kāhinin is the predicate of mā) nor madman (wa-lā majnūnin, a supplement to it).

{ أَمْ يَقُولُونَ شَاعِرٌ مِثْلَ بَعْضِ رِيبِ الْمُؤْمِنِينَ }

Or (am means bal) do they say, that he is: 'A poet, for whom we may await the accidents of fate?', the vicissitudes of time, so that he will just die like other poets.

{ قُلْ نَرَبُّوْا فِىِّى مَعَكُمْ مِّنَ الْمُرْتَضِيْنَ }

Say: 'Await!, my death. For I too will be with you awaiting', your death. They were then chastised with [death by] the sword on the day of Badr.

{ اَمْ تَأْمُرُهُمْ اَخْلَافَهُمْ بِهٰذَا اَمْ هُمْ قَوْمٌ طَاغُوْنَ }

Or do their faculties of understanding prompt them to [say] this?, their saying to him: [you are either] a sorcerer, a poet, a soothsayer or a madman, in other words, they do not [in reality] prompt them to [say] this. Or (am, [in effect] means bal, 'rather') are they a rebellious lot?, because of their obstinacy.

{ اَمْ يَقُوْلُوْنَ تَقُوْلَهُ بَلْ لَا يُؤْمِنُوْنَ }

Or do they say, 'He has improvised it?', he has concocted the Qur'ān. He has not concocted it; Rather they do not believe, out of arrogance. If they [continue to] say that he has concocted it:

{ فَلْيَأْتُوْا بِحَدِيْثٍ مِّثْلِهِ اِنْ كَانُوْا صَادِقِيْنَ }

Then let them bring a, concocted, discourse like it, if they are truthful, in what they say.

{ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ }

Or were they created out of nothing?, [that is] without a Creator. Or are they the creators?, of themselves. It makes no sense for a created thing to have no creator, nor can a thing that will cease to exist [have the power to] create. There must be a Creator of them, and that is God, the One, so why do they not affirm His Oneness and believe in His Messenger and His Book?

{ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ }

Or did they create the heavens and the earth? Nor can any but God, the Creator, have created them, so why do they not worship Him? Nay, but they are not certain, of Him, for otherwise they would have believed in His Prophet.

{ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِطْرُونَ }

Or do they possess the treasures of your Lord?, in the way of prophethood, provision and other matters, so that they are able to assign what they will exclusively to whom they will? Or are they the ones in control?, [or] are they the mighty ones who hold sway? (the verb [from musaytirūna] is saytara, similar [in root form] to baytara, 'to practice veterinary medicine', or bayqara, 'to corrupt', 'to ruin').

{ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعَهُمْ سُلْطَانٌ مُّبِينٌ }

Or do they have a ladder, a means of ascension into the heaven, whereby they eavesdrop?, that is, at the top of which [they listen in], on the conversations of the angels, so that they are then able to dispute with the Prophet, as they claim. If that is what they assert: Then let their eavesdropper, [let] the one claiming to be able to listen [in on their conversations] on top of this [ladder], produce a manifest warrant, a plain and evident proof. Now, on account of the similarity of this assertion to their assertion that the angels are the daughters of God, He, exalted be He, says:

{ أَمْرَ لَهُ الْبَنَاتُ وَقَكُمُ الْبُنُونَ }

Or does He have daughters, as you claim, whereas you have sons? Exalted be God above what you claim!

{ أَمْ سَأَلْتَهُمُ أَجْرًا فَهُمْ مِّن مَّعْرَمٍ مَّثْقَلُونَ }

Or are you asking them for a fee, a wage in return for what you have brought them in the way of religion, so that they are weighed down with debt?, [with] the liability for this, so that they are unable to submit [to God].

{ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ }

Or do they have [access to] the Unseen, that is, the knowledge of it, so that they can write it down?, and are hence able to dispute with the Prophet (s) regarding the Resurrection and the matters relating to the Hereafter, as they claim.

{ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ }

Or do they desire to outmanoeuvre?, you and have you killed, at the Assembly Council. But those who disbelieve, they are the outmanoeuvred ones!, the vanquished and the ones destroyed. God preserved him from them and then destroyed them at Badr.

{ أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ }

Or do they have a god other than God? Glory be to God [exalted is He] above any partners that they may ascribe!, to Him in the way of gods (the succession of interrogatives with am, 'or', are intended to express censure and rebuke).

{ وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ }

And if they were to see a fragment, a portion, of the heaven falling, on them — as they say, Then make fragments of the heaven fall upon us [Q. 26:187], as a chastisement for them — they would say, this is: 'A heap of clouds!', piled on top of one another, that will bring us water; and so they do not believe.

{ فَذَرَهُمْ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ }

So leave them until they encounter that day of theirs in which they will be thunderstruck, [in which] they will die;

{يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ}

the day when their guile will avail them nothing (yawma lā yughnī is a substitution for yawmahumu, 'that day of theirs') and they will not be helped, they will [not] be protected from the chastisement in the Hereafter.

{وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ}

And assuredly for those who do wrong, by their [persistence in] disbelief, there is a chastisement beyond that, in this world, before their death — thus they were punished with famine and drought for seven years, and with being killed on the day of Badr; but most of them do not know, that the chastisement will befall them.

{وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ}

And submit patiently to the judgement of your Lord, that they be reprieved, and do not be grieved, for surely you fare before Our eyes, [you are] in Our sight, We see you and preserve you. And glorify, continuously, with praise of your Lord, that is to say, say subhāna'LLāhi wa bi-hamdihi, 'Glory, and praise, be to God!', when you rise, from your sleeping-place or your sitting-place,

{وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ}

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

and glorify Him at night — also in actual [utterance] — and at the receding of the stars (idbāra is a verbal noun), that is to say, also glorify Him after these have set; or [it means] in the case of the former, perform the two evening prayers, and in the case of the latter, the two units (rak'a) of the dawn prayer, or — it is said — the morning prayer.

{ وَالنَّجْمِ إِذَا هَوَىٰ }

By the Star — the constellation Pleiades (al-thurayya) — when it sets, [when] it disappears,

{ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ }

your companion, Muhammad (s), may God bless him and grant him peace, has neither gone astray, from the path of guidance, nor has he erred, nor has he engaged in error (al-ghayy is ignorance that results from a false belief);

{ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ }

nor does he, in regard to what he brings you, speak out of [his own] desire, [out of] the whims of his soul.

{ إِنَّهُ هُوَ الْوَحِيُّ الْيُحَىٰ }

It is but a revelation that is revealed, to him,

{ عَلَّمَهُ شَدِيدُ الْقُوَىٰ }

it is, taught to him by, an angel, one of awesome power,

{ دُومِرَّةٌ أَسْتَوَىٰ }'

possessed of vigour, of strength and might (or [alternatively it, dhū mirratin, means] possessed of a beautiful appearance), namely, Gabriel, peace be upon him; and he stood upright, he settled,

{ وَهُوَ بِالْأَفْقِ الْأَعْلَىٰ }'

when he was on the highest horizon, the horizon of the sun, that is to say, at the place from which it rises, in the form in which he [Gabriel] was created, so that the Prophet (s) saw him; he [the Prophet] had been at [Mount] Hirā', where Gabriel had obscured the entire horizon to the west. The Prophet fell down swooning, after he had asked him [Gabriel] to show himself to him in the form in which he was created. Thus Gabriel had made a tryst with him at Hirā', where he came down to him in human form.

{ ثُمَّ دَنَا فَتَدَلَّىٰ }'

Then he drew near, he came close to him, and drew closer still,

{ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ }'

until he was, from him [the Prophet], within the length of two bows away or [even] nearer, than that, until he [the Prophet] had regained consciousness and his fright had subsided,

{ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ }

whereat He, [God] exalted be He, revealed to His servant, Gabriel, what he, Gabriel, revealed, to the Prophet (s); the thing being revealed is not mentioned [explicitly] in exaltation of its [great] status.

{ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ }

The heart, the heart of the Prophet, did not deny (read khadhaba or kadhdhaba) what he saw, with his own eyes of the image of Gabriel.

{ أَقْتَمَارُوهُ عَلٰى مَا يَرٰى }

Will you then dispute with him, will you [then] argue with him and [hope to] overwhelm him, concerning what he saw? — an address to the idolaters who denied the Prophet's (s) vision of Gabriel.

{ وَلَقَدْ رَآهُ نَزْلَةً أُخْرٰى }

And verily he saw him, in his [true] image, another time,

{ عِنْدَ سِدْرَةِ الْمُنْتَهٰى }

by the Lote-tree of the Ultimate Boundary, when he was carried on the night journey [up] through the heavens — this [lote-tree] is a nabk thorn-tree [that lies] to the right of the Throne ('arsh), [the tree] beyond which no angel or any other being pass;

{عِنْدَهَا جَنَّةُ الْمَأْوَىٰ}

near which is the Garden of the Retreat, to which the angels, the spirits of martyrs and the pious retreat;

{إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ}

when there shrouded the Lote-tree that which shrouded [it], of flying creatures and other [beings] (idh, 'when', is operated by ra'āhu, 'he saw him'),

{مَا نَرَاكَ أَبْصَرُ وَمَا طَغَىٰ}

The eye did not swerve, on the part of the Prophet (s), nor did it go beyond [the bounds], that is to say, his gaze did not turn away from the object of vision designated for it, nor did it go beyond that [object] on that night.

{لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ}

Verily he saw, in it, some of the greatest signs of his Lord, [some of] the most awesome [of these signs]. He thus saw from among the marvels of the Realm (malakūt) a green drape (rafrāf) that obscured the [entire] horizon of the heaven and Gabriel with his six hundred wings.

{ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ }

Have you considered al-Lāt and al-‘Uzzā,

{ وَمَنَاةَ الثَّلَاثَةَ الْأُخْرَىٰ }

and Manāt, the third, of the preceding two, the other? (al-ukhrā, a derogatory qualification of the third one). These were stone idols which the idolaters worshipped and which they claimed interceded for them with God (the first direct object of a-fa-ra’aytum, ‘have you seen’, is al-Lāt and what has been supplemented thereto; the second [direct object] has been omitted). The meaning then is, ‘Inform Me: do these idols have the power over anything, such that you worship them besides God Who has the power over all that has been mentioned?’ And because of their assertion also that the angels were God’s daughters, despite their aversion to daughters, the following was revealed:

{ الْكُفْرَ الذَّكَرَ وَكَوَلَهُ الْأُنثَىٰ }

Are you to have males, and He females?

{ تَلِكْ إِذَا قِسْمَةٌ ضِيزَىٰ }

That, then, would indeed be an unfair division! (dīzān, 'unfair', derives from dāzahu, yadīzuhu, to mean: 'he wronged him', 'he was unjust to him').

{ إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِن يَسْعَوْنَ إِلَّا الْآظِنَ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ }

These, that is, the mentioned [deities], are nothing but names which you have named, by which you have named, you and your fathers, idols that you worship. God has not revealed any warrant, [any] proof or evidence, for them, that is to say, [for] the worship of them. They follow nothing but conjecture, in their worship of them, and that which [ignoble] souls desire, of that which Satan adorned for them, that they may intercede for them before God, exalted be He, even though guidance has already come to them from their Lord, by the tongue of the Prophet (s), with definitive proof; yet they do not desist from their ways.

{ أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ }

Or shall man, that is, shall every human being among them, have whatever he wishes for?, such as [their wish] that the idols intercede for them. [No!] It is not so.

{ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ }

Yet to God belong the Hereafter and the former [life], that is to say, [the life of] the world, and so nothing comes to pass in them except what He, exalted, wills.

{ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ }

And how many an angel, that is to say, many an angel, there is in the heavens, and how honoured they are in God's sight [but], whose intercession cannot avail in any way except after God gives permission, to them for this [intercession], for whomever He wills, of His servants, and, with whom, He is satisfied, because of His saying: and they do not intercede except for him with whom He is satisfied [Q. 21:28]. It is also well-known that it [intercession] cannot be forthcoming from them except after permission for it has been granted: who is there that shall intercede with Him save with His leave [Q. 2:255].

{ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ }

Truly those who do not believe in the Hereafter give the angels the names of females, for they say: 'They are God's daughters'.

{ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ الظَّنُّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً }

But they do not have any knowledge thereof, of this claim. They follow, in this [respect], nothing but conjecture, which they have conjured up, and indeed conjecture can never substitute for the

truth, that is to say, when it comes to acquiring knowledge of that which one is required to have knowledge of.

{ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا }

So shun him who turns away from Our Remembrance, that is, [from] the Qur'ān, and desires nothing but the life of this world — this was [revealed] before the command to struggle [against the disbelievers].

{ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ }

That, namely, the desire of this world, is the full extent of their knowledge, that is, the limit of their knowledge, namely, that they have preferred this life to [that of] the Hereafter. Truly your Lord knows best those who have strayed from His way, and He knows best those who are [rightly] guided: He has knowledge of both and will requite both.

{ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسٰءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى }

And to God belongs whatever is in the heavens and whatever is in the earth, that is, He owns [all of] that, among which [also] are the misguided one and the [rightly] guided one, leading astray whomever He will and guiding whomever He will, that He may requite those who do evil for what they have done, by way of idolatry and otherwise, and reward those who are virtuous, by [their]

affirmation of [God's] Oneness and other acts of obedience, with the best [reward], namely, Paradise. He points out 'the virtuous' as being:

{ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْأَسْمَاءِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَحْتَنُ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى }

Those who avoid grave sins and abominations, excepting lesser offences, that is, minor sins, such as a look, a kiss or a touch (this constitutes a discontinuous exception, in other words the meaning is: but lesser offences are forgiven by the avoidance of grave sins). Truly your Lord is of vast forgiveness, for such [lesser sins] and for accepting repentance. The following was revealed regarding those who used to say, '[What of] our prayers, our fasting, and our pilgrimage!'. He knows you best [from the time] when He produced you from the earth, that is to say, [when] He created your father Adam from dust, and when you were hidden [fetuses] (ajinna is the plural of janīn) in the bellies of your mothers. So do not claim purity for yourselves, do not praise yourselves, that is, in admiration; but [if it is done] in recognition of [God's] grace, then that is fine. He knows best those who are God-fearing.

{ أَفَرَأَيْتَ الَّذِي تَوَلَّى }

Did you see him who turned away, from faith — that is, [the one who] recanted when he was derided for it. He said, 'But I fear the punishment of God!'. But when the one deriding him

guaranteed him that he would bear God's chastisement for him, provided that he reverted to his [former] idolatry, and he then gave him a stated sum money, he reverted —

467

{ وَأَعْطَى قَلِيلًا وَأَكْدَى }

and gave a little, of the stated sum of money, and was then grudging?, refrained from [giving] the remainder (akdā derives from al-kudya, earth that is hard as rock and which prevents the well-digger from digging through when he hits it).

{ أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى }

Does he possess knowledge of the Unseen so that he sees?, [and therefore] from among such [knowledge] he is able to know that another person may bear the chastisement of the Hereafter for him? No! This was al-Walīd b. al-Mughīra, or someone else (the sentence beginning with a-‘indahū, ‘does he possess’, is the second object of the a-ra’ayta, ‘have you seen’, which has the significance of ‘inform Me!’).

{ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى }

Or (am means bal) has he not been informed of what is in the scrolls of Moses, the books of the Torah, or scrolls before it,

{ وَإِبْرَاهِيمَ الَّذِي وَفَّى }

and, the scrolls of, Abraham who fulfilled [his summons], [he who] completed what he had been charged with, as in: And when his Lord tested Abraham with certain words and he fulfilled them [Q. 2:124] (the explication of mā, 'what', is [the following]):

{ الْأَثْمَرُ وَالْمِرْمَرُ وَنَزْمُ الْأَخْرَى }

that no burdened soul shall bear the burden of another (an, 'that', has been softened in place of the hardened form), in other words, no soul shall bear [responsibility for] the sins of another;

{ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى }

and that (wa-an, to be understood as wa-annahu) man shall have only what he [himself] strives for, of good [deeds], and so he shall not have anything of [the reward for] good [deeds] striven for by another;

{ وَأَنْ سَعْيُهُ سَوْفَ يُرَى }

and that his endeavour will be seen, it will be inspected in the Hereafter,

{ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى }

then he will be rewarded for it with the fullest reward, the most perfect [reward] (one may say jazaytuhu sa'yahu or [jazaytuhu] bi-sa'yihi [to mean the same thing]),

{ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ }

and that (read wa-anna as a supplement; it is also read wa-inna as the beginning of a new sentence; and the same applies to what comes after it, in which case, according to this second [reading], these [inna statements] no longer form part of the content of all that is 'in the scrolls') the ultimate end, the return and the destination after death, is toward your Lord, whereat He will requite them;

{ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى }

and that it is He Who makes to laugh, whomever He will He makes joyous, and makes to weep, whomever He will He makes him sorrowful,

{ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا }

and that it is He Who brings death, in this world, and gives life, for resurrection,

{ وَأَنَّهُ خَلَقَ الذَّرَّاجِينَ الذَّكَرَ وَالْأُنثَىٰ }

and that He [Himself] creates the two spouses, the two kinds, the male and the female,

{ مِن سُلْطَانٍ إِذَا تُمْنَىٰ }

from a drop [of semen] once it is emitted, [once] it is poured forth into the womb,

{ وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ }

470

and that with Him rests the second genesis (read al-nashā'ata, or al-nash'ata), the other creation, for the Resurrection, after the first creation,

{ وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ }

and that it is He Who enriches, people by [granting them] sufficient wealth, and grants possessions, [He Who] gives that wealth that is enjoyed as property,

{ وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ }

and that it is He Who is the Lord of Sirius — this is a star [lying] beyond [the constellation of] Gemini, which was worshipped in the time of pagandom (jāhiliyya);

{ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ }

and that He destroyed former 'Ād ('Ādan al-ūlā: a variant reading elides the nunation with the [following] lām [sc. 'Āda'l-ūlā]; this [former one] refers to the people of 'Ād, while the second ['Ād] is that of the people of Sālih)

{ وَسَمُودَ فَمَا أَتَىٰ }

and Thamūd (wa-Thamūda: may be declined, as the name of their forefather, or left as a diptote, being the name of the tribe; it is a supplement to 'Ādan) sparing not, a single one of them;

{ وَقَوْمُ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ }

and the people of Noah before that, that is to say, before 'Ād and Thamūd, We [also] destroyed them; indeed they were more unjust and more insolent, than 'Ād and Thamūd, because of the long time that Noah remained among them: and he remained among them a thousand-less-fifty years [Q. 29:14], for they, despite their disbelief in him, would [still] harm him and assault him;

{ وَالْمُؤْتَفِكَةَ أَهْوَىٰ }

and the Deviant [cities], namely, the cities of the people of Lot, He overturned, He hurled them down to the earth after lifting them up to the heaven upside down, by commanding Gabriel to do this;

{ فَغَشَّاهَا مَا غَشَّىٰ }

so that there covered them, of rocks afterwards, that which covered [them]: this is [purposely] left vague in order to inspire terror; in [sūrat] Hūd [it is stated]: We made their uppermost the nethermost, and We rained upon them stones of baked clay [Q. 11:82].

{ فَبِأَيِّ آلَاءِ رَبِّكَ تُكْفَرُونَ }

Then which of the bounties of your Lord, [which of] His graces, [graces] which indicate His Oneness and power, do you dispute?, do you have doubt about, O man, or deny?

{ هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ }

This, Muhammad (s), is a warner, [in the tradition] of the warners of old, of their kind, that is to say, he is a messenger like messengers before him, sent to you just as they were sent to their peoples.

{ أَنْزَلْنَا الْأَنْزِقَةَ }

The Impending [Hour] is imminent: the Resurrection is near at hand.

{ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ }

None, [no] soul, besides God can disclose it, that is to say, only He can disclose it and manifest it, as where He says: He alone shall reveal it, at its proper time [Q. 7:187].

{ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ }

Do you then marvel, in denial, at this discourse, the Qur'ān,

{ وَتَضْحَكُونَ وَلَا تَتَّبِعُونَ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

and laugh, mockingly, and not weep, when you hear its Promise and Threat,

{ وَأَنْتُمْ سَامِدُونَ }

473

while you remain oblivious?, unmindful and heedless of what is required of you.

{ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا }

So prostrate to God, Who created you, and worship Him!, and do not prostrate to idols, nor worship them.

{ أَقْرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ }

The Hour has drawn near, the Resurrection is close at hand, and the moon has split, it broke in two at [Mount] Abū Qubays and Qu‘ayqa‘ān, as a sign for the Prophet (s), for it had been demanded of him, and [when it took place] he said, ‘Bear witness [now]!’ — as reported by the two Shaykhs [al-Bukhārī and Muslim].

{ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ }

And if they, the disbelievers among Quraysh, see a sign, a miracle of the Prophet (s), they turn away and say, this is: ‘A powerful sorcery!’ (mustamirr, ‘powerful’, derives from al-mirra, meaning ‘strength’; or it [mustamirr] means ‘incessant’).

{ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ }

And they denied, the Prophet (s), and followed their own desires, as regards [their] falsehood; and every matter, that is good or evil, will be settled, with that person [who is responsible for it], either [by his ending up] in Paradise or in the Fire.

{ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ }

And verily there has come to them such tidings, stories about the destruction of communities which denied their messengers, as contain a deterrent, to them (muzdajar is a verbal noun, or a noun of place; the dāl [of muzdajar] replaces the tā' of [the 8th form] ifta'ala; one may say, izdajartuhu or zajartuhu, to mean 'I forbade him sternly'; mā, 'such as', either indicates a relative clause, or it is qualified by an adjective);

{ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التُّذُرُ }

wisdom (hikmatun is the predicate of an omitted subject, or a substitution for mā, 'such as', or for muzdajar, 'deterrent') [that is] far-reaching, complete; but warnings (nudhur is the plural of nadhīr, functioning in the [agent] sense of mundhir, 'a warner', that is to say, 'those matters which warn them'; mā is either for negation, or it is an interrogative of denial, in which case it stands as a preceding direct object) are of no avail, [warnings] are of no use with them.

{ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ }

So turn away from them! (this is the import of the preceding statement and it completes what is being said). On the day when the Summoner, namely, Isrāfil (yawma, 'the day', is rendered accusative by yakhrujūna, 'they will emerge', next [verse]), summons to an awful thing (read nukur or nukr, in the sense of munkar, 'disagreeable'), [a thing] which the souls will find awful, and this is the Reckoning;

{ خُشِعَا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ }

with their downcast (khāshi'an: a variant reading has khushsha'an), humiliated, looks (absāruhum is a circumstantial qualifier referring to the subject of the verb [yakhrujūna, 'they will emerge']) they, that is, mankind, will emerge from the graves as though they were scattered locusts, not knowing where to go, out of fear and perplexity (this sentence [ka'annahum jarādun muntashirun] is a circumstantial qualifier referring to the subject of [the verb] yakhrujūna, 'they will emerge', and so is His saying [muhti'īna]),

{ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ }

scrambling, hastening with their necks stretched out, toward the Summoner. The disbelievers, among them, will say: 'This is a hard day!', a difficult one for disbelievers — as is stated in [sūrat] al-Muddaththir, a day of hardship for the disbelievers [Q. 74:9-10].

{ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ }

The people of Noah denied (kadhdhabat has feminine inflection on account of the import [referring to a feminine noun], qawm, 'tribe') before them, before Quraysh. Thus they denied Our servant, Noah, and said, 'A madman!', and he was reviled: they repulsed him with insults and in other ways.

{ فَذَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ }

And so he invoked his Lord, [saying,] 'I have been (annī, to be understood as bi-annī) overcome, so help [me]!'

{ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ }

Then We opened (read fa-fatahnā or fa-fattahnā) the gates of the heaven with torrential waters, [waters] pouring down intensely,

{ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ }

and We made the earth burst forth with springs, that flowed forth, and the waters, the waters of the heaven and the earth, met for a purpose, a circumstance, that was preordained, [a matter] which had been decreed since pre-eternity, namely, their destruction by drowning.

{ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَلْوَاحِ وَدُسُرٍ }

And We bore him, that is, Noah, on one, a ship, [made] of planks and nails (dusur is what boards are fastened down with of nails and the like; the singular is disār, similar [in pattern] to [kutub] kitāb, 'book'),

{ تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَن كَانَ كُفِرَ }

sailing before Our eyes, that is, in Our sights, in other words, [it was being] protected, as retaliation (jazā'an is in the accusative because of the implied verbal clause, that is to say, 'they were drowned

by way of revenge') for [the sake of] him who was rejected, namely, Noah, peace be upon him (a variant reading [for passive kufira] has kafara, 'him who disbelieved', in other words, they were drowned as a punishment for them).

{ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ }

And verily We left it, We preserved this [deed], as a sign, for whomever might be admonished by it, in other words, the news of this [deed] became widely-known and endured. So is there anyone who will remember?, [anyone who] will take heed from, or be admonished by, it? (muddakir is actually mudhtakir, but the tā' has been replaced with a dāl, likewise the dhāl, and it [the dāl] has been assimilated with it [the other dāl]).

{ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ }

How [dreadful] then were My chastisement and My warnings? (this is an interrogative meant as an affirmative; kayfa, 'how', is the predicate of kāna, 'was', and it is here being used to inquire about a 'state'; the intention is to prompt those who are being addressed to affirm the fact that God's chastisement of those who denied Noah was fully deserved).

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ }

And verily We have made the Qur'ān easy to remember, We have facilitated its memorisation and disposed it to serve as a [source of] remembrance. So is there anyone who remember?, [anyone

who] will be admonished by it and memorise it? (the interrogative here is intended as an imperative: in other words, memorise it and be admonished by it; none of God's scriptures is memorised by heart other than it [the Qur'ān]).

{ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي }

'Ād denied, their prophet Hūd and so they were chastised. How then were My chastisement and My warnings?, [how then was] My warning them of the chastisement before it was sent down? In other words, it was justified, and He explains this [chastisement] by saying:

{ إِنَّا أَمْرُسْنَا عَلَيْهِمْ مَرْجًا صَرَّصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ }

Indeed We unleashed upon them a clamorous wind, intensely noisy, on a day of prolonged ill fortune, (nahsin mustamirr means) either one of continuous ill fortune, or one of severe ill fortune — and this was the last Wednesday of the month —

{ تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَانُ نَخْلٍ مُّنْقَعِرٍ }

tearing people away, wrenching them from the holes in the ground in which they had been embedded and flinging them down [to the ground] head first, thereby crushing their necks and severing [their] heads from [their] bodies, as if they were, [while lying] in this mentioned state, trunks of uprooted palm-trees, severed and thrown on the ground — they are likened to palm-trees because of their tallness (nakhlun, 'palm-trees', is masculine here but feminine in [sūrat] al-

Hāqqa, naxhlun khāwiya, 'fallen down [or hollow] palm-trees', [Q. 69:7], in order to harmonise with the end-rhyme of the verses in both instances).

{ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي }

How then were My chastisement and My warnings?

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ }

And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?

{ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ }

Thamūd denied the warnings (nudhur is the plural of nadhīr, with the sense of mundhir), that is to say, [they denied] those matters which their prophet Sālih warned them of if they refused to believe in him and to follow him,

{ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّنُفَعُهُ إِنْآ إِذًا لِّفِي ضَلَالٍ وَسُعُرٍ }

and they said, 'Is it a mortal (basharan is in the accusative because it is governed [by a succeeding verb]) alone among us (minnā wāhidan are both adjectives of basharan) that we are to follow? (nattabi'uhu, this explains the verb which renders it [basharan, 'mortal'] accusative; the interrogative is meant as a negative, in other words: why should we follow him when there are

many of us and he is only one among us and not a king? That is to say, we will not follow him). Then indeed, if we were to follow him, we would be in error, a parting with reason, and insanity!

{ أَلْقَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ }

Has the Reminder, the revelation, been cast (read a-ulqiya pronouncing both hamzas, or by not pronouncing the second one but in both cases inserting an intervening alif, or leaving this [insertion] out) upon him [alone] from among us?, in other words, nothing has been revealed to him. Nay, but he is a conceited, an arrogant and insolent, liar, in his saying that the mentioned has been revealed to him. God, exalted be He, says:

{ سَيَعْلَمُونَ غَدًا مَنْ الْكَذَّابُ الْأَشِرُّ }

'They will know tomorrow, in the Hereafter, who is the conceited liar, and it is them, for they will be chastised for having denied their prophet Sālih.

{ إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَأَمْرِ بَعْضُهُمْ وَأَصْطَبِرْ }

Lo! We are sending the She-camel, We will bring it forth out of the mountain, the rock, as they demanded, as a trial, a test, for them, that We may try them. So watch them, O Sālih, await [to see] what they will do and what will be done with them, and remain patient (istabir: the tā' here has replaced the tā' of [the 8th form] ifta'ala), in other words, endure their harm.

{ وَبَيَّنَّا أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ مُحْتَضَرٌ }

And inform them that the water is to be divided between them, and the She-camel: one day for them and the next for it, every drinking, [every] portion of water, will be attended', by the people [drawing water] on their [designated] day, and by the She-camel on its day. They adhered to this [regime] but eventually became impatient with it and decided to slaughter the She-camel.

{ فَتَادُوا صَاحِبَهُ فَتَعَاطَى فَعَقَرَ }

But they called their companion, Qudār, to slay it, so he took, he drew his sword, and he hamstrung, with it the She-camel, in other words, he slew her in compliance with their wish.

{ فَكَيْفَ كَانَ عَدَايِي وَنُدْمِي }

How then were My chastisement and My warnings?, My warning them of chastisement before it was sent down? In other words, it was justified. He explains it [their chastisement] by saying:

{ إِنَّا أَمَرْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ }

Indeed We unleashed upon them a single Cry, and they became like the chaff of a corral builder (al-muhtazir is one who makes a pen from dried tree-branches and thorns for his sheep, to protect them from wolves and beasts of prey; the fallen parts which they tread are called hashīm).

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ }

And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?

{ كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ نُذِرُوا }

The people of Lot denied the warnings, [they denied] those issues of which they were warned by his [Lot's] tongue.

{ إِنَّا أَمَرْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ جَعَلْنَاهُمْ نَسْرًا }

Indeed We unleashed upon them a squall of pebbles, a wind hurling at them pebbles, namely, small stones, a single one [of these] being no larger than the palm of the hand, and they were destroyed; [all] except the family of Lot, namely, his two daughters, together with him, whom We delivered at dawn, from among the dawns, the morning time of an unspecified day (had a specific day been meant [for that mentioned dawn], it [sahar] would have been treated as a diptote [instead of the declined form saharin], being a definite noun derived from al-sahar, for with definite nouns one ought to use [the preceding definite article] al). So was the squall unleashed at first with the family of Lot [still there]? There are two opinions regarding this: in the case of the former [that it was unleashed upon them including the family of Lot] the exception is understood as a continuous one, while in the case of the latter [opinion that they were delivered before the squall] the exception is understood as a discontinuous one, even if it ['the family of Lot'] is actually

subsumed by the collective noun [‘the people of Lot’, and so they were delivered] as a kindness [from God];

{ نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ }

as a grace (ni‘matan is a verbal noun, that is to say in‘āman, ‘an act of grace’) from Us. So, like that requital, do We requite him who gives thanks, for Our graces and is a believer, or [it means] him who is a believer in God and His messenger and is obedient to both.

{ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ }

And verily he had warned them, Lot had threatened them, of Our strike, Our seizing them with chastisement, but they disputed, they contested and denied, the warnings, his warning.

{ وَلَقَدْ مَرَأَوْهُمُ كَذِبًا أَصْحَابُ الْأَنْبِيَاءِ وَقَدْ كَفَرُوا فَسَوَّغْنَا لِلْكَافِرِينَ الْعَذَابَ وَالنُّذُرِ }

And they had even solicited of him his guests, that he should let them have their own way with those who had come to him as guests, that they may do wicked things with them — and these [guests] were angels. So We blotted out their eyes, We blinded them and made them without slits [so that they were continuous folds of skin] like the rest of the face, by having Gabriel smack them with his wing. ‘So taste [now], so We said to them: taste, My chastisement and My warnings’, that is to say, [taste] the effects and the substance of My warning and My threat.

{ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقِرٌّ }

And verily there greeted them in the early morning, the morning time of an unspecified day, an abiding chastisement, a permanent [chastisement], continuous with the chastisement of the Hereafter.

{ فَذُوقُوا عَذَابِي وَنُذُرِي }

'So taste [now] My chastisement and My warnings!'

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ }

And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?

{ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ }

And verily there came to Pharaoh's folk, his people, together with him, the warnings, the warning by the tongue of Moses and Aaron, but they did not believe.

{ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاَهُمْ أَخْذَ عَذَابِنَا مُتَدَامِينَ }

Rather: They denied Our signs, all, nine, of them, which were given to Moses. So We seized them, by way of chastisement, with the seizing of One [Who is] Mighty, Strong, Omnipotent, Powerful, Whom nothing can thwart.

{ أَكْفَأُكُمْ خَيْرٌ مِّنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الشُّرُكِ }

Are your disbelievers, O Quraysh, better than those?, mentioned [beginning] from the people of Noah to those of Pharaoh, which is why they have not been chastised? Or have you, O disbelievers of Quraysh, [been granted] some immunity, from chastisement, in the Scriptures?, the Books? (the interrogative in both instances is meant as a denial, in other words: it is not so).

{ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنْتَصِرُونَ }

Or do they, the disbelievers of Quraysh, say: 'We are a host that will be helped to victory'?, against Muhammad (s)? When Abū Jahl, on the day of Badr, said: 'We are a host that will be helped to victory', the following was revealed:

{ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ }

The host will [truly] be routed and turn its back [to flee], and so they were defeated at Badr and God's Messenger (s) was granted victory over them.

{ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَأَمْرٌ }

Nay, but the Hour is their tryst, for chastisement, and the Hour, that is, the chastisement thereat, will be more calamitous, greater in affliction, and more bitter, than the chastisement of this world.

{ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ }

Indeed the guilty are in error, in the destruction of being killed in this world, and in a blazing fire, a fire that has been set ablaze (musa'ara), that is, fiercely ignited in the Hereafter.

{ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مِنَّا سَقَرَ }

The day when they are dragged into the Fire on their faces, in the Hereafter and it is said to them: 'Taste [now] the touch of Saqar', Hell's affliction of you.

{ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ }

Truly everything (read inna kulla shay'in is [in the accusative as a] dependent clause because of a verb governing it) have We created in a measure, by ordainment (bi-qadarin, 'in a measure', is a circumstantial qualifier referring to kulla, 'every', in other words, '[already] predetermined'; a variant reading [for kulla] has [nominative] kullu as the subject, the predicate of which is khalaqnāhu, 'We have created').

{ وَمَا أَمْرٌ إِلَّا وَأَحَدَةٌ كَلِمَةٍ بِالْبَصْرِ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

And Our command, for a thing which We want to bring into existence, is but a single word, like the twinkling of an eye, in terms of speed, and this is the saying of kun, 'Be', whereat it comes into existence. His command, when He wills a thing, is just to say to it 'Be', and it is [Q. 36:82].

{ وَقَدْ أَهْلَكْنَا شِيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ }

And verily We have destroyed the likes of you, the likes of you in terms of disbelief, from among past communities. So is there anyone who will remember? (this is an interrogative meant as an imperative, that is to say, 'Remember and be admonished!').

{ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ }

And everything they, that is, servants, have done is, recorded, in the scrolls, the books of the Guardian Angels (al-hafaza),

{ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَقَرٌّ }

and every small and great, sin, or deed, is inscribed, is recorded in the Preserved Tablet (al-lawh al-mahfūz).

{ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

Assuredly the God-fearing will be amid gardens, orchards, and rivers (the collective noun is meant here; a variant reading [for nahar] has the plural nuhur, similar [in form] to asad, 'lion', [plural] usud), the meaning being that they will drink from its rivers water milk,

489

{ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُنْتَدِرٍ }

in an abode of truth, a place of truth, wherein there is no idle talk or cause for sin — (the collective noun [maq'ad] is meant here; a variant reading has maqā'id, 'abodes'), in other words, they are in congregations in Paradise that are free from idle talk and cause for sin, in contrast to the congregations of this world, which are rarely free from such things (syntactically, this statement is considered a second predicate and also a substitution; it [the 'abode'] may be understood as being 'one of truth' regardless of whether one reads the substitution as being of the part [for the whole] or otherwise); before a King (malīk: this form is hyperbolic, that is to say, One of a mighty and vast kingdom) [Who is] Omnipotent, Powerful, Whom nothing can thwart, namely, God, exalted be He ('inda indicates [glorious] rank and closeness to His bounty, exalted be He).

{ الرَّحْمَنُ }

The Compassionate One, God, exalted be He,

{ عَالِمُ الْقُرْآنِ }

has taught, whomever He will, the Qur'ān.

{ خَالِقَ الْإِنْسَانِ }

He created man, the species [mankind],

{ عَالِمَهُ الْبَيَانَ }

teaching him the [coherent] speech, utterance.

{ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ }

The sun and the moon follow a reckoning, they move according to a [strict] calculation,

{ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ }

and the grass, all stalkless vegetation, and the trees, that [vegetation] which possesses stalk, prostrate, comply with what is required of them.

{ وَالسَّمَاءَ مَرْفَعَهَا وَوَضَعَ الْمِيزَانَ }

And He has raised the heaven and set up the balance, He has established justice,

{ أَلَّا تَطْغَوْا فِي الْمِيزَانِ }

[declaring] that you should not contravene, that is to say, so that you may not do wrong, with regard to the balance, that [instrument] with which one weighs.

{ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ }

And observe the weights with justice, fairly, and do not skimp the balance, [do not] decrease [the value of] what is being weighed.

{ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ }

And the earth, He placed it, He fixed it [in place], for [all] creatures: man, jinn and others.

{ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ }

In it are fruits and, the familiar, date-palms with sheaths, the spathes containing its flowers,

{ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ }

and grain, such as wheat and barley, with husk, and fragrant herb.

{ فَنَأْيُ آلَاءِ رَبِّكَ مَا تُكَذِّبَانِ }

So which of your Lord's favours, graces, will you deny? (tukadhdhibān is mentioned thirty one times; the interrogative is meant [to be understood] as an affirmative, judging by what al-Hākim [al-Naysābūrī] reported [by way of an isnād] from Jābir [b. 'Abd Allāh al-Ansārī], who said, 'The Messenger of God (s) was reciting surāt al-Rahmān to us, and when he completed it, he said, "What is wrong with you that you have been silent [throughout]? Verily the jinn are more responsive than you. Not once did I recite this verse to them — So which of your Lord's favours will you deny? — but that they said, 'Not one of your graces, our Lord, do we deny, for [all] praise belongs to You' ").

{ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ }

He created man, Adam, of dry clay (salsāl, a dry hollow mud producing an echo if tapped), resembling the potter's (fakhkhār, clay that has been baked),

{ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ }

and He created the Jann, the father of the jinn, namely, Iblīs, of a smokeless flame of fire.

So which of your Lord's favours will you deny?

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

{ رَبِّ الْمَشْرِقَيْنِ وَرَبِّ الْمَغْرِبَيْنِ }

Lord of the two Easts, [the points of] the winter sunrise and the summer sunrise, and Lord of the two Wests: likewise [the two points of sunset].

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ }

He has loosed the two waters, the sweet and the salty; [and so] they meet, in the perception of the eye.

{ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ }

Between them there is a barrier, by His power, exalted be He. They do not overstep, neither of the two encroaches upon the other to become mixed with it.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ }

494

From [both of] them, from the point at which they [seem to] meet — but which is actually from [only] one of the two, and that is, the salt water — is brought forth (yukhrajū, passive, may also be read as active, yakhruju, 'emerge') the pearl and the coral (marjān, these are red pieces of shell, or small pearls).

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ وَكَهَّ الْجَوَاهِرَ الْمُشَشَّاتُ فِي الْبَحْرِ كَالْأَعْلَامِ }

His are the crafted ships [that sail] in the sea [appearing] like landmarks, like mountains in their tremendous size and height.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ كُلُّ مَنْ عَلَيْهَا فَانٍ }

Everyone who is on it, that is, [on] the earth, of animal beings, will perish (man, 'who', is used to indicate predominance of rational beings);

{ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ }

yet there will remain the countenance of your Lord, His Essence, [the countenance] of majesty, magnificence, and munificence, towards believers, through His graces to them.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ }

All that is in the heavens and the earth implore Him, either by way of speech or by their very state [of dependence on Him], for the strength which they require for worship, [for] provision, forgiveness and other things. Every day, [all the] time, He is upon some matter, something that He manifests in accordance with what He has decreed since pre-eternity, such as the giving of life, the bringing of death, exalting and abasing [individuals], giving abundantly and withholding, responding to a supplicating person and giving the one requesting [something] and so on and so forth.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ }

We will attend to you, We shall turn to reckon with you, O you two heavy ones!, mankind and jinn.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ يَمْشُرُ الْجِنَّ وَالْإِنْسَ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ }

O company of jinn and humans, if you are able to pass through, to exit from, the confines, the regions, of the heavens and the earth, then pass through! — a command [meant] to challenge them to what they are incapable of [doing]. You will not pass through except with a sanction, [except] with some power, and you have no power for such a thing.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ }

Against you will be unleashed a heat of fire (shuwāz, can either mean that the flame thereof has no smoke or [that it does have it] with it) and a flash of brass, without any flame, and you will not be

able to seek help, you will not be able to defend yourselves against this, nay, it will drive you to the site of the Gathering.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ }

And when the heaven is split open, when it becomes open with [many] gates [in preparation] for the descent of the angels, and it turns crimson (wardatan, [literally, 'a rose'], in other words, red like this [rose]), like tanned leather, red skins, in contrast to its [the heaven's] usual appearance (the response to idhā, 'when', is [along the lines of] fa-mā a'zama'l-hawli, 'How great will be the terror then!').

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ }

Thus on that day no man will be questioned about his sin, nor any jinn, about his sin; but they are questioned on some other occasion: By your Lord, We shall question them all [Q.15:92] (al-jānn in

this instance and in what will follow denotes the jinn, and also in both cases al-ins denotes human beings).

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ يُعْرِفُ الْمُجْرِمُونَ سِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ }

The guilty will be recognised by their mark: blackened faces and bruised eyes; so they will be seized by the forelocks and the feet.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?, the forelock of each one of them will be bound to his foot either from the back or from the front and he is then hurled into the Fire, and it will be said to them:

{ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ }

'This is Hell which the guilty [were wont to] deny!'

{ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ }

They shall pass round, they shall pace, between it and boiling hot water, [water] of extreme temperature, which they are given to drink every time they call to be rescued from the heat of the Fire (ānin is defective, like qādin).

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ }

But for those who feared, that is, for every one of them, or for all of them together, the station of their Lord, the standing before Him for the Reckoning and therefore refrained from being disobedient to Him, there will be two gardens.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ دَوَاتَا أَفْئَانٍ }

Both with (dhawātā, the dual form of the regular form dhawāt, with its lām [its third consonant] is changed into a yā') [abundant] branches (afnān is the plural of fanan, similar [in pattern] to talal [atlāl]).

So which of your Lord's favours will you deny?

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

{ فِيهِمَا عَيْنَانِ تَجْرِيَانِ }

In both of them there are two flowing springs.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ }

In both of them, of every fruit (fākiha) of [the fruits of] this world — or [it, fākiha, means] all those things in which one delights (yutafakkahu bihi) — there are two kinds, two varieties, one juicy, one dried, and those which in this world are bitter, like colocynth, will be sweet [therein].

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ مَّكَئِينَ عَلَى فُرُشٍ بَطَاطَتْهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّةِ دَانٍ }

[They will be] reclining (muttaki'īna is a circumstantial qualifier operated by an omitted [verb], that is to say, yatana“amūna, they will enjoy bliss [while reclining]') upon couches lined with [heavy] silk brocade, (istabraq) thick or coarse silk, the outer lining being of fine silk (sundus). And the fruits of both gardens will be near, so that it may be reached by the one standing up, the one sitting down or the one lying down.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ }

In them, in the two gardens and what they comprise of upper chambers and palaces, are maidens of restrained glances, [restricting] their eyes to those spouses of theirs from among [either] the men or the jinn who are reclining, [maidens] who have not been touched, [who] have not been deflowered — and these [maidens] are [either] houris or women of this world who [will] have been created [anew], by any man or jinn before them.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ }

It is as though they are rubies, in their purity, and pearls, in their fairness.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ }

Is the reward of goodness, [manifested] through obedience, anything but goodness?, [granted] through bliss?

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ وَمِنْ دُونِهِمَا جَنَّاتٌ }

And beside these, two mentioned gardens, there will be two [other] gardens, in addition, for those who feared the standing before their Lord.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ مَدْهَامَتَانِ }

Deep green (mudhāmmatān, [this means that they are almost] black on account of the intensity of their greenness).

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فِيهِمَا عَيْنَانِ تَصَّاحُخَانِ }

In both of them will be two gushing fountains, rushing with water, unceasing.

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ }

In both of them will be fruits and date-palms and pomegranates, the [latter] two [fruits] being from among these [fruits of the two gardens]; but it is also said that they belong to [the fruits of] some other [garden].

{ فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ }

In them, that is, in the two gardens and their palaces and what they comprise, are maidens [who are] good, in nature [and with], beautiful, faces.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ }

Houris (hur, this means maidens with intense black eyes set against the [intense] whiteness [of the iris]) secluded, concealed, in pavilions, made of studded gems, annexed to the palaces, like boudoirs.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ لَمْ يَطْمِئِنَّهُنَّ أَنْسُ قَبْلَهُمْ وَلَا جِانٌّ }

Untouched by any man before them, before these [soon-to-be] spouses of theirs, or jinn.

{ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ }

So which of your Lord's favours will you deny?

{ مَتَّكِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ }

505

Reclining, namely, their spouses (muttaki'ina, syntactically, it is as [described] above) upon green cushions (rafraf is the plural of rafrafa, which can mean [either] 'carpets' or 'cushions') and lovely druggets ('abqariyyin, the plural of 'abqariyya, which are velvet carpets).

{ فَيَأْتِي آلَاءِ رَبِّكَ مَا تُكَدِّبَانِ }

So which of your Lord's favours will you deny?

{ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ }

Blessed be the Name of your Lord, He of Majesty and Munificence (as [explained] above; the word ism is extra).

Surat al-Waqiah

506

{ إِذَا وَقَعَتِ الْوَاقِعَةُ }

When the [imminent] Event comes to pass, [when] the Resurrection takes place,

{ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ }

there will be no denying its coming to pass, [there is] no soul to deny [it], by repudiating it as it did in this world,

{ خَافِضَةٌ مَّرَافِعُ }

[it will be] abasing [some], exalting [others], that is, it will manifest the abasing of some people by [virtue of] their admission into the Fire, and [manifest] the exalting of others by their admission into Paradise.

{ إِذَا مَرَجَّتِ الْأَرْضُ مَرَجًا }

When the earth is shaken with a violent shock,

{ وَبُسَّتِ الْجِبَالُ بَسًّا }

and the mountains are pulverised to [tiny] pieces,

{ فَكَانَتْ هَبَاءً مُنْبَثًّا }

so that they become a scattered dust (the second idh, 'when', is a substitution for the first idh),

{ وَكُنْتُمْ أَنْزُلًا ثَلَاثَةً }

and you will be, at the Resurrection, three kinds, categories:

{ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ }

Those of the right [hand], those who are given their record [of deeds] in their right hand (fa-ashābu'l-maymanati is the subject, the predicate of which is [the following mā ashābu'l-maymanati]) — what of those of the right [hand]? — a glorification of their status on account of their admittance into Paradise.

{ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ }

And those of the left [hand] (al-mash'ama means al-shimāl, 'left'), each of whom is given his record [of deeds] in their left hands — what of those of the left [hand]? — an expression of contempt for their status on account of their admittance into the Fire.

{ وَالسَّائِقُونَ السَّائِقُونَ }

And the foremost, in [the race to do] good, namely, the prophets (al-sābiqūna is a subject) the foremost: (this [repetition] is to emphasise their exalted status; the predicate [is the following, ūlā'ika'l-muqarrabūna])

{ أُولَئِكَ الْمُقَرَّبُونَ }

they are the ones brought near [to God],

{ فِي جَنَّاتِ النَّعِيمِ }

in the Gardens of Bliss,

{ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ }

a multitude from the former [generations] (thullatun mina'l-awwalīna, the subject), that is to say, a group of individuals from communities of old,

{ وَقَلِيلٌ مِنَ الْآخِرِينَ }

and a few from the later ones, from among the community of Muhammad (s), being the foremost from among the communities of old and this community (the predicate [is the following, 'alā sururin mawdūnatin]),

{ عَلَىٰ سُرُرٍ مَّوْضُوعَةٍ }

[will be] upon encrusted couches, [their linings] woven onto rods of gold and jewels,

{ مَتَكِينٌ عَلَيْهَا مُتَقَابِلِينَ }

509

reclining on them, face to face (muttaki'īna 'alayhā mutaqābilīna constitute two circumstantial qualifiers referring to the [subject] person of the predicate ['they']).

{ يَطُوفُ عَلَيْهِمْ وُلْدَانٌ مُّحَلَّدُونَ }

They will be waited on by immortal youths, resembling young boys, never ageing;

{ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ }

with goblets (akwāb are drinking-vessels without handles) and ewers (abārīq [are vessels that] have handles and spouts) and a cup (ka's is the vessel for drinking wine) from a flowing spring, in other words, wine flowing from a spring that never runs out,

{ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ }

wherefrom they suffer no headache nor any stupefaction (read yanzafūna or yanzifūna, [respectively derived] from nazafa or anzafa al-shāribu, 'the drinker became inebriated'), in other words, they do not get a headache from it nor do they lose their senses, in contrast to [the case with] the wine of this world;

and such fruits as they prefer,

{ وَقَاكِهَةٌ مِّمَّا يَتَّخِرُونَ }

and such flesh of fowls as they desire, for themselves to enjoy,

{ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ }

and houris, maidens with intensely black eyes [set] against the whiteness [of their irises], with wide eyes (‘īn: the ‘ayn here is inflected with a kasra instead of a damma because it [the kasra] better harmonises with the yā’; the singular is ‘aynā’, similar [in pattern] to hamrā’; a variant reading [for wa-hūrun ‘īn] has the genitive case wa-hūrin ‘īn)

{ وَحُورٍ عِينٌ }

resembling hidden, guarded, pearls,

{ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ }

{ جَزَاءِ مِمَّا كَانُوا يَعْمَلُونَ }

a reward (jazā'an is an object denoting reason or a verbal noun, with the operator being an implicit [verb], in other words, 'We have appointed for them the mentioned as a reward' or 'We have rewarded them [this]') for what they used to do.

{ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا }

They will not hear therein, in Paradise, any vain talk, any lewd words, or any sinful words,

{ إِلَّا قِيلًا سَلَامًا سَلَامًا }

but only the saying, 'Peace!' 'Peace!' (salāman salāman substitutes for qīlan, 'the saying') which they will hear.

{ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ }

And those of the right [hand] — what of those of the right [hand]?

{ فِي سِدْرٍ مَّخْضُودٍ }

Amid thornless lote-trees, nabk trees,

{ وَطَلْحٍ مَّنْضُودٍ }

and clustered plantains, banana trees, [weighed down] with its load [of fruit] from top to bottom,

{ وَظِلِّ مَمْدُودٍ }

512

and extended shade, [one that is] permanent,

{ وَمَاءٍ مَّسْكُوبٍ }

and cascading water, running continuously,

{ وَفَاكِهَةٍ كَثِيرَةٍ }

and abundant fruit,

{ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ }

neither unavailable, during certain times, nor forbidden, because of [its] cost,

{ وَفُرُشٍ مَّرْفُوعَةٍ }

and mattresses [that are] raised, on top of couches.

{ إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً }

Verily We have created them with an [unmediated] creation, namely, the wide-eyed houris, [We created them] without the process of birth,

{ فَجَعَلْنَاهُنَّ أَبْكَارًا }

and made them virgins, immaculate — every time their spouses enter them they find them virgins, nor is there any pain [of defloration] —

{ عُرُبًا أَتْرَابًا }

amorous (read 'uruban or 'urban, plural of 'arūb, meaning 'a woman passionately enamoured of her spouse'), of equal age (atrāb is the plural of tirb),

{ الْأَصْحَابِ الْيَمِينِ }

for those of the right [hand] (li-ashābi'l-yamīni is the relative clause of [either] ansha'nāhunna, 'We have created them', or ja'alnāhunna, '[We] made them'), who are:

{ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ }

A multitude from the former [generations],

{ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ }

and a multitude of the later ones.

{ وَأَصْحَابُ الشَّمَالِ مِثْلُ أَصْحَابِ الشَّمَالِ }

And those of the left [hand] — what of those of the left [hand]?

{ فِي سَمُومٍ وَحَمِيمٍ }

Amid a scorching wind, an infernal wind, permeating the pores of skins, and scalding water, water of extreme temperatures,

{ وَظِلٍّ مِّنْ يَحْمُومٍ }

and the shade of pitch-black smoke,

{ لَا بَارِدٍ وَلَا كَرِيمٍ }

neither cool, like all other shade, nor pleasant, [nor] agreeable in its appearance.

{ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ }

Indeed before that, in the world, they used to live at ease, enjoying [life's] comforts, never wearying themselves with [an act of] obedience,

{ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ }

and they used to persist in the great sin, namely, idolatry.

{ وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَبْعُوثُونَ }

And they used to say, 'What! When we are dead and have become dust and bones, shall we indeed be resurrected? (in both instances [a-idhā and a-innā] the two hamzas may be read either by pronouncing them fully, or by not pronouncing the second, and in either case inserting an intervening alif

{ أَوْ آبَاؤُنَا الْأَوَّلُونَ }

What! And our forefathers too?' (read a-wa-ābā'unā, [with the wa-] being for supplement, the hamza [a-] for the interrogative; here and in the previous instance, it is used to express 'remoteness [of probability]'; a variant reading has aw-ābā'unā, as a supplement with aw, and that to which this is supplemented is the [syntactical] locus of inna and its subject).

{ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ }

Say: 'Truly the former and the later [generations]

{ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ }

will be gathered for the tryst, the time, of a known day, that is, the Day of Resurrection.

{ ثُمَّ آتَاكُمْ مِنْهَا الضَّالُّونَ الْمُكَذِّبُونَ }

Then indeed you, the erring, the deniers,

{ لَأَكُلُونَ مِنْ شَجَرٍ مِّنْ زَقْقُومٍ }

will assuredly eat from a Zaqqūm tree (min zaqqūm, the explication of shajar, 'tree'),

{ فَمَلَأُونَ مِنْهَا الْأَبْطُونَ }

and fill therewith, with the tree, your bellies,

{ فَشَاوِرُونَ عَلَيْهِ مِنَ الْحَمِيمِ }

and drink on top of that, the consumed Zaqqūm, boiling water,

{ فَشَاوِرُونَ شُرْبَ الْهِيمِ }

drinking like the drinking (read sharba or shurba: verbal noun) of thirsty camels' (hīm is the plural of masculine haymān and feminine haymā, similar [in pattern] to 'atshān, 'atshā, 'thirsty').

{ هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ }

This will be the hospitality for them, what has been prepared for them, on the Day of Judgement, the Day of Resurrection.

{ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ }

Tafsir al-Jalalayn, From Juz'a' 20 to Juz'a' 30

We have ordained (read qaddarnā or qadarnā) death among you, and We are not to be outmanoeuvred from, We are not incapable [of],

{ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ }

We created you, We brought you into existence from nothing. Will you not then affirm [this] truth?, in resurrection? For the One able to create [from nothing] is also able to repeat [this creation].

{ أَفَرَأَيْتُمْ مَا تُمْنُونَ }

Have you considered the sperm that you emit?, the sperm you spill in the wombs of women?

{ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ }

Is it you (a-antum: read by pronouncing both hamzas fully, or by replacing the second one with an alif or not pronouncing it, but inserting an alif between the one not pronounced and the other one, or without this [insertion] in the four instances [here and below]) who create it, that is, the sperm [making it] into a human being, or are We the Creators?

{ عَلَىٰ أَنْ يُبَدَّلَ آمَتَاكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ }

replacing [you with], [We are not incapable of] appointing, your likes, in your place, and making you, creating you, in what you do not know, in the way of forms, such as apes or swine.

{ وَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ }

For verily you have known the first creation (al-nashā'ata: a variant reading has al-nash'ata), why then will you not remember? (tadhakkarūna: the original second tā' [of tatadhakkarūna] has been assimilated with the dhāl).

{ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ }

Have you considered what you sow?, [what] you stir of the earth to place seeds therein?

{ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ }

Is it you who make it grow, or are We the Grower?

{ لَوْ شَاءَ لَجَعَلْنَاهُ حُطًا مَا فَضَّلْنَا نَفْسًا وَنَفَكْنَاهُ }

If We will, We could surely turn it into chaff, dried vegetation producing no seed, and you would remain (zaltum is actually zaliltum, the lām having a kasra inflection; but it has been omitted to soften it), that is to say, you spend all day, bemused (tafakkahūna: one of the original tā' [tatafakkahūna] letters has been omitted), surprised by this, and you would say:

{ إِنَّا لَمُعْرَمُونَ }

'We have indeed suffered loss!, [losing] what we expended on the cultivation.

{ بَلْ نَحْنُ مُخْرُومُونَ }

Nay, but we are deprived!', prevented from [reaping] our provision.

{ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ }

Have you considered the water you drink?

{ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ }

Is it you who cause it to come down from the [rain] clouds (muzn is the plural of muzna) or are We the Causer of its coming down?

{ لَوْ شَاءَ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ }

If We willed, We could make it bitter, salty, undrinkable — why then will you not give thanks?

{ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ }

Have you considered the fire that you kindle?, [the fire] which you produce out of the [oil of] green trees?

{ أَأَنْتُمْ أَنْشَأْتُمُ شَجَرَهَا أَمْ نَحْنُ الْمُنشِئُونَ }

Was it you who created the tree thereof, [trees] such as the markh, the 'afār or the kalkh ['fennel'], or were We the Creator?

{ نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَمَتَاعًا لِلْمُنْذِرِينَ }

We made it a reminder, of the fire of Hell, and a boon, a provision, for the desert-travellers (al-muqwīn derives from [the expression] aqwā al-qawmu, 'they have reached al-qawā or al-qawā', that is, al-qaf, 'desolate land', which is a wilderness (mafāza) that has neither vegetation nor water).

{ فَسَبِّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ }

So glorify, exalt the transcendence [of], the Name (ism is extra) of your Lord, the Tremendous, God.

{ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ }

Nay, I swear (fa-lā uqsimu: lā is extra) by the setting-places of the stars!

{ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ }

And indeed it, the swearing by these [setting-places of stars], is a tremendous oath, if you only knew — if you were people of [deep] knowledge, you would realise the magnitude of this oath.

This, namely, what is being recited to you, is indeed a noble Qur'ān,

{ إِنَّهُ لَقُرْآنٌ كَرِيمٌ }

in a Book, inscribed, guarded, preserved, and this is the Mushaf;

{ فِي كِتَابٍ مَّكُونٍ }

which none touch (lā yamassuhu is a predicate functioning as a prohibitive command) except the purified, those who have purified themselves of ritual impurities, [56:80] a revelation, revealed, by the Lord of the Worlds.

{ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ }

Do you then belittle, [do you] take lightly and deny, this discourse?, the Qur'ān.

{ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ }

And for your livelihood, in the way of rain, that is to say, the thanks for it, you offer your denial?, of God's granting it to you, by saying, 'We have rain because of this [or that] storm'?

{ أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ }

{ وَجَعَلُونَ مِنْ زَقَمٍ أَكْثَمَ تَكْذِبُونَ }

And for your livelihood, in the way of rain, that is to say, the thanks for it, you offer your denial?, of God's granting it to you, by saying, 'We have rain because of this [or that] storm'?

{ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ }

Why then, when it, the spirit, during the throes [of death], reaches the [dying person's] throat (hulqūm is the passage for food)

{ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ }

and you are, O you attending the dying person, at that moment looking, at him —

{ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ }

and We are nearer to him than you are, to know [of his state], but you do not perceive (tubsirūna derives from al-basīra, 'perception') that is to say, you do not realise this —

{ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ }

why then, if you are not going to face a reckoning, [if] you are [not] going to be requited by your being resurrected, in other words, [why then, if] you are not going to be resurrected as you claim,

{ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ }

523

do you not bring it back, [why] do you not restore the spirit to the body after it has reached the throat, if you are truthful?, in what you claim (the second law-lā, 'why ... if', is [repeated] to emphasise the first one; idhā, 'when', is an adverbial particle qualifying tarji'ūna, 'bring it back', to which both conditions are semantically connected). The meaning is: 'Why do you not bring it back, when, in repudiating resurrection, you are being truthful in this repudiation?' That is to say, 'Let death also be repudiated [as impossible] in its case just as [you claim that] resurrection is [impossible]'.

{ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ }

Thus if he, the dead person, be of those brought near,

{ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ بُعِيمٍ }

then repose, that is, there will be for him relief, and a goodly provision, and a garden of Bliss (does this response belong to the ammā, 'thus', or to in, 'if', or to both? Different opinions [are given regarding this]).

{ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ }

And if he be of those of the right [hand],

{ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ }

then 'Peace be to you', that is, [then] for him there will be [peace by way of] security (salām) from chastisement, [a greeting] from those of the right [hand], [arising] from the fact that he is one of them.

{ وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ }

But if he be of the deniers, the erring,

{ فَتُرَابٌ مِّنْ حَمِيمٍ }

then a welcome of boiling water,

{ وَنُصْلَةٌ جُجِيمٍ }

and a roasting in Hell-fire.

{ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ }

This indeed is the certain truth (haqqu'l-yaqīn: an example of an adjectivally qualified noun being annexed to its adjective).

{ فَسَبِّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

So glorify the Name of your Lord, the Tremendous (as [explained] above [in verse 74]).

Surat al-Hadid

{ سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

All that is in the heavens and the earth glorifies God, that is to say, all things exalt Him as being transcendent (thus, the lām [of li'Llāhi] is extra; mā, '[all] that', is used instead of min, '[all] who', in order to indicate what is the predominant [sc. non-rational beings]); and He is the Mighty, in His kingdom, the Wise, in His actions.

{ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

To Him belongs the kingdom of the heavens and the earth; He gives life, through [His act of] creation, and He brings death, thereafter, and He has power over all things.

{ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ }

He is the First, preceding everything [but] without [His] having any beginning, and the Last, succeeding everything [but] without [His] having any end, and the Manifest, through the proofs for Him, and the Hidden, from the perception of the senses, and He has knowledge of all things.

{ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ }

{ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

It is He Who created the heavens and the earth in six days, of the days of this world, the first of which being Sunday, and the last of which, Friday, then presided upon the Throne ('arsh: [denotes] the kursī), a presiding [that was] befitting of Him. He knows what enters the earth, of rain and dead creatures, and what issues from it, of vegetation and minerals, and what comes down from the heaven, in the way of mercy and chastisement, and what ascends in it, of righteous deeds and evil ones. And He is with you, by [virtue of] His knowledge, wherever you may be; and God is Seer of what you

{ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

To Him belongs the kingdom of the heavens and the earth, and to Him [all] matters, all existents, are returned.

{ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

To Him belongs the kingdom of the heavens and the earth, and to Him [all] matters, all existents, are returned.

{ يُؤَلِّقُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّقُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ }

He makes the night pass into, He makes it enter, the day, so that it increases while the night diminishes, and makes the day pass into the night, so that it increases while the day diminishes. And He is Knower of what is in the breasts, of what it contains of secrets and convictions.

{ آمِنُوا بِاللَّهِ وَمِرْسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْفِلِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ }

Believe, adhere to belief, in God and His Messenger, and expend, in the way of God, out of that over which He has made you successors, out of the wealth of those mentioned [whom you have succeeded], for you will be succeeded in this [wealth] by those who will come after you: this was revealed at the time of the ‘hardship’ campaign, the campaign of Tabūk. For those of you who believe and expend — an allusion to ‘Uthmān [b. ‘Affān], may God be pleased with him — will have a great reward.

{ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ }

And why should you not believe — an address to the disbelievers — in other words, there is nothing to prevent you from believing, in God when the Messenger is calling you to believe in your Lord, and a pledge has been taken from you (reading [it as] ukhidha mīthāqukum; otherwise akhadha mīthāqakum, ‘He has taken a pledge from you’) concerning it — that is to say, God took this [pledge from you] in the world of atoms when He made them bear witness against themselves: ‘Am I not your Lord?’ They said, ‘Yea, indeed’ [Q. 7:172] — if you are believers?, that is to say, if your intention is to believe in Him, then apply yourselves to this [duty of faith].

{ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ }

It is He Who sends down upon His servant clear signs, the signs of the Qur'ān, that He may bring you forth from the darkness, [from] disbelief, to the light, [to] faith. For truly God is Kind, Merciful to you, in bringing you forth from disbelief to faith.

{ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ }

And why should you, after having embraced faith, not (allā: the nūn of an [an-lā] has been assimilated here with the lām of lā) expend in the way of God when to God belongs the heritage of the heavens and the earth, with all that they comprise, so that He will [eventually] receive all your wealth but without the reward for having expended [of it for His cause], as opposed to if you had expended and had hence been rewarded. Not equal [to the rest of you] are those of you who expended and fought before the victory, at Mecca. Such are greater in rank than those who expended and fought afterwards. Yet to each, of the two groups (a variant reading [for wa-kullan, 'yet to each'] has nominative wa-kullun as a subject) God has promised the best reward, Paradise. And God is Aware of what you do, and will requite you for it [accordingly].

{ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ }

Who is it that will lend God, by expending his wealth in the way of God, a goodly loan, [goodly] by virtue of his expending it for God's sake, so that He may multiply it (fa-yudā'ifahu, may also be read

fa-yuda“ifahu) for him, from tenfold up to more than seven hundredfold —as stated in sūrat al-Baqara [Q. 2:261], and [so that] there may be for him, in addition to the multiplied [reward], a generous reward, coupled with satisfaction and prosperity.

{ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ }

Mention, the day when you will see the believing men and believing women with their light shining forth before them, in front of them, and, it will [also] be, on their right, and it will be said to them: ‘Good tidings for you on this day: Gardens, that is to say, enter them, underneath which rivers flow, wherein you will abide. That is the great success’.

{ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُوا بِأَنْفُسِكُمْ مِنْ شَأْنِكُمْ قِيلَ أَمْزِجُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ }

The day when the hypocrites, men and women, will say to those who believe, ‘Look at us (unzurūnā: a variant reading has anzirūnā, meaning ‘Give us a chance’) that we may glean something of your light!’ It will be said, to them in mockery of them: ‘Step back and seek light!’ So they step back, then there will be set up between them, and the believers, a wall — this is said to be the wall of ‘the Heights’ [cf. Q. 7:46] — with a gate, the inner side of which contains mercy, the side of the believers, and the outer side of which, the side of the hypocrites, faces toward the chastisement.

{ يُنَادُوهُمْ أَمْ كُنْ مَعَكُمْ قَالُوا بَلَىٰ وَكَيْفَ كُنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَأَمَّرْتُمْ وَعَسَيْتُمْ أَنْ تَأْتِيَكُمْ السَّاعَةُ بِغَيْرِ حِسَابٍ }
الغُرُورُ {

They will call out to them, 'Did we not use to be with you?', upon [the path of] obedience. They will say, 'Yes, indeed! But you caused your souls to fall into temptation, by [engaging in] hypocrisy, and you awaited, reversals of fortune for the believers, and you doubted, you were uncertain about the religion of Islam, and [false] hopes, greedy desires, deceived you until God's ordinance, death, came; and the Deceiver, Satan, deceived you concerning God.

{ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَتَسَاءَلْتُمُ النَّارَ }
الْمُنَافِقِينَ {

So on this day no ransom will be taken from you (read tu'khadhu or yu'khadhu) nor from those who disbelieved. Your abode will be the Fire: it will be your guardian, it is [the place truly] deserving of you, and an evil destination!', it is.

{ الْمَيِّتِينَ الَّذِينَ آمَنُوا أَنْ تَحْشَع قُلُوبُهُمْ لَذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ }
فَاسِقُونَ {

Is it not time for those who believe — this was revealed concerning the matter of the Companions [of the Prophet] who had been overindulging in jest, that their hearts should be humbled to the

remembrance of God and [to] what has been revealed (read as nuzzila; or read nazala, '[what] has come down') of the truth, the Qur'ān, and that they should not be (lā yakūnū is a supplement to takhsha'a, 'be humbled') like those who were given the Scripture before?, namely, the Jews and the Christians. For the stretch of time, the interval [extending] from them [back] to [the time of the sending of the last of] their prophets, was too long for them and so their hearts became hardened, unyielding to the remembrance of God, and many of them are immoral.

{ أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَمْوَاضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ }

Know — an address to the believers [just] mentioned — that God revives the earth after its death, by [bringing forth] vegetation, and likewise He is able to do with your hearts, restoring them to humbleness. We have certainly made clear for you the signs, that testify to Our power with this [mentioned example] and others, that perhaps you may understand.

{ إِنَّ الْمُسَدِّقِينَ وَالْمُسَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَبْعَثُهُمْ إِلَيْهِمْ جَزَاءً كَرِيمًا }

Indeed men who give voluntary alms (al-mussaddiqīna, derives from the [infinitive] al-tasadduq, 'to give voluntary alms'; the tā' [of the original mutasaddiqīna] has been assimilated with the sād) and women who give voluntary alms (a variant reading for both has the softened form [with a single sād, musaddiqīna and musaddiqāti], which derives from al-tasdīq, 'to affirm the truth of', 'to believe in') and [those of them] who have lent God a goodly loan (this refers back to both the men and women with [the masculine plural of] predominance; the supplementing of a verb [aqradū,

‘who lent’] to a noun [of action, al-mussaddiqāt] at [the point of] the relative clause of the al-, is because in that position it [the noun] functions as a verb; the mention of the ‘loan’ together with its qualification [‘goodly’] after [the mention of] ‘the giving of voluntary alms’ is intended to define it), it will be multiplied (yudā’afu, is also read as yuda’afu), namely, their loan [will multiplied], for them and they will have a generous reward.

{ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ }

And those who believe in God and His messengers — they are the truthful, (al-siddīqūna) those who go to the greatest lengths to be truthful, and the witnesses with their Lord, against the deniers of [all] communities; they will have their reward and their light. But those who disbelieve and deny Our signs, those [signs] that testify to [the truth of] Our Oneness — they will be the inhabitants of Hell-fire.

{ اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ مَرْيَتُهُ وَنَفَاخِرٌ بَيْنَكُمْ وَكَائِرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ بَبَائِهِ ثُمَّ يَهِيجُ فَتْرَهُ مَضْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ }

Know that the life of this world is merely play and diversion and glitter, the frequent adornment [of oneself], and mutual vainglory in respect of wealth and children, that is, preoccupation with such things — but as for acts of obedience and incentives thereto, these are the concerns of the Hereafter; as the likeness of, that is to say, it, in the manner in which you admire it and in the

manner in which it will disappear, is as the likeness of, rain whose vegetation, which results from this [rain], the disbelievers, the sowers, admire; [but] then it withers, it becomes dried-up, and you see it turn yellow, then it becomes chaff, scatters vanishing with the winds. And in the Hereafter there is a severe chastisement, for those who prefer this world to it, and forgiveness from God and beatitude, for those who have not preferred this world to it; and the life of this world, that is to say, the comfort [enjoyed] in it, is but the comfort of delusion.

{ سَأْتِقُوا إِلَىٰ مُغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَمَرُّسَلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ }

Vie with one another for forgiveness from your Lord and a garden the breadth of which is as the breadth of the heaven and the earth, if one were placed at the end of the other, prepared for those who believe in God and His messengers. That is the bounty of God, which He gives to whomever He will, and God is [dispenser] of tremendous bounty.

{ مَا أَصَابَ مَن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ }

No affliction befalls in the earth, by way of drought [for example], or in yourselves, such as illness, or the loss of a child, but it is in a Book, meaning, the Preserved Tablet (al-lawh al-mahfūz), before We bring it about, [before] We create it — the same is said [to be true] of [God's] graces — that is indeed easy for God,

{ لَكَيْلًا تَأْسُوا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ }

so that you may not (kay-lā: kay makes a verb subjunctive, with the same sense as an [as in an-lā, 'so that ... not']), that is to say, God informs [you] of this so that you may not, grieve for what escapes you, nor exult, with a wanton exultation, rather an exultation that is [followed by] a thanksgiving for the grace, at what He has given you (read [thus] as ātākum; or read as atākum, meaning, '[at] what has come to you from Him'). For God does not like any swaggering braggart, [swaggering] in arrogance because of what he has been given, [boastful] of it to people;

{ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَبْخُلْ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ }

such as are niggardly, in their duties, and bid people to be niggardly, in these [too]: against such there is a severe threat of chastisement. And whoever turns away, from what is his duty, still God, He is indeed (huwa, 'He', is a separating pronoun; a variant reading drops it) the Independent, [without need] of anyone other than Him, the Praiser, of His friends.

{ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ }

And verily We sent Noah and Abraham and We ordained among their seed prophethood and the Scripture, meaning the four Books: the Torah, the Gospel, the Psalms and the Furqān, all of which have been [revealed] among the seed of Abraham; and some of them are [rightly] guided, and many of them are immoral.

{ ثُمَّ قَفَّيْنَا عَلَىٰ آثَامِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ مَرْضَاوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ مِرْعَاتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ }

Then We sent to follow in their footsteps Our messengers, and We sent to follow, Jesus son of Mary, and We gave him the Gospel, and We placed in the hearts of those who followed him kindness and mercy. But [as for] monasticism, namely, abstention from women and seclusion in monasteries, they invented it, [an innovation] on their part — We had not prescribed it for them, We did not enjoin them to it; but they took it on — only seeking God's beatitude. Yet they did not observe it with due observance, for many of them abandoned it and rejected the religion of Jesus and embraced the religion of their [then] king. However, many of them did remain upon the religion of Jesus and they believed in our Prophet [when he came]. So We gave those of them who believed, in him, their reward; but many of them are immoral.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ }

O you who believe, in Jesus, fear God and believe in His Messenger, Muhammad (s), and Jesus, and He will give you a twofold portion, share, of His mercy, for your belief in both prophets; and He will assign for you a light by which you will walk, across the Path [over Hell and into Paradise], and forgive you; for God is Forgiving, Merciful;

{ لَّا يَغْلِبُ أَهْلَ الْكِتَابِ الْآيْتِدَارُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

537

So that the People of the Scripture, the Torah — those who did not believe in Muhammad (s) — may know, in other words, I inform you of this so that they [the People of the Scripture] may know, that (a [of a-llā] is softened in place of the hardened form [an-lā], its subject being the pronoun of the matter, that is to say, [understand it as being] annahum) they have no power over anything of God's bounty, contrary to their claims that they are God's beloved and those who deserve His beatitude, and that [all] bounty is in God's hand; He gives it to whomever He will, and hence He has given the believers [in the Prophet] among them their reward twofold, as stated above; and God is [dispenser] of tremendous bounty.

Juzā' [28]

538

Surat al-Mujadilah

{ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ }

God has certainly heard the words of her who disputes with you, [her who] consults you, O Prophet, concerning her husband, who has repudiated her by *zihār* — he had said to her, ‘You are to me [as untouchable] as the back of my mother’. She asked the Prophet (s) about this and he told her that she was [thenceforth] forbidden to him, as was customary among them [at the time of *Jāhiliyya*], namely, that repudiation by *zihār* results in permanent separation. She was *Khawla bt. Tha'labā* and he was *Aws b. al-Sāmit* — and complains to God, of her being alone and of her impoverishment while having young children, whom if she were to leave with him, they would go astray, but whom, if they remained with her, would go hungry. And God hears your conversation, your consulting. Assuredly God is Hearer, Seer, [He is] Knower.

{ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنِ سَاءَ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدَهُمْ وَأَنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ }

Those of you who repudiate their wives by zihār (yazzahharūna is actually yatazahharūna, in which the tā' has been assimilated with the zā'; a variant reading has yazzāharūna, and still another has yuzāhirūna, similar [in form] to yuqātilūna; the same applies for the second instance [of this verb below]), they are not their mothers; their mothers are only those who (read allā'i, or without the [final long] yā', allā'i) gave birth to them, and indeed they, [in repudiating them] by zihār, utter indecent words and a calumny, a lie. Yet assuredly God is Pardoning, Forgiving, to the one who repudiates by zihār through an atonement [which he must offer].

{ وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَابِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ مَرْقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَا ذَلِكَ تُوعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ }

And those who repudiate their wives by zihār and then go back on what they have said, instead doing the opposite of this and retaining the woman divorced by zihār, that which is contrary to the purpose of zihār in which a woman is characterised as being forbidden — then [the penalty for them is] the setting free of a slave, an obligation upon him, before they touch one another, in sexual intercourse. By this you are being admonished; and God is Aware of what you do.

{ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَا فَمَنْ لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ }

And he who cannot find [the wherewithal], [to set free] a slave, then [his redemption shall be] the fasting of two successive months before they touch one another. And if he is unable, to fast, then [the redemption shall be] the feeding of sixty needy persons, as an obligation upon him, that is, before they touch one another: understanding the unrestricted [prescription] as [having the same restriction as] the restricted one. For every needy person [he should give] one mudd measure of the principal food of the town. This, namely, lightening of the atonement is, so that you may believe in God and His Messenger. And these, namely, the rulings mentioned, are God's bounds; and for the rejecters, of them, there is a painful chastisement.

{ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَمَرْسُولَهُ كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلَكِنَّ كَافِرِينَ عَذَابٌ مُهِينٌ }

Indeed those who oppose God and His Messenger will be abased, humiliated, just as those before them were abased, for opposing their messengers. And verily We have revealed clear signs, indicating the truthfulness of the Messenger, and for those who disbelieve, in the signs, there is a humiliating chastisement.

{ يَوْمَ يَعْتَصِمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمَلُوا أَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ }

The day when God will raise them all together, He will then inform them of what they did. God has kept count of it, while they forgot it. And God is Witness to all things.

{ الْمُرَّانَ اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ }
مَعَهُمْ أَنْ مَا كَانُوا تُسَيِّرُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ }

Have you not seen, [have you not] realised, that God knows all that is in the heavens and all that is in the earth? Not secret conversation of three takes place but He is their fourth [companion], by [virtue of] His omniscience, nor of five but He is their sixth, nor of fewer than that or more but He is with them wherever they may be. Then He will inform them of what they did, on the Day of Resurrection. Assuredly God has knowledge of all things.

{ الْمُرَّانَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لَهَا هُؤَآءُ هُوَ عَنَّا وَيَسْتَجِوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ }
لَوْلَا يَعِدُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَنَسِيَ الْمَصِيرُ }

Have you not seen, [have you not] observed, those who were forbidden from conversing in secret [but] then returned to that they had been forbidden, and [all the while] hold secret conversations

[tainted] with sin and [plans for] enmity and disobedience to the Messenger? These were the Jews, whom the Prophet (s) had forbidden them what they used to do in their secret talks, that is, their [habit of] conversing secretly with one another and giving the believers looks in order to cast doubt into their hearts [about the faith]. And [who] when they come to you, they greet you, O Prophet, with that with which God never greeted you — namely, their saying [to the Prophet]: al-sāmu ‘alayka, meaning, ‘Death [be upon you]’, and they say within themselves, ‘Why does God not chastise us for what we say?’, in the way of such a greeting and [our saying] that he is not a prophet, if he [truly] were a prophet. Hell will suffice them! In it they will be made to burn — and [what] an evil journey’s end!, it is.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالْتَقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ }

O you who believe, if you do talk in secret, then do not talk in secret sinfully and in enmity and disobedience to the Messenger, but talk secretly in piety and fear of God. And fear God to Whom you will be gathered.

{ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

Secret conversations, [tainted] with sin and the like, are of [the work of] Satan, [a result] of his deception, that those who believe may end up grieving; but he cannot harm them in any way, except God's leave, that is, [except by] His will. And in God let the believers put [all] their trust.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ }

O you who believe, when it is said to you, 'Make room' during the assembly, during the assembly [convened] with the Prophet (s) or for remembrance, so that those arriving to [join] you may [find room to] sit (al-majlis, 'assembly', may also be read [in the plural] al-majālis) then make room; God will make room for you, in Paradise. And when it is said, 'Rise up', stand up for prayer or for other good deeds, do rise up (a variant reading [for unshuzū fa'nshuzū] has anshizū in both instances [sc. anshizū fa'nshizū]); God will raise those of you who have faith, [thereby] obeying this [command], and, He will raise, those who have been given knowledge by degrees, in Paradise. And God is Aware of what you do.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَابَعْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْهِ بِجُودٍ كُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنِ اللَّهُ غَفُورٌ رَّحِيمٌ }

O you who believe, when you converse in secret with the Messenger, when you wish to converse with him privately, offer some voluntary alms before your secret talk. That is better for you and purer, for your sins. But if you find nothing, to offer as alms, then God is indeed Forgiving, of your secret conversation, Merciful, to you. In other words: nothing will be held against you for holding a secret conversation without having offered some voluntary alms [beforehand]. However, He [God] abrogated this later by saying:

{ءَاشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ جُؤَاكِمِ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ }

Do you fear (read a-ashfaqtum, either pronouncing both hamzas fully, or by replacing the second one with an alif, or not pronouncing it, but inserting an alif between the one not unpronounced and the other one, or without [this insertion]), poverty [when you fear], to offer [voluntary] alms before your secret talks. So, as you did not do this, giving of voluntary alms, and God relented to you, waiving this [requirement] for you, maintain prayer and pay the alms and obey God and His Messenger, that is to say, observe these [duties] regularly. For God is Aware of what you do.

{ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ }

Have you not regarded, [have you not] seen, those who — these being the hypocrites — fraternise with a folk — these being the Jews — at whom God is wrathful? They, the hypocrites, neither belong with you, the believers, nor with them, the Jews, but are suspended in between, and they swear falsely, in other words, saying that they are believers, while they know, that they are lying in this.

{ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ }

God has prepared for them a severe chastisement. Evil indeed is that which they [are wont to] do, in the way of acts of disobedience.

{ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ }

They have taken their oaths as a shield, a [means of] protection for themselves and their possessions, and so they bar, thereby the believers, from the way of God, that is, from engaging in a struggle against them, thereby slaying them and seizing their possessions. So for them there will be a humiliating chastisement.

{ لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئاً أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

546

Neither their possessions nor their children will avail them in any way against God, against His chastisement. Those — they are the inhabitants of the Fire, wherein they will abide.

{ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ }

Mention, the day when God will raise them all together, whereupon they will swear to Him, that they are believers, just as they swear to you [now], and suppose that they are [standing] on something, beneficial by swearing in Hereafter just as [they supposed it to have been beneficial for them] in this world. Yet assuredly it is they who are the liars!

{ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ }

Satan has prevailed upon them, by their obedience of him, and so he has caused them to forget the remembrance of God. Those are Satan's confederates, his followers. Yet it is indeed Satan's confederates who are the losers!

{ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَمُرْسُولَهُ أُوتِلْتُمْ فِي الْأَذْيَانِ }

547

Indeed those who oppose God and His Messenger — they will be among the most abased, the vanquished.

{ كَتَبَ اللَّهُ لِلَّذِينَ لَا غَلْبَانَ عَلَيْنَا وَمُرْسُلِيَّ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ }

God has inscribed, in the Preserved Tablet, or [it means] He has decreed: 'I shall assuredly prevail, I and My messengers', by means of definitive proof or the sword. Truly God is Strong, Mighty.

{ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَمُرْسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا مَرْضَى اللَّهِ عَنْهُمْ وَمَرْضَا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ }

You will not find a people who believe in God and the Last Day loving, befriending, those who oppose God and His Messenger, even though they, the opposers, were their fathers, that is to say, the believers' [fathers], or their sons or their brothers or their clan, rather [you will find that] they intend to do them harm and they fight them over [the question of] faith, as occurred on one occasion with some Companions, may God be pleased with them. [For] those, the ones who are

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

not loving of them, He has inscribed, He has established, faith upon their hearts and reinforced them with a spirit, a light, from Him, exalted be He, and He will admit them into gardens underneath which rivers flow, wherein they will abide, God being pleased with them, for their obedience of Him, and they being pleased with Him, because of His reward. Those [they] are God's confederates, following His command and refraining from what He has forbidden. Assuredly it is God's confederates who are the successful, the winners.

Surat al-Hashr

549

{ سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

All that is in the heavens and all that is in the earth glorifies God, that is to say, [all that is in them] exalts Him as being transcendent (the lām [of li'LLāhi, 'God'] is extra; the use of mā [instead of the personal min] is meant to indicate a predominance [of non-rational beings in the heavens and the earth]). And He is the Mighty, the Wise, in His kingdom and [in] His actions [respectively].

{ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ }

It is He Who expelled those who disbelieved of the People of the Scripture, namely, the Jews of the Banū al-Nadīr, from their homelands, [from] their dwellings at Medina, at the first exile, that is, their exile to Syria, the last [exile] being their banishment to Khaybar by 'Umar during his caliphate. You did not think, O believers, that they would go forth, and they thought that they would be protected (māni'atuhum is the predicate of an, 'that') by their fortresses (husūnuhum, the agent of the verb [māni'atuhum], with which the predication is completed) from God, from His chastisement. But God, His command and His chastisement, came at them from whence they had

not reckoned, [from whence] had never occurred to them, from the part of the believers, and He cast terror (ru'ub or ru'ub) into their hearts, by having their chief Ka'b b. al-Ashraf slain, destroying [as they did] (read yukharribūna; or yukhribūna, [derived] from [4th form] akhraba) their houses, in order to take away with them what they valued of wood and so on, with their own hands and the hands of the believers. So take heed, O you who have eyes!

{ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ }

And had God not prescribed, [had He not] decreed, banishment for them, departure from their homeland, He would have chastised them in this world, by having them killed or taken captive, as He did with the Jews of [Banū] Qurayza, and in the Hereafter there is for them the chastisement of the Fire.

{ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ }

That is because they defied, they opposed, God and His Messenger; and whoever defies God, indeed God is severe in retribution, against him.

{ مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ نَرَكْتُمْوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَيَخْزِي الْفَاسِقِينَ }

Whatever palm-trees you cut down, O Muslims, or left standing on their roots, it was by God's leave: He gave you the choice in this matter, and in order that, by giving [you] leave to cut them down, He might disgrace those who are immoral, the Jews, in return for their objection that the cutting down of productive trees was [deliberate] spoiling [of the land].

{ وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا مَرَكَابٍ وَلَا كُنَّ اللَّهُ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

And whatever spoils God has given to His Messenger from these, you did not, O Muslims, spur for it any (min is extra) horses or camels, that is to say, you did not suffer any hardship in [securing] it, but God gives His messengers sway over whomever He will, and God has power over all things: hence you have no right to any of this [booty], rather it is exclusively for the Prophet (s) and those of the four categories mentioned with him in the next verse, [to be dispensed] in accordance with the way in which he used to divide it up, such that each would receive a fifth of the fifth and the rest being the Prophet's (s), for him to do with as he pleases — thus he gave of it to the Emigrants and three from among the Helpers, on account of their poverty.

{ مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِللرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأُولِي الْأَرْحَامِ مِنَ الْأَعْيَانِ مِنْكُمْ وَمَا آتَاكُمْ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ }

Whatever spoils God has given to His Messenger from the people of the towns, such as al-Safrā', Wādī al-Qurā and Yanbu', belong to God, dispensing with it as He will, and to the Messenger and to the near of kin, the Prophet's kin, from among the Banū Hāshim and the Banū al-Muttālib, and the orphans, the [orphaned] children of Muslims, those whose parents have died and who are impoverished, and the needy, those Muslims in need, and the traveller, the Muslim who may be cut off [from all resources] on a remote journey: in other words, they [these spoils] are the due of the Prophet (s) and [those of] the four categories, divided up in the way that he used to, where each category received a fifth of the fifth, with the rest being his [the Prophet's], so that these, the spoils — this being the justification for the division of these [spoils] in this way, do not (kay-lā: kay functions like lā with a following implied an [sc. an-lā]) become a thing circulating, handed round, between the rich among you. And whatever the Messenger gives you, of spoils or otherwise, take it; and whatever he forbids you, abstain [from it]. And fear God. Surely God is severe in retribution.

{ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ }

[At] the poor Emigrants (li'l-fuqarā'i is semantically connected to an omitted [verb], that is to say, a-'ajibū, 'What! Do they marvel [at the poor Emigrants]') who have been driven away from their homes and their possessions that they should seek bounty from God and beatitude and help God and His Messenger? Those — they are the sincere, in their faith.

{ وَالَّذِينَ بَوَّءُوا الدَّارَ وَالْآيْمَانَ مِنْ قُلُوبِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ }

And those who had settled in the hometown, that is, Medina, and [had abided] in faith, that is to say, [those who] had embraced it with enthusiasm — these being the Helpers, before them, love those who have emigrated to them, and do not find in their breasts any need, any envy, of that which those [others] have been given, that is to say, of what the Prophet (s) had given the Emigrants from the [seized] possessions of the Banū al-Nadīr, [a share which was] exclusively theirs; but prefer [others] to themselves, though they be in poverty, in need of that which they prefer for [those] others [to have]. And whoever is saved from the avarice of his own soul, its covetousness for [acquiring] possessions, those — they are the successful.

{ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ }

And those who will come after them, after the Emigrants and the Helpers, up to the Day of Resurrection, say, 'Our Lord, forgive us and our brethren who preceded us in [embracing] the faith, and do not place any rancour, any spite, in our hearts toward those who believe. Our Lord, You are indeed Kind, Merciful!'

{ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ }

Have you not considered, [have you not] seen, the hypocrites who say to their brethren who disbelieve from among the People of the Scripture, namely, the Banū al-Nadīr, their brethren in disbelief, 'If (la-in: the lām is for oaths in all four instances) you are expelled, from Medina, we will assuredly go forth with you, and we will never obey anyone against you, to forsake you. And if you are fought against (wa-in qūtiltum: the prefatory lām [of la-in] has been omitted), we will certainly help you'. And God bears witness that they are truly liars.

{ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ }

[For] indeed if they are expelled, they would not go forth with them, and if they are fought against, they would not help them. And even if they were to help them, that is to say, even if they came to

help them, they would surely turn their backs [to flee] (the implied response to the oath suffices in place of the response to the conditional, in all five instances) — then they, the Jews, would not be helped.

{لَأَنْتُمْ أَشَدُّ مَرْهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ }

You indeed arouse greater awe, fear, in their hearts, that is, [the hearts of] the hypocrites, than God — [but only] because He has deferred His chastisement [to the Hereafter]. That is because they are a people who do not comprehend.

{لَا يُفَاتِلُوكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ }

They, that is, the Jews, will not fight against you together, [all] in a [single] body, except in fortified towns or from behind some wall (jidār: a variant reading has [plural] judur, 'walls'), some [kind of protective] fence. Their might, their belligerence, is great among themselves. You [would] suppose them to be all together, united as a [single] body, but their hearts are disunited, scattered, contrary to supposition. That is because they are a people who have no sense;

{كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ }

their likeness in relinquishing faith is, as the likeness of those who, recently before them, a short time before — these being the idolaters from among those [who fought] at Badr — tasted the evil

consequences of their conduct, the punishment for it in this world, by being killed or otherwise. And for them there will be a painful chastisement, in the Hereafter.

{ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ يَا رَبُّ الْعَالَمِينَ }

In addition, their likeness in heeding the [words of the] hypocrites and their forsaking of them is, like Satan when he says to man, 'Disbelieve!'; so that when he [man] disbelieves, he says, 'Lo! I am absolved of you. Indeed I fear God, the Lord of the Worlds', out of mendacity and dissimulation on his part.

{ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ }

So the sequel for both will be, that is, [the sequel for both] the one who leads astray and the one led astray (a variant reading for [‘āqibatahumā] has the nominative ‘āqibatuhumā, as the subject of kāna, ‘will be’), that they are in the Fire, therein abiding. And that is the requital of the evildoers, that is, the disbelievers.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِنَفْسِكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ }

O you who believe, fear God and let every soul consider what it has sent ahead for tomorrow, for the Day of Resurrection. And fear God. God is indeed Aware of what you do.

وَلَا تَكُونُوا الَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ {

557

And do not be like those who forget God, [those who] neglect obedience to Him, so that He makes them forget their own souls, [to forget] to send ahead good deeds for its sake. Those — they are the immoral.

{ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ }

Not equal are the inhabitants of the Fire and the inhabitants of Paradise. It is the inhabitants of Paradise who are the winners.

{ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ }

Had We sent down this Qur'ān upon a mountain, and had it [the mountain] been endowed with a faculty of discernment like man, you would have surely seen it humbled, rent asunder by the fear of God. And such similitudes, as those mentioned — do We strike for mankind, that perhaps they may reflect, and so become believers.

{ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ }

He is God, than Whom there is no other god, Knower of the unseen and the visible, what is secret and what is proclaimed — He is the Compassionate, the Merciful.

{ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ }

He is God, than Whom there is no other god, the King, the Holy, the One sanctified from what does not befit Him, the Peace, unblemished by any defects, the Securer, the One Who confirms the sincerity of His messengers by creating miracles for them, the Guardian (al-muhaymin: [derives] from haymana, yuhayminu, meaning that one is watcher over something), in other words, the One Who is Witness to the deeds of His servants, the Mighty, the Strong, the Compeller, compelling His creatures to what He will, the Exalted, above what does not befit Him. Glorified be God — He is declaring His transcendence — above what partners they ascribe!, to Him.

{ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

He is God, the Creator, the Maker, the Originator from nothing, the Shaper. To Him belong the, ninety nine, Most Beautiful Names, cited in hadīth (al-husnā is the feminine of al-ahsan). All that is in the heavens and the earth glorify Him, and He is the Mighty, the Wise — already explained at the beginning of this [sūra].

Surat al-Mumtahinah

559

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ
رَبِّكُمْ إِنَّكُمْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ }

O you who believe, do not take My enemy and your enemy, namely, the disbelievers of Mecca, for friends. You offer, you communicate to, them, the Prophet's plan (s) to attack them, which he had confided to you, and had kept secret, at Hunayn, [communicating this to them out of], affection, between you and them. Hātib b. Abī Balta'a sent them a letter to that effect, on account of his having children and close relatives, idolaters, among them. The Prophet (s) intercepted it from the person to whom he [Hātib] had given it to deliver, after God apprised him of this. Hātib's excuse for this [conduct of his] was accepted [by the Prophet]; when verily they have disbelieved in the truth that has come to you, that is, [in] the religion of Islam and the Qur'ān, expelling the Messenger and you, from Mecca, by oppressing you, because you believe in God, your Lord. If you have gone forth to struggle in My way and to seek My pleasure ... (the response to the conditional is indicated by what preceded, that is to say, [understand it as being] 'then do not take them as friends'). You secretly harbour affection for them, when I know well what you hide and what you proclaim. And whoever among you does that, that is, to secretly communicate the Prophet's news to them, has

verily strayed from the right way, he has missed the path of guidance (originally, al-sawā' means 'the middle [way]').

{ إِن يَتَّقُوا كُفْرًا كُفْرًا وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ كَفَرُوا }

If they were to prevail over you, they would be your enemies, and would stretch out against you their hands, to kill and assault you, and their tongues with evil [intent], with insults and reviling; and they long for you to disbelieve.

{ لَنْ تَنْفَعَكَ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

Your relatives and your children, the idolatrous [ones], for whose sake you secretly communicated the news, will not avail you, against the chastisement in the Hereafter. On the Day of Resurrection you will be separated (passive yufsalu; or read active yafsilu, 'He will separate you') from them, so that you will be in Paradise, while they will be alongside the disbelievers in the Fire. And God is Seer of what you do.

{ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَأَنْتُمْ بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرًا بِكُمْ وَبَيْنًا وَبَيْنَكُمْ
أَعْدَاؤُهُ وَالْبَعْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُخْفِرَنَّ لَكَ وَمَا أَمُكُّ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ }

Verily there is for you a good example (read iswa or uswa in both instances, meaning qudwa) in [the person of] Abraham, in terms of [his] sayings and deeds, and those who were with him, of believers, when they said to their people, ‘We are indeed innocent of you (bura’ā’ is the plural of barī’, similar [in form] to zarīf, ‘charming’) and of what you worship besides God. We repudiate you, we disavow you, and between us and you there has arisen enmity and hate forever (wa’l-baghdā’u abadan: pronounce both hamzas fully, or replace the second one with a wāw) until you [come to] believe in God alone’, except for Abraham’s saying to his father, ‘I shall ask forgiveness for you — [this statement is] excepted from ‘a [good] example’, so it is not [right] for you to follow his example in this [respect] by asking forgiveness for disbelievers. As for his saying: but I cannot avail you anything against God’ — that is, either against His chastisement or [to secure for you of] His reward — he [Abraham] is using it to intimate [to his father] that he can do nothing for him other than to ask forgiveness [for him], which [saying] is itself based on that [former statement] albeit excepted [from it] in terms of what is meant by it, even if on the face of it, it would seem to be [semantically] part of the [good] example to be followed: Say, ‘Who can avail you anything against God’ [Q. 48:11]; his [Abraham’s] plea of forgiveness for him was before it became evident to him that he [his father] was an enemy of God, as mentioned in sūrat Barā’a [Q. 9:114]. ‘Our Lord, in You we put our trust, and to You we turn [penitently], and to You is the journeying: these are the

words of the Friend [of God, Abraham] and those who were with him, in other words, they were saying:

562

{ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ }

Our Lord, do not make us a cause of beguilement for those who disbelieve, that is to say, do not make them prevail over us, lest they think that they are following the truth and are beguiled as a result, in other words, [lest] they lose their reason because of us; and forgive us. Our Lord, You are indeed the Mighty, the Wise', in Your kingdom and Your actions.

{ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ }

Verily there is for you, O community of Muhammad (s) (laqad kāna lakum is the response to an implied oath) in them a good example, for those [of you] who (li-man kāna is an inclusive substitution for –kum [of lakum, 'for you'] with the same preposition [li-] repeated) anticipate God and the Last Day, that is, [for those] who fear these two, or who expect reward or punishment. And whoever turns away, by befriending the disbelievers, [should know that] God is the Independent, [without need] of His creatures, the Worthy of Praise, to those who obey Him.

{ عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ }

It may be that God will bring about between you and those of them with whom you are at enmity, from among the disbelievers of Mecca out of [your] obedience to God, exalted be He, affection, by His guiding them to faith, so that they then become your friends. For God is Powerful, [able] to do that — and He did do this after the conquest of Mecca — and God is Forgiving, to them of their past [deeds], Merciful, to them [also].

{ لَا إِلَهَ إِلَّا اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا تُلَوُّكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ }

God does not forbid you in regard to those who did not wage war against you, from among the disbelievers, on account of religion and did not expel you from your homes, that you should treat them kindly (an tabarrūhum is an inclusive substitution for alladhīna, ‘those who’) and deal with them justly: this was [revealed] before the command to struggle against them. Assuredly God loves the just.

{ إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ }

God only forbids you in regard to those who waged war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you should make friends with them (an tawallawhum is an inclusive substitution for alladhīna, ‘those who’). And whoever makes friends with them, those — they are the wrongdoers.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآثُهُمْ مَا انْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَكْحُوهُنَّ إِذَا تَمَسَّوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا مَا انْفَقُوا }
دَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ {

O you who believe, when believing women come to you, [saying] with their tongues [that they are], emigrating, from the [company of] disbelievers — [this was] following the truce concluded with them [the disbelievers] at al-Hudaybiyya to the effect that if any of their number should go to [join] the believers, that person should be sent back — test them, by making them swear that they had only gone forth [from Mecca] because of their [sincere] wish to embrace Islam, and not out of some hatred for their disbelieving husbands, nor because they might be enamoured by some Muslim man: that was how the Prophet (s) used to take from them their oaths. God knows best [the state of] their faith. Then, if you know them, if you suppose them, on the basis of their oaths, to be believers, do not send them back to the disbelievers. They [the women] are not lawful for them, nor are they [the disbelievers] lawful for them. And give them, that is to say, their disbelieving husbands, what they have expended, on them [on such women], in the way of dowries. And you would not be at fault if you marry them, on that [previous] condition, when you have given them their dowries. And do not hold on (read tumassikū or tumsikū) to the [conjugal] ties of disbelieving women, your wives, for your Islam automatically prohibits you from this, or [to the ties of] those apostatising women who return to the idolaters, for [likewise] their apostatising

automatically prohibits you from marrying them, and ask for, demand, [the return of] what you have expended, on these women, of dowries, in the event of apostasy, from those disbelievers to whom they are married. And let them ask for what they have expended, on those women who have emigrated, as explained above, that it may be repaid to them. That is God's judgement. He judges between you, therewith, and God is Knower, Wise.

{ وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَمْزُوجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَمْزُوجُهُمْ مِثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَتَى بِهِ الْمُؤْمِنُونَ }

And if you lose any of your wives, that is to say, [if you lose] one or more of them — or [it means if you lose] anything of their dowries — by [their] going, to the disbelievers, as apostates, and so you retaliate, you embark upon a raid and capture spoils [from them], then give those whose wives have gone, from the spoils, the like of what they have expended, for their having lost it to the disbelievers. And fear God in Whom you believe. And indeed the believers did what they had been commanded to do in the way of paying [back] the disbelievers [the dowries of their former wives] and the believers [the dowries of the women who had apostatised]. Afterwards, however, this stipulation was annulled.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَمْرِجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ قَبَائِحِهِنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

O Prophet, if believing women come to you, pledging allegiance to you that they will not ascribe anything as partner to God, and that they will not steal, nor commit adultery, nor slay their children, as used to be done during the time of pagandom (jāhiliyya), when they would bury newborn girls alive, fearing ignominy and impoverishment, nor bring any lie that they have invented [originating] between their hands and their legs, that is, [by bringing] a foundling which they then [falsely] ascribe to the husband — it [the lie] is described in terms of a real child, because when a woman gives birth to a child, it falls between her hands and legs; nor disobey you in, doing, what is decent, which is that which concords with obedience to God, such as refraining from wailing, ripping apart [their] clothes [in grief], pulling out [their] hair, tearing open the front of [their] garments or scratching [their] faces, then accept their allegiance — the Prophet (s) did this [but] in words, and he did not shake hands with any of them — and ask God to forgive them; surely God is Forgiving, Merciful.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَسُؤُا الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ }

O you who believe, do not befriend a people against whom God is wrathful, namely, the Jews. They have truly despaired of the Hereafter, of [attaining] its reward — despite their being certain of its truth, out of obstinacy towards the Prophet, even though they know him to be sincere — just as the disbelievers have despaired — they [themselves] being — of those who are in the tombs, that is to say, those who are entombed [and barred] from the good of the Hereafter, for they are shown

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

[both] their [would-have-been] places in Paradise, had they believed, and the Fire for which they are destined.

Surat al-Saff

568

{ سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيْمُ }

All that is in the heavens and all that is in the earth glorifies God, that is to say, [everything] proclaims His transcendence (the lām [of li'LLāhi] is extra, and mā has been used instead of min in order to indicate the predominance [of non-rational creatures]) and He is the Mighty, in His kingdom, the Wise, in His actions.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ }

O you who believe, why do you say, in demanding [to participate in] the struggle, what you do not do?, for you retreated at Uhud.

{ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ }

It is greatly loathsome (maqtan is for specification) to God that you say (an taqūlū constitutes the agent of [the verb] kabura, 'it is great[ly]') what you do not do.

{ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرصُوعَةٌ }

Indeed God loves, He assists and honours, those who fight for His cause in ranks (saffan is a circumstantial qualifier, in other words [understand it as] sāffina), as if they were a solid structure, with all of its parts compacted together, firm.

{ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَصِفُونَ أُمَّيُّوهُنَّ ثَمَّ وَقَدْ عَلِمْتُمْ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ }

And, mention, when Moses said to his people, ‘O my people, why do you harm me — [for] they had said that he had a hernia in his testicles, which he did not have, and they denied him — when certainly (qad is for confirmation) you know that I am the messenger of God to you?’ (annī rasūlu’Llāhi ilaykum: this sentence is a circumstantial qualifier) and [when you know that] messengers ought to be respected. So when they deviated, when they swerved away from the truth by harming him, God caused their hearts to deviate: He turned them away from guidance, in accordance to what He had preordained since pre-eternity, and God does not guide the immoral folk, those who, in His knowledge, are disbelievers.

{ وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ }

And, mention, when Jesus son of Mary said, ‘O Children of Israel — he did not say ‘O my people’ [as did Moses] because he was not related to them in any way — I am indeed God’s messenger to you, confirming what is before me of the Torah and bringing good tidings of a messenger who will come

after me, whose name is Ahmad.' God, exalted be He, says: Yet when he brought them, [when] Ahmad brought the disbelievers, the clear signs, the revelations and the indications, they said, 'This, namely, what has been brought, is manifest sorcery!' (sihrun: a variant reading has sāhirun, 'a sorcerer', meaning the one who has brought them [is a manifest sorcerer]).

{ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

And who does — that is to say, none does — greater wrong than he who invents lies against God, by ascribing a partner and a child to Him and describing His signs as being sorcery, when he is [actually] being summoned to submission [to God]? And God does not guide the wrongdoing folk, the disbelieving [folk].

{ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمِّمٌ نُّورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ }

They desire to extinguish (li-yutfi'ū is in the subjunctive form because of an implicit an [sc. an yutfi'ū], the lām being extra) the light of God, His Law and His proofs, with their mouths, with their sayings, that this is sorcery, or poetry or soothsaying; but God will perfect, He will manifest, His light (mutimmun nūrahu: some have read this in the form of a genitive annexation, mutimmu nūrihi) though the disbelievers be averse, to this.

{ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ }

It is He Who has sent His Messenger with the guidance and the religion of truth, that He may make it prevail, that He may raise it, over all [other] religions, [over] all the religions which oppose it, though the disbelievers be averse, to this.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُجِيبُكُمْ مِنْ عَذَابِ أَلِيمٍ }

O you who believe, shall I show you a commerce that will deliver you (read tunjikum or tunajjikum) from a painful chastisement? It is as if they had replied, 'Yes', so that He then says:

{ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ }

You should believe, you should maintain faith, in God and His Messenger and struggle for the cause of God with your possessions and your lives. That is better for you, should you know, that it is better for you, then do it.

{ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ }

He will [then] forgive you (yaghfir is the response to an implied conditional, that is to say, 'if you do this, He will then forgive you') your sins and admit you into gardens underneath which rivers flow and pleasant dwellings in the Gardens of Eden, as a residence. That is the supreme triumph.

{ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ }

And, He will give you, another, grace, which you love: help from God and a victory near at hand. And give good tidings to the believers, of assistance and victory.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَاثْنَتَ طَائِفَةٍ مِّنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتَ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ }

O you who believe, be helpers of God, of His religion (a variant reading [of ansāran li'LLāhi] has the genitive annexation ansāra'LLāhi) just as said (kamā qāla to the end [of the statement] means 'just as the disciples were so', as is indicated by [what follows]) Jesus son of Mary to the disciples, 'Who will be my helpers unto God?', that is to say, who [of you] will be helpers alongside me turning to help God? The disciples said, 'We will be God's helpers!' [These] al-hawāriyyūn [were] the intimates of Jesus, for they were the first to believe in him. They were twelve men of pure white complexion (hawar); but it is also said that [their epithet derives from the fact that] they were bleachers (qassārūn) who bleached (yuhawwirūna) clothes. So a group of the Children of Israel believed, in Jesus, saying: 'He is [indeed] the servant of God, [who has been] raised to heaven', while a group disbelieved, because they said that he was the son of God, whom He had raised unto Himself. Thus the two groups waged war against one another. Then We strengthened those who believed, of the two groups, against their enemy, the disbelieving groups, and so they became the triumphant, the victors.

Surat al-Jumuah

573

{ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ }

All that is the heavens and all that is in the earth glorifies God, [all] proclaims His transcendence (the lām [of li'Llāhi] is extra; mā is used instead of min in order to indicate the predominance [of non-rational beings]), the King, the Holy, the One Who transcends what does not befit Him, the Mighty, the Wise, in His kingdom and in His actions.

{ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ }

It is He Who sent to the unlettered [folk], [among] the Arabs (ummī means 'one who cannot write or read a book'), a messenger from among them, namely, Muhammad (s), to recite to them His signs, the Qur'ān, and to purify them, to cleanse them from idolatry, and to teach them the Book, the Qur'ān, and wisdom, [in] the rulings that it contains, though indeed (wa-in: in has been softened from the hardened form, with its subject having been omitted, that is to say, [understand it as] wa-innahum) before that, [before] his coming, they had been in manifest error.

{ وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

And [to] others (wa-ākharīna is a supplement to al-ummiyyīna, 'the unlettered'), that is to say, those who are alive, from among them, and [to] those of them who will come after them, who

have not yet joined them, with regard to precedence and merit; and He is the Mighty, the Wise, in His kingdom and in His actions: those [mentioned as coming afterwards] are the Successors (al-tābi'ūna); and it suffices to mention these [Successors] in order to illustrate the [greater] merit of the Companions, among whom the Prophet (s) was sent, over all those others, of humans and jinn, to whom he was [also] sent and who [believed and] will believe in him up until the Day of Resurrection, for every generation is better than the succeeding one.

{ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ }

That is the bounty of God, which He gives to whom He will — [such as] the Prophet and those mentioned with him — and God is [dispenser] of tremendous bounty.

{ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

The likeness of those who were entrusted with the Torah, those who were charged with implementing it, then failed to uphold it, [then] failed to act in accordance with it, in what pertains to the descriptions of the Prophet (s), and so did not believe in him, is as the likeness of an ass carrying books, in that it does not benefit from them. Evil is the likeness of the people who deny God's signs, those confirming the truth of the Prophet (s) — (the object of rebuke is omitted but is implied to be hādhā'l-mathalu, 'this likeness'). And God does not guide the evildoing folk, the disbelievers.

{ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ نَزَعْتُمْ أَعْيُنَكُمْ عَنْ آلِهَتِكُمْ إِنَّكُمْ لَمِنَ الَّذِينَ هَادُوا إِنْ كُنْتُمْ صَادِقِينَ }

575

Say: 'O you of Jewry, if you claim that you are the [favoured] friends of God, to the exclusion of other people, then long for death, if you are truthful' (in kuntum sādiqīna is semantically connected to tamannū, 'long for'; as for the two conditions, the first is dependent on the second, that is to say, if you are truthful in your claim that you are the [favoured] friends of God, and given that [such] a friend would prefer the Hereafter [to this world] and that it [the Hereafter] begins at death, then long for it).

{ وَلَا يَسْتَوِينَ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ }

But they will never long for it, because of what their hands have sent ahead, in the way of their disbelief of the Prophet, [which itself is] a necessary consequence of their denial; and God is Knower of the evildoers, the disbelievers.

{ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ }

Say: 'Assuredly the death from which you flee (fa-innahu: the fā' is extra) will indeed encounter you; then you will be returned to the Knower of the Unseen and the visible, [the Knower of] what is [kept] secret and what is in the open, and He will inform you of what you used to do', whereat He will requite you for it.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ }

576

O you who believe, when the call for prayer is made on Friday, hasten, set off, to the remembrance of God, to the prayer, and leave aside [all] commerce, suspend [all] such contracts. That is better for you, should you know, that it is better for you, then do it.

{ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ }

And when the prayer is finished, disperse in the land (this is an imperative denoting permissibility) and seek, provision through, God's bounty, and remember God, with remembrance, frequently, that perhaps you may be successful, [that perhaps] you may be the winners.

{ وَإِذَا مَرَأَتْهُ تِجَارَةٌ أَوْ لَهْوًا أَبْغَضُوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ }

On one occasion the Prophet (s) was delivering the Friday sermon when a caravan arrived and so, as was the custom, drums were beaten to announce its arrival, whereat the people began to leave the mosque [to go to it], all except for twelve men. The following [verse] was then revealed: But when they sight some [opportunity for] business or a diversion, they scatter off towards it, that is, towards the business, since it is what they seek more than diversion, and leave you, during the sermon, standing. Say: 'That which is with God, in the way of reward, is better, for those who believe, than diversion and commerce. And God is the best of providers'. They say that every

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

person 'provides for' (yarzuqu) his dependants, [by which they mean that such a person does so] by means of the provision given by God (min rizqi'LLāhi), exalted be He.

Surat al-Munafiqoon

578

{ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ بِأَنَّكَ لِرَسُولِ اللَّهِ وَاللَّهُ يَعْلَمُ أَنَّكَ لِرَسُولِهِ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ }

When the hypocrites come to you they say, with their tongues, in contradiction of what is in their hearts: 'We bear witness that you are indeed the Messenger of God.' And God knows that you are indeed His Messenger, and God bears witness, He knows, that the hypocrites truly are liars, in what they conceal, that which is contrary to what they say.

{ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ }

They have taken their oaths as a shield, as a [means of] protection for their possessions and their lives, and so they have barred, thereby, from the way of God, that is, from using them for the struggle. Evil indeed is that which they are wont to do.

{ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ }

That, namely, their evil deed, is because they believed, by [affirming faith only with] the tongue, then disbelieved, in [their] hearts, that is to say, they persist in harbouring disbelief in it; therefore their hearts have been stamped, sealed, with disbelief. Hence they do not understand, faith.

{ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ خُشْبٌ مُسَدَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَوَاللَّهِ لَأَنَّى

{ يُؤْفَكُونَ }

And when you see them, their figures please you, on account of their fairness; and if they speak, you listen to their speech, because of its eloquence. [Yet] they are, by virtue of the enormous size of their figures, [yet] in their lack of comprehension, like blocks of timber (read khushbun or khushubun) [that have been] propped-up, set reclining against a wall. They assume that every cry, made, like a battle-cry or one made to [retrieve] a lost camel, is [directed] against them, because of the [extent of] terror in their hearts, lest something should be revealed deeming their blood licit. They are the enemy, so beware of them, for they communicate your secrets to the disbelievers. May God assail them!, destroy them! How can they deviate?, how can they be turned away from faith after the proofs [for it] have been established?

{ وَإِذَا قِيلَ لَهُم تَعَالَوْا اسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأْنَهُمْ وَرَأَتْهُم بِصُدُونٍ وَهُمْ مُسْتَكْبِرُونَ }

And when it is said to them, ‘Come, offer apologies, and God’s Messenger will ask forgiveness for you’, they twist (read lawwaw or lawū), they turn, their heads, and you see them turning away, rejecting this [offer], disdainful.

{ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ }

It will be the same for them, whether you ask forgiveness for them (a'staghfarta: the interrogative hamza here has taken the place of the conjunctive hamza) or do not ask forgiveness for them: God will never forgive them. Indeed God does not guide the immoral folk.

{ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَئِنَّ السَّمَوَاتِ وَالْأَرْضَ وَالَّذِينَ فِيهِنَّ لَيَفْقَهُونَ }
{ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَئِنَّ السَّمَوَاتِ وَالْأَرْضَ وَالَّذِينَ فِيهِنَّ لَيَفْقَهُونَ }

They are the ones who say, to their companions from among the Helpers: 'Do not expend on those who are with the Messenger of God, from among the Emigrants, until they scatter off', until they part with him. Yet to God belong the treasuries of the heavens and the earth, with [what they contain of] provision, and so He is the provider for the Emigrants and others, but the hypocrites do not understand.

{ يَقُولُونَ لَنْ مَرْجِعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ }
{ يَقُولُونَ لَنْ مَرْجِعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ }

They say, 'Surely if we return, from the raid against the Banū al-Mustaliq, to Medina, the powerful, by which they meant themselves, will [soon] expel from it the weaker', by which they meant the believers. Yet [the real] might, victory, belongs to God and to His Messenger, and to the believers, but the hypocrites do not know, that.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ }
{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ }

O you who believe, do not let your possessions and your children divert you, distract you, from the remembrance of God, [from] the five prayers; for whoever does that — it is they who are the losers.

{ وَأَنْفَقُوا مِنْ مَّا مَرَرْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقُ وَأَكُن مِنَ الصَّالِحِينَ }

And expend, in alms, of that with which We have provided you before death comes to any of you, whereat he will say, ‘My Lord, if only (law-lā means hal-lā, ‘why [do You] not’; or the lā is extra and the law is optative) You would relieve me for a short time so that I might give charity (assaddaq: the original tā’ [of atasaddaqa] has been assimilated with the sād), that I might offer alms, and become one of the righteous!’, by making the Pilgrimage. Ibn ‘Abbās, may God be pleased with both [him and his father], said, ‘Every person who has fallen short of [his duty regarding] alms and the Pilgrimage will ask to be returned [to this world] at the moment of death’.

{ وَكَانَ يُؤَخِّرُ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ }

But God will never relieve a soul when its term has come. And God is Aware of what you do (ta‘malūna; also read [as the third person plural] ya‘malūna, ‘they do’).

Surat al-Taghabun

582

{ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

All that is in the heavens and all that is in the earth glorifies God, [everything] proclaims His transcendence (the lām [of li'LLāhi] is extra; mā is used instead of min in order to indicate the predominance [of non-rational beings]). To Him belongs the Kingdom and to Him belongs [all] praise, and He has power over all things.

{ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

It is He Who created you. Then some of you are disbelievers and some of you are believers, in [terms of] your original disposition; then He makes you die and brings you back to life in that same [disposition]; and God is Seer of what you do.

{ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ }

He created the heavens and the earth with the truth, and He shaped you and made your shapes excellent, for He made the human form to be the best of forms; and to Him is the journey's end.

{ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِدَاتِ الصُّدُورِ }

He knows all that is in the heavens and the earth, and He knows what you hide and what you disclose, and God is Knower of what is in the breasts, in terms of the secrets and convictions they contain.

{ الْمَيَاتُكُمْ بَأْذَانِ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ }

Has there not come to you, O disbelievers of Mecca, the tidings, the story, of those who disbelieved before and thus tasted the evil consequences of their conduct?, [they tasted] the punishment for disbelief in this world. And there will be for them, in the Hereafter, a painful chastisement?

{ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاللَّهُ غَنِيٌّ حَمِيدٌ }

That, chastisement in this world, is because (bi-annahu contains the pronoun of the matter) their messengers used to bring them clear signs, manifest proofs for [the validity of] faith, but they said, 'Shall [mere] humans (basharan is meant as generic) be our guides?' So they disbelieved and turned away, from faith, and God was independent, [without need] of their faith. And God is Independent, [without need] of His creatures, Praised, praiseworthy in His actions.

{ نَزَعَمُ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذِّبَهُمُ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ وَمَا عَمَلَتْكُمْ عَلَى اللَّهِ سِيرَةٌ }

Those who disbelieve claim that (an is softened, its subject having been omitted, that is to say, annahum) they will never be resurrected. Say: 'Yes indeed, by my Lord! You will be resurrected; then you will be informed of what you did. And that is easy for God'.

{ فَاٰمِنُوْا بِاللّٰهِ وَمِرَّسُوْلِهِ وَاَتُوْرَ الَّذِيْ اَنْزَلْنَا وَاَللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ }

So believe in God and His Messenger and the Light, the Qur'ān, which We have revealed. And God is Aware of what you do.

{ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِنِ وَمَنْ يُؤْمِن بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ }

Mention, the day when He will gather you for the Day of Gathering, the Day of Resurrection, that will be the Day of Dispossession, [on which] the believers will dupe the disbelievers by occupying [what would have been] their places in Paradise, had they believed, as well as [appropriating] their [believing] spouses. And [as for] those who believe in God and act righteously, He will absolve them of their misdeeds and admit them into gardens underneath which rivers flow (a variant reading for both verbs has the first person plural) wherein they will abide. That is the supreme triumph.

{ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيَاتِنَا اُولٰٓئِكَ اَصْحَابُ النَّارِ خٰلِدِيْنَ فِيْهَا وَبِئْسَ الْمَصِيْرُ }

And [as for] those who disbelieved and denied Our signs — the Qur'ān — those, they will be the inhabitants of the Fire, wherein they will abide. And [what] an evil journey's end!, it is.

585

{ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

No affliction strikes except by the leave of God, by His decree. And whoever believes in God, in His saying that every affliction is by His decreeing [it], He will guide his heart, to endure it [patiently]. And God is Knower of all things.

{ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاءُ الْمُنِينُ }

And obey God and obey the Messenger; but if you turn away, then the Messenger's duty is only to communicate [the Message] clearly.

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ }

God — there is no god except Him. And in God let [all] believers put their trust.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَمْوَالِكُمْ وَأَوْلَادِكُمْ وَعَدْوَاكُمْ فَاخْتَرْتُمْ أَنْ تَتَّقُوا اللَّهَ فَتَصْلِحُوا وَتُغْفِرَ لَكُمْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

O you who believe! Indeed among your wives and children there are enemies for you, so beware of them, of obeying them in neglecting [the performance of] good [deeds], such as struggling or

emigrating — because the reason why this verse was revealed was [precisely their] obedience [of them] in such [matters]. And if you pardon, them, for their impeding you from such good [deeds], justifying it on account of the distress that parting with you causes them, and overlook [such enmity] and forgive, then assuredly God is Forgiving, Merciful.

{ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ }

Your possessions and your children are only a trial, for you, distracting [you] from the concerns of the Hereafter, and God — with Him is a great reward, so do not forfeit it by preoccupying yourselves with possessions and children.

{ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

So fear God as far as you can — this abrogates His saying: Fear God as He should be feared [Q. 3:102] — and listen, to what you have been enjoined to, listening disposed to accept, and obey and expend, in obedience [to Him]; that is better for your souls (khayran li-anfusikum is the predicate of an implied yakun, '[that] is', and the response to the imperative). And whoever is shielded from the avarice of his own soul, such are the successful, the winners.

{ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

587

If you lend God a good loan, by giving voluntary alms out of the goodness of [your] hearts, He will multiply it for you (yudā'ifhu: a variant reading has yuda'ifhu), from tenfold up to seven hundredfold or more for each one — this [loan] being the giving of voluntary alms out of the goodness of the heart — and He will forgive you, whatever He will, and God is Appreciative, rewarding of obedience, Forbearing, in refraining from [always] punishing disobedience;

{ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ }

Knower of the Unseen, the hidden, and the visible, the disclosed, the Mighty, in His kingdom, the Wise, in His actions.

Surat al-Talaq

588

{ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يُعَدِّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا }

O Prophet, meaning [to address] his community, on account of what follows; or, [it means] say to them: when you [men] divorce women, when you intend to [effect a] divorce, divorce them by their prescribed period, at the beginning of it, such that the divorce is effected while she is pure and has not been touched [sexually], based on the Prophet's (s) explaining it in this way, [as] reported by the two Shaykhs [al-Bukhārī and Muslim]. And count the prescribed period, keep record of it, so that you may repeal [your decision] before it is concluded; and fear God your Lord, obey Him in His commands and prohibitions. Do not expel them from their houses, nor let them go forth, from them until their prescribed period is concluded, unless they commit a blatant [act of] indecency, [such as] adultery (read mubayyana or mubayyina, corresponding [respectively] to buyyinat, 'one that has been proven', and bayyina, 'blatant'), in which case they are brought out in order to carry out the [prescribed] legal punishment against them. And those, mentioned [stipulations], are God's bounds; and whoever transgresses the bounds of God has verily wronged his soul. You never know: it may be that God will bring something new to pass afterwards, [after] the divorce, [such as] a retraction, in the event that it was the first or second [declaration of divorce].

فَإِذَا بَلَغَ أَجَلَئِنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً {

Then, when they have reached their term, [when] they are near the end of their prescribed period, retain them, by taking them back, honourably, without coercion, or separate from them honourably, leave them to conclude their waiting period and do not compel them to go back [to you]. And call to witness two just men from among yourselves, [to witness] the retraction or the separation, and bear witness for the sake of God, and not [merely] for the sake of what is being witnessed or for the sake of the man. By this is exhorted whoever believes in God and the Last Day. And whoever fears God, He will make a way out for him, from the distress of this world and the Hereafter;

{ وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا }

and He will provide for him from whence he never expected, [from whence] it never occurred to him. And whoever puts his trust in God, regarding his affairs, He will suffice him. Indeed God fulfils His command, His will (a variant reading [for bālighun amrahu] has the genitive construction [bālighu amrihi]). Verily God has ordained for everything, [even things] such as comfort and hardship, a measure, a fixed time.

{ وَاللَّائِي يَسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

{ يَسْرًا

And [as for] those of your women who (read allā'ī or allā'i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver. And whoever fears God, He will make matters ease for him, in this world and in the Hereafter.

{ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا }

That, which is mentioned regarding the prescribed [waiting] period, is God's command, His ruling, which He has revealed to you. And whoever fears God, He will absolve him of his misdeeds and magnify the reward for him.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَاسْكِنُوهُنَّ أَجُورَهُنَّ وَأُنْصِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمَ فَمَسْرُوعٌ لَهُ الْآخِرَىٰ }

Lodge them, that is, the divorced women, where you dwell, that is to say, in some part of your dwellings, in accordance with your means (min wujdikum is an explicative supplement, or a substitution of what precedes it with the repetition of the same preposition [min] and with an implied genitive annexation, in other words, [something like] amkinat sa'atikum, '[house them in] the places of your means and not otherwise') and do not harass them so as to put them in straits, with regard to accommodation, such that they would then need to go elsewhere or [be in need of] maintenance [to provide for themselves] so that they [are forced to] ransom themselves from you. And if they are pregnant, then maintain them until they deliver. Then, if they suckle for you, your children [whom you have] from them, give them their wages, for the suckling, and consult together, with them, honourably, with kindness, for the sake of the children, by mutual agreement on a fixed wage for the suckling. But if you both make difficulties, regarding the suckling, with either the father withholding [payment of] the wage or the mother refraining from performing it, then another woman will suckle [the child] for him, for the father, and the mother should not be compelled to suckle it.

{ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا }

Let the affluent man expend, on the divorced or the suckling woman, out of his affluence. And let he whose provision has been straitened, restricted, for him, expend of what God has given him, in accordance with his means. God does not charge any soul save except with what He has given it. God will assuredly bring about ease after hardship — which He indeed did by way of the [Muslim] conquests.

{ وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَمُرْسِلِهِ فَحَاسِبْتَهَا حِسَابًا شَدِيدًا وَعَدَّبْنَاهَا عَذَابًا نُكْرًا }

And how many (ka'ayyin: the kāf is the genitive prepositional particle which has been added to ayy, 'which', to give the meaning of kam, 'how many') a town — that is to say, many a town, meaning its inhabitants, disobeyed the command of its Lord and His messengers, then We called it, in the Hereafter — even if it has not yet arrived, [God says so] because of the fact that it will surely come to pass — to a severe reckoning and chastised it with a dire chastisement (read nukran or nukuran), namely, the chastisement of the Fire.

{ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا }

So it tasted the evil consequences of its conduct, the punishment for it, and the consequence of its conduct was [utter] loss, failure and destruction.

{ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا }

God has prepared for them a severe chastisement (the reiteration of the threat is for emphasis). So fear God, O people of pith, O possessors of intellect, [you] who believe! (this is a description of the vocative, or an explication of it) God has certainly revealed to you a [source of] remembrance, that is, the Qur'ān;

{ مَرَسُولًا يُتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَيِّتَاتٍ يُخْرِجُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ مَرْزُقًا }

a messenger, that is, Muhammad (s) (rasūlan is in the accusative because of an implied verb, that is to say, wa-arsala, 'and He sent you [a messenger]') reciting to you the clear signs of God (read mubayyanāt or mubayyināt, as [explained] above) that He may bring forth those who believe and perform righteous deeds, after the arrival of the remembrance and the Messenger, from darkness, the disbelief to which they adhered, to light, the faith that was established in them after [a life of] disbelief. And those who believe in God and act righteously, He will admit them (a variant reading has the first person plural [nudkhillhu, 'We will admit them']) into gardens underneath which rivers flow, wherein they will abide forever. God has verily made a good provision for him, namely, the provision of Paradise, the bliss of which never ends.

{ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ مِنْبَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا }

Tafsir al-Jalalayn, From Juz'a' 20 to Juz'a' 30

594

God it is Who created seven heavens, and of earth the like thereof, that is to say, seven earths. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from the seventh heaven to the seventh earth, that you may know (li-ta'lamū is semantically connected to an omitted clause, that is to say, 'He apprises you of this creation and this sending down [that you may know]'), that God has power over all things and that God encompasses all things in knowledge.

Surat al-Tahrim

595

{ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَنْزُوجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ }

O Prophet! Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, ‘She is unlawful for me!’, seeking, by making her unlawful [for you], to please your wives? And God is Forgiving, Merciful, having forgiven you this prohibition.

{ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ }

Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā'ida [Q. 5:89] and the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, ‘He set free a slave [in expiation] for his prohibition of Māriya’; whereas al-Hasan [al-Basrī] said, ‘He never expiated, because the Prophet (s) has been forgiven [all errors]’. And God is your Protector, your Helper, and He is the Knower, the Wise.

{ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَنْزُوجِهِ حَدِيثًا فَلَمَّا بَيَّنَّتْ بِهِ وَأَطَهَّرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا بَيَّنَّاهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ تَبَأَنِي الْعَلِيمُ الْحَكِيمُ }

And, mention, when the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya, telling her: ‘Do not reveal it!'; but when she divulged it, to ‘Ā’isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, ‘Who told you this?’ He said, ‘I was told by the Knower, the Aware’, namely, God.

{ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ }

If the two of you, namely, Hafsa and ‘Ā’isha, repent to God ... for your hearts were certainly inclined, towards the prohibition of Māriya, that is to say, your keeping this secret despite [knowing] the Prophet’s (s) dislike of it, which is itself a sin (the response to the conditional [‘if the two of you repent to God’] has been omitted, to be understood as, ‘it will be accepted of both of you’; the use of [the plural] qulūb, ‘hearts’, instead of [the dual] qalbayn, ‘both [your] hearts’, is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā’ [of tatazāharā] has been assimilated with the zā’; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’l-mu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God’]), who will

[also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you.

{ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُدْلَهُ أَنْزِلَ وَأَجْأ خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَاتِبَاتٍ تَابَتْنَ عَادَاتِ سَائِحَاتِ تَبَاتٍ وَأَبْكَرًا }

It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of 'asā, 'it may be', the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God's way] — previously married and virgins.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَامِرًا وَتَوَدُّهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ }

O you who believe! Guard yourselves and your families, by enjoining obedience to God, against a Fire whose fuel is, disbelieving, people and stones, such as those idols of theirs made of that [stone] — the meaning is that it is extremely hot, fuelled by the above-mentioned, unlike the fire of this world which is fuelled by wood and the like — over which stand angels, its keepers — numbering nineteen as will be stated in [sūrat] al-Muddaththir [Q. 74:30] — stern, a sternness of the heart, mighty, in [their power of] assault, who do not disobey God in what He commands them (mā amarāhum is a substitution for His Majesty ['God']), in other words, they do not disobey the

command of God, but do what they are commanded — this is [reiterated] for emphasis; the verse is meant as a threat to deter believers from apostatising and for hypocrites who believe only with their tongues and not with their hearts.

{ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ }

‘O you who disbelieve! Do not make any excuses today — this is said to them upon their entering the Fire — in other words, because this [excusing] will be of no use to you. You are only being requited for what you used to do’, that is, [only] the [due] requital thereof.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً تَّوْحَاهُ عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نَوْمَهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا نَوْمَنَا وَآغْفِرْ لَنَا إِنَّا كُنَّا ضَالِّينَ } }

O you who believe! Repent to God with sincere repentance (read nasūhan or nusūhan), a truthful [repentance], so that one does not return to [committing] that sin again, nor have the desire to return to it. It may be that your Lord (‘asā: [an expression denoting] ‘a hope’ that will be realised) will absolve you of your misdeeds and admit you into gardens, orchards, underneath which rivers flow, on the day when God will not let down, by admitting into the Fire, the Prophet and those who believe with him. Their light will be running before them, in front of them, and, it will be, on their right. They will say (yaqūlūna: this denotes the beginning of a new [syntactically independent]

sentence), 'Our Lord! Perfect our light for us, towards Paradise — whereas the hypocrites, their light will be extinguished — and forgive us, Our Lord. Assuredly You have power over all things'.

{ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَتِسْ الْمَصِيرُ }

O Prophet! Struggle against the disbelievers, with the sword, and the hypocrites, by the tongue and with argument, and be stern with them, in rebuke and hatred. For their abode will be Hell — and [what] an evil journey's end!, it is.

{ صَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرَاتُ نُوحٍ وَأَمْرَاتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَحَاثَاهُمَا فَلَمْ يَغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ }

{ الدَّٰخِلِينَ }

God has struck a similitude for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, yet they betrayed them, in [their] religion, for they both disbelieved — Noah's wife, called Wāhila, used to say to his people that he was a madman, while Lot's wife, called Wā'ila, used to tell his people the whereabouts of his guests when they stayed with him, at night by lighting a fire, and during the day by making smoke. So they, that is, Noah and Lot, did not avail the two women in any way against God, against His chastisement, and it was said, to the two women: 'Enter, both of you, the Fire along with the incomers', from among the disbelievers of the peoples of Noah and Lot.

{ وَصَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِخْنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَبِخْنِي مِنَ الْقَوْمِ الظَّالِمِينَ }

600

And God has struck a similitude for those who believe: the wife of Pharaoh — she believed in Moses, her name was Āsiya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest, and having her laid out in the sun; but when those in charge of her would leave her, the angels would [come to] shade her — when she said, during her torture, ‘My Lord, build for me a home near You in Paradise, — so He disclosed for her [a veil of the Unseen] and she saw it, which in turn alleviated for her the torture — and deliver me from Pharaoh and his work, his torture, and deliver me from the evildoing folk’, the followers of his [Pharaoh’s] religion, whereat God took [unto Himself] her spirit [in death]. Ibn Kaysān said, ‘She was raised to Paradise alive, where she eats and drinks’.

{ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتُ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا الظُّلُمَاتِ }

And Mary (wa-Maryama is a supplement to imra’ata Fir’awna) daughter of ‘Imrān, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God’s creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk.

Juza' [29]

Surat al-Mulk

601

{ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Blessed, exalted above the attributes of created beings, is He in Whose hand, at Whose disposal, is [all] sovereignty, [all] authority and power, and He has power over all things.

{ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ }

[He] Who created death, in this world, and life, in the Hereafter — or both of them in this world, since the sperm-drop is imbued with life, [life being] that [power] by which sensation becomes possible, death being the opposite of this or the non-existence of it — these being two [alternative] opinions; in the case of the latter [life in the Hereafter], 'creation' implies 'ordainment' — that He may try you, that He may test you in [this] life, [to see] which of you is best in conduct, [which of you] is most obedient to God, and He is the Mighty, in His vengeance against those who disobey Him, the Forgiving, to those who repent to Him;

{ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ }

Who created seven heavens in layers, one above the other without any contact [between them]. You do not see in the Compassionate One's creation, of these or of other things, any irregularity, any disparity or discordance. Then cast your eyes again, turn them toward the heaven: Do you see, in it, any fissure?, any cracks or ruptures?

{ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَاَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ }

Who created seven heavens in layers, one above the other without any contact [between them]. You do not see in the Compassionate One's creation, of these or of other things, any irregularity, any disparity or discordance. Then cast your eyes again, turn them toward the heaven: Do you see, in it, any fissure?, any cracks or ruptures?

{ ثُمَّ اَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خاسِئًا وَهُوَ حَسِيءٌ }

Then cast your eyes yet again, once and then twice, and your sight will return to you humbled, abject on account of it not perceiving any fissure, and wearied, unable to see any fissure.

{ وَقَدْ زينا السَّماءَ الدُّنيا بِمَصْرِيحٍ وَجَعَلنا هَما جُوماً لِلشَّيْطانِ وَأَعْتَدنا لَهُمُ عَذابَ السَّعيرِ }

And verily We have adorned the lowest heaven, the one closest to the earth, with lamps, with stars, and made them missiles against the devils, should they [attempt to] listen by stealth, in which case a meteor of fire detaches itself from the star, just like a brand is taken from a fire, and

either kills that jinn or deprives him of his senses: it is not that the star itself is displaced from its position; and We have prepared for them the chastisement of the Blaze, the ignited Fire.

603

{ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَاءَ الْمَصِيرُ }

And for those who disbelieve in their Lord there is the chastisement of Hell, and [what] an evil journey's end!, it is.

{ إِذَا التُّقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ }

When they are flung into it they hear it blaring, [producing] a horrid sound like that of an ass, as it seethes,

{ كَادُ مَنِيْرٌ مِّنَ الْعَيْظِ كَلِمًا تَقِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ }

almost exploding (tamayyazu: a variant reading has the original [form] tatamayyazu) ripped apart, with rage, in wrath against the disbelievers. Whenever a host, a group of them, is flung into it, its keepers ask them, an interrogation of rebuke: 'Did there not come to you a warner?', a messenger to warn you of God's chastisement.

{ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَشْمُ إِلَّا فِي ضَلَالٍ كَبِيرٍ }

They will say, ‘Yes, a warner did indeed come to us, but we denied and said, “God has not revealed anything; you are assuredly in great error”’: this [last words] may be the words of the angels [spoken] to the disbelievers when they are told of the denial, or they may belong to the words of the disbelievers [spoken] to the warners.

{ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ }

And they will say, ‘Had we listened, that is, listening so as to understand, or comprehended, that is, comprehension entailing reflection [upon the truth], we would not have been among the inhabitants of the Blaze’.

{ فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ }

Thus they will confess, when confession is of no avail, their sin, which was their denial of the warners. So away (suhqan or suhuqan) with the inhabitants of the Blaze!, so far away may they be from God’s mercy.

{ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ }

Assuredly those who fear their Lord in secret, while they are absent from people’s eyes, being obedient to Him in secret, such that openly [before people] it is all the more likely [that they fear their Lord] — there will be for them forgiveness and a great reward, namely, Paradise.

{ وَأَسْرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

605

And [whether you] keep secret, O people, your speech or proclaim it, He indeed, exalted be He, is Knower of what is in the breasts, of what they contain: so how much more so [is He Knower] in the case of what you utter [openly] — the reason for the revelation of this [verse] was that the idolaters said to one another: ‘Speak secretly, and Muhammad’s god will not hear you’.

{ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ }

Will He Who has created not know?, what you keep secret, in other words: will His knowledge of [things] be precluded by such [secret speech]? And He is the Subtle, in His knowledge, the Aware, therein.

{ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن مَّرْزِقِهِ وَإِلَيْهِ تُشْجَرُونَ }

It is He Who made the earth tractable for you, easy for you to walk on; so walk in its flanks and eat of His provision, that has been created for you; and to Him is the resurrection, from the graves for the Requital.

{ ءَأَمِنْتُمْ مِّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ }

Are you secure (read a-amintum pronouncing both hamzas fully, or by not pronouncing the second one, inserting an alif between it and the other one, or without [the insertion] but replacing it with an alif instead) [in thinking] that He Who is in the heaven, [that He] Whose authority and power [is in the heaven], will not cause the earth to swallow you (an yakhsifa substitutes for man, 'He Who') while it quakes?, [while] it moves underneath you and rises above you?

{ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ }

Are you secure [in thinking] that He Who is in the heaven will not unleash (an yursila substitutes for man, 'He Who') upon you a squall of pebbles?, a wind hurling pebbles at you. But you will [soon] come to know, upon seeing the chastisement with your own eyes, the nature of My warning, My warning of chastisement, in other words, [you will soon see] that it was true.

{ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ }

And verily those, communities, who were before them denied, then [see] how was My rebuttal!, [how was] My rebuttal of them in destroying them when they denied: in other words, [how] it was true.

{ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَوَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ }

Or have they not seen the birds above them, in the air, spreading their wings and closing?, their wings after spreading them? (in other words [read wa-yaqbidna] as wa-qābidātin [similar to sāffātin, 'spreading']). Nothing sustains them, from falling, either when they are spreading them or closing them, except the Compassionate One, by His power. Indeed He is Seer of all things. The meaning is: have they not inferred from the fact that the birds [are able to] remain in the air that We have the power to do with them what has been mentioned above as well as [inflicting upon them] other kinds of chastisement?

{ اَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمٰنِ اِنَّ الْكَافِرِيْنَ اِلَّا فِيْ غُرُوْرٍ }

Or who (am-man: the subject) is it (hādhā: its predicate) that (alladhī: a substitution for hādhā, 'is it') will be an army, supporters, for you (lakum belongs to the relative clause of alladhī, 'that') to help you (yansurukum is an adjectival qualification of jundun, 'an army') besides the Compassionate One?, that is to say, other than Him, who [is there that] will [be able to] avert His chastisement from you, in other words, you have no helper. The disbelievers are in nothing but delusion: Satan has deluded them [into believing] that the chastisement will not befall them.

{ اَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهُ بَلْ لَجُوْا فِيْ عُتُوٍّ وَنُفُوْرٍ }

Or who is it that will provide for you if He, the Compassionate One, withholds His provision?, that is to say, [if He withholds] the rain from you (the response to the conditional has been omitted, but is

indicated by what preceded it, namely [the statement to the effect] 'who will provide for you?', and so [the response would be]: you have no provider other than Him. Nay, but they persist in disdain and aversion, moving away [further] from the truth.

{ أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

Is he who walks cast down, fallen, on his face more rightly guided, or he who walks upright on a straight path? (the predicate of the second man, 'who', has been omitted, but is indicated by the predicate of the first, namely, ahdā, 'more rightly guided'; the similitude refers to the believer and the disbeliever and to which of the two is more rightly guided).

{ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ }

Say: 'It is He Who created you and endowed you with hearing and sight and hearts. Little do you thank!' (mā tashkurūna: mā is extra; the sentence itself is a new [independent] one, informing of how extremely little they give thanks for these graces).

{ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ }

Say: 'It is He Who multiplied you, created you, on earth, and to Him you will be gathered', for the Reckoning.

{ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ ۖ إِن كُنتُمْ صَادِقِينَ }

609

And they say, to the believers: ‘When will this promise be [fulfilled], the promise of the gathering, if you are truthful?’, about it

{ قُلْ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ }

Say: ‘The knowledge, of its coming, is only with God, and I am but a plain warner’, one whose warning is plain.

{ فَلَمَّا رَأَوْهُ زُرْفَةً سَيِّتُ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ }

But when they see it, that is, the chastisement, after the gathering, near at hand, the faces of those who disbelieved will be awry, blackened, and it will be said, that is, the keepers [of Hell] will say to them: ‘This is that, chastisement, which, the warning of which, you used to make claims about’, [claims to the effect] that you would not be resurrected — this is the narration of a situation that will take place [in the future], and which has been expressed using the past tense in order to confirm that it will actually take place.

{ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ إِلِيمٍ }

Say: ‘Have you considered: If God destroys me and those with me, of believers, by His chastisement, as you would have it, or has mercy on us, and does not chastise us, who then will protect the disbelievers from a painful chastisement?’: in other words, they will have no protector from it.

{ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ }

Say: ‘He is the Compassionate One; we believe in Him, and in Him we put our trust. And assuredly you will [soon] know (sa-ta‘lamūna is also read sa-ya‘lamūna, ‘they will know’) upon seeing the chastisement with your own eyes, who is in manifest error’: is it us, or yourselves or them?

{ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ }

Say: ‘Have you considered: If your water were to sink deep into the earth, who then will bring you running water?’, which hands and buckets would be able to reach, like [they do] your water: in other words, none but God, exalted be He, would be able to bring it, so how can you reject that He will resurrect you? It is commendable for one to say Allāhu rabbu’l-‘ālamīna, ‘God, Lord of the Worlds!’, after ma‘īn, ‘running water’, as is stated in a hadīth. This verse was recited before a certain tyrant who then replied, ‘Hatchets and pickaxes will bring it!’, whereupon the water of his eyes dried up and he became blind. We seek refuge with God against that we should be insolent towards Him or His verses.

Surat al-Qalam

611

{ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ }

Nūn, one of the letters of the alphabet: God knows best what He means by it. By the Pen, with which He has inscribed [the records of] all creatures in the Preserved Tablet, and what they inscribe, that is, the angels, of good and righteousness.

{ مَا أَنْتَ نِعْمَةٌ مِّنْ رَبِّكَ بِمَجْنُونٍ }

You are not, O Muhammad (s), by the grace of your Lord, a madman, that is to say, madness is precluded in your case, on account of your Lord's grace to you by way of [His assigning to you] prophethood and in other ways — this was a refutation of their saying that he was a madman.

{ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ }

And assuredly you will have an unfailing reward.

{ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ }

And assuredly you possess a magnificent nature, [a magnificent] religion.

{ فَسَبِّصْ وَيَبْصُرُونَ }

612

Then you will see and they will see,

{ بِأَبْصَارِكُمُ الْمَقْتُونُ }

which of you is demented (al-maftūn is a verbal noun, similar [in expressional form] to al-ma'qūl, 'intelligible'; al-futūn meaning al-junūn, 'insanity') in other words, is it [this insanity] in you or in them?

{ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ }

Assuredly your Lord knows best those who stray from His way, and He knows best those who are guided, to Him.

{ فَلَا تُطِعِ الْمُكَذِّبِينَ }

So do not obey the deniers.

{ وَذُوقُوا لَوْ ذُوقُوا فِي دُهُنٍ مُّهِينٍ }

They desire, they yearn, that (law relates to the verbal action) you should be pliable, [that] you should yield to them, so that they may be pliable [towards you], [so that] they may yield to you (fa-yudhinūna is a supplement to tudhinu, 'you should be pliable', but if it is understood to be the response to the optative clause of waddū, 'they yearn', then [a free standing pronoun] hum should be read as implied before it after the fā' [sc. fa-hum yudhinūna]).

{ وَلَا تُطِيعْ كُلَّ حَلَّافٍ مَّهِينٍ }

And do not obey any mean, despicable, oath-monger, given to frequent swearing by falsehood,

{ هَمَّازٍ مَّشَّاءٍ نَمِيمٍ }

backbiting, faultfinder, that is to say, calumniator, scandal-monger, spreading [evil] talk among people in order to sow dissension between them,

{ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أُثِيمٍ }

hinderer of good, niggardly with his wealth against deserving causes, sinful transgressor, wrongdoer,

{ عُتْلٍ بَعْدَ ذَلِكَ نَرِيمٍ }

coarse-grained, crude, moreover ignoble, an adopted son of Quraysh — namely, al-Walīd b. al-Mughīra, whose father claimed him after eighteen years; Ibn ‘Abbās said, ‘We know of no one whom God has described in the derogatory way in which He describes him, blighting him with ignominy that will never leave him (the adverbial qualifier [ba‘da dhālika, ‘moreover’] is semantically connected to zanīm, ‘ignoble’) —

{ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ }

[only] because (an should be understood as li-an, ‘because’, and it is semantically connected to that [meaning] which it is indicating) he has wealth and sons.

{ إِذَا تَلَىٰ عَلَيْهِ آيَاتِنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ }

When Our signs — the Qur‘ān — are recited to him, he says, that they are [merely], ‘Fables of the ancients!’, in other words, he denies them [in arrogance] on account of the mentioned things which We have bestowed on him out of Our grace (a variant reading [for an of the previous verse] has [the interrogative] a-an).

{ سَنَسِمُهُ عَلَى الْخُرْطُومِ }

We shall brand him on the snout: We shall leave a distinguishing mark upon his nose, one by which he will be reviled for as long as he lives; and so his nose was chopped off by a sword at Badr.

{ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْحِحِينَ }

615

Indeed We have tried them, We have tested the people of Mecca with drought and famine, just as We tried the owners of the garden, the orchard, when they vowed that they would pluck, [that] they would pick its fruits, in the morning, so that the poor folk would not notice them and so that they would not then have to give them of it that [portion] which their father used to give them of it by way of charity.

{ وَلَا يَسْتَوُونَ }

And they did not make any exception, to their vow, for God's will (the sentence is a new [syntactically independent] one, in other words: and that was their condition).

{ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ }

Then a visitation from your Lord visited it, [that is] a fire consumed it during the night, while they slept.

{ فَأَصْبَحَتْ كَالصَّرِيمِ }

So by the morning it was like the darkness of night, in other words, black.

{ فَتَنَادُوا مُصْحِينَ }

616 They then called out to one another in the morning,

{ أَنْ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَامِرِينَ }

[saying], 'Go forth early to your tillage, your produce (ani'ghdū 'alā harthikum constitutes an explication of [the import of] tanādaw, 'they called out to one another'; otherwise, an relates to the verbal action, [to be understood as] being bi-an) if you are going to pluck', if your intention is to pick [the fruits] (the response to the conditional is indicated by what preceded it).

{ فَانْظَلَقُوا وَهُمْ يَخْفَوْنَ }

So off they went, whispering to one another, talking secretly:

{ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ }

'No needy person shall today come to you in it' (this constitutes the explication of the preceding [verse]; or else, an relates to the verbal action, [to be understood] to mean bi-an).

{ وَغَدُوا عَلَىٰ حَرْدٍ قَادِمِينَ }

And they went forth early, supposing themselves, able to prohibit, to prevent the poor folk [from enjoying the fruit].

617

{ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ }

But when they saw it, blackened and charred, they said, 'Assuredly we have strayed!', from it, that is to say: this is not the one. Then when they recognised it, they said:

{ بَلْ نَحْنُ مَحْرُومُونَ }

'Nay, but we have been deprived!', of its fruits, by our denying it to the poor folk.

{ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ }

The most moderate, the best one, among them said, 'Did I not say to you, "Why do you not glorify?"', God, repenting [to Him].

{ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ }

They said, 'Glory be to God, our Lord. Verily we have been wrongdoers', by denying the poor folk [what is] their due.

{ فَأَقْبَل بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَامُؤْنَ }

618 They then turned to one another, blaming each other.

{ قَالُوا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ }

They said, 'O ([yā is] for calling attention to something) woe to us!, [O] destruction of ours. We have indeed been unjust.

{ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا مَرَغِبُونَ }

It may be that our Lord will give us in its place (read yubaddilanā or yubdilanā) one that is better than it. Truly we turn humbly to our Lord', that He might accept our repentance and give us back [a garden that is] better than our garden — it is reported that they were indeed given a better one in its place.

{ كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ }

Such, that is to say, like the chastisement for these [people], will be the chastisement, for those disbelievers of Mecca and others who contravene Our command; and the chastisement of the Hereafter is assuredly greater, did they but know, its chastisement, they would not have

contavened Our command. When they said 'If we are resurrected, we shall be given better than [what] you [have been given], the following was revealed:

619

{ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ }

Verily for the God-fearing there will be the Gardens of Bliss near their Lord.

{ أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ }

Are We then to treat those who submit [to Us] as [We treat] the sinners?, that is to say, as belonging with them in terms of reward?

{ مَا لَكُمْ كَيْفَ تَحْكُمُونَ }

What is wrong with you? How do you judge?, with such corrupt judgement?

{ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ }

Or (am lakum means a-lakum) do you have a Scripture, revealed, wherein you learn, [wherein] you read,

{ إِنَّ لَكُمْ فِيهِ لَمَا كَحَيْرُونَ }

that you will indeed have in it whatever you choose?

{ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِاللَّغَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ }

620

Or do you have oaths, pledges, binding, secured, on Us until the Day of Resurrection (ilā yawmi'l-qiyāmati is semantically connected to 'alaynā, 'on Us'; these words ['alaynā bālighatun, 'binding on Us'] contain the sense of an oath [given], in other words, 'Did We swear to you?', the response to which is [what follows]) that you will indeed have whatever you decide?, to have for yourselves.

{ سَأَلْتَهُمْ أَيُّهُم بِذَلِكَ زَعِيمٌ }

Ask them, which of them will aver, will guarantee for them, that?, [that] decision which they have made for themselves, namely, that they will be given better [reward] than the believers in the Hereafter?

{ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا شُرَكَاءَهُمْ إِنْ كَانُوا صَادِقِينَ }

Or do they have partners?, who agree with them in this claim of theirs and able to guarantee it for them; if that is the case: Then let them produce their partners, those who will guarantee this for them, if they are truthful.

{ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ }

Mention, the day when the shank is bared (an expression denoting the severity of the predicament during the reckoning and the requital on the Day of Resurrection: one says kashafati'l-harbu 'an sāqin, 'the war has bared its shank', to mean that it has intensified) and they are summoned to prostrate themselves, as a test of their faith, but they will not be able [to do so] — their backs will become as [stiff as] a brick wall.

{ خَشَعَةً أَبْصُرُهُمْ تَرَاهُمْ ذَلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلَامُونَ }

With humbled (khāshi'atan is a circumstantial qualifier referring to the person [of the verb] yud'awna, 'they are summoned') that is to say, with abject, gazes, which they do not raise, they will be overcast, enveloped, by abasement; for they had indeed been summoned, in this world, to prostrate themselves while they were yet sound, but they never used to do it, by the fact that they never performed prayer.

{ خَشَعَةً أَبْصُرُهُمْ تَرَاهُمْ ذَلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلَامُونَ }

With humbled (khāshi'atan is a circumstantial qualifier referring to the person [of the verb] yud'awna, 'they are summoned') that is to say, with abject, gazes, which they do not raise, they will be overcast, enveloped, by abasement; for they had indeed been summoned, in this world, to prostrate themselves while they were yet sound, but they never used to do it, by the fact that they never performed prayer.

{ وَأُمْلِي لَهُمْ إِن كُئِدِي مَتِينٌ }

622

And I will grant them respite; [for] assuredly My devising is firm, [My devising is] severe and cannot be withstood.

{ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ }

Or are you asking them a fee, in return for delivering the Message, so that they are weighed down with debt?, [so that they are weighed down] with what they will [have to] give you, and that is why they do not believe.

{ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ }

Or do they possess [access to] the Unseen, that is, [access to] the Preserved Tablet which contains [knowledge of] the Unseen, so that they are writing down?, from it what they say.

{ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ }

So await patiently the judgement of your Lord, regarding them in the way that He wills, and do not be like the one of the whale, in terms of impatience and haste — this is Jonah, peace be upon him — who called out, [who] supplicated his Lord, choking with grief, filled with anguish inside the belly of the whale.

{ لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنَدَبَ الْعَرَاءَ وَهُوَ مَذْمُومٌ }

623

Had it not been for a grace, a mercy, from his Lord that reached him, he would have surely been cast, out of the belly of the whale, onto a wilderness, a desolate land, while he was blameworthy — but he was shown mercy and was therefore cast out blameless.

{ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ }

But his Lord chose him, for prophethood, and made him one of the righteous, the prophets.

{ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزِقُوكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ }

Indeed those who disbelieve would almost throw you down [to the ground] (read la-yuzliqūnaka or la-yazliqūnaka) with their looks, looking at you in a severe way, almost hurling you to the ground or making you fall from your place, when they hear the Reminder, the Qur'ān, and they say, out of envy: 'He is truly a madman!', on account of the Qur'ān that he has brought.

{ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ }

Yet it, namely, the Qur'ān, is just a Reminder, an admonition, for all the worlds, of [both] humans and jinn, and cannot be the cause of any dementia.

Surat al-Haqqah

{ الْحَاقَّةُ }

624

The Reality, the Resurrection in which is realised [the truth of] all that was rejected in the way of the raising [from the graves], the reckoning and the requital, or [it means the Resurrection] which will manifest all of that.

{ مَا الْحَاقَّةُ }

What is the Reality? (ma'l-hāqqa: [an interrogative] to emphasise its enormity; this is the subject as well as the predicate of [the previous] al-hāqqa, 'the Reality').

{ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ }

And how would you know what the Reality is? ([repeated as] an extra emphasis of its enormity; the first mā [of the previous verse] is the subject, the second one, its predicate; the second mā and its predicate also function as the second direct object of [the verb] 'knowing').

{ كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ }

Thamūd and 'Ād denied the Clatterer, the Resurrection, because its terrors cause the hearts to clatter.

625

{ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ }

As for Thamūd, they were destroyed by the [overwhelming] Roar, an excessively severe cry

{ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ }

And as for 'Ād, they were destroyed by a deafening, intensely clamorous, violent wind, [that was] powerful and severe [in its assault] upon 'Ād, despite their power and might.

{ سَحَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْتَوَمَّ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَانٌ مَنحَلٍ خَاوِيَةٍ }

He forced it upon them for seven nights and eight days, the first of which was the morning of Wednesday, eight days before the end of [the month of] Shawwāl, and this was at the height of winter, successively, one after the next (husūman: it [the action of the wind] is likened to the repeated actions of a hāsīm, 'one cauterizing a wound', time and again until it [the blood] has been cut off, inhsama) so that you might have seen the people therein lying prostrate, lying dead on the ground, as if they were the hollow, collapsed, trunks of palm-trees.

{ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ }

So do you see any remnant of them? (min bāqiyatin: this is either the adjectival qualification of an implicit nafs, 'soul', or the [final suffixed] tā' is for hyperbole, in other words [understand it as fa-hal tarā lahum] min bāqin, 'any one remaining?' No!).

{ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْحَاطِطَةِ }

And Pharaoh and those of his followers (man qibalahu: a variant reading has man qablahu, that is to say, those disbelieving communities who came before him) and the Deviant [cities], that is, their inhabitants — these being the cities of the people of Lot — brought iniquity, [they committed] deeds that were iniquitous.

{ فَعَصَا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَمِيَّةً }

Then they disobeyed the messenger of their Lord, namely, Lot and others, so He seized them with a devastating blow, one surpassing others in its severity.

{ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ }

Truly when the waters rose high, [when] they rose above all things including mountains and otherwise at the time of the Flood, We carried you, meaning, your forefathers, you being in their loins, in the sailing vessel, the ark which Noah built and by which he and those with him were saved while all the others drowned,

{ لَتَجْعَلَهَا لَكُمْ تَذْكَرًا وَرَبِّهَا أُذُنٌ وَّاعِيَةٌ }

627

so that We might make it, namely, this act, the saving of the believers and the destruction of the disbelievers, a reminder, a lesson, for you and that receptive ears, [ears] which remember what they hear, might remember it.

{ فَإِذَا نُفِثَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ }

Thus when the Trumpet is blown with a single blast, to [announce] the passing of judgement upon all creatures — this being the second [blast] —

{ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً }

and the earth and the mountains are lifted and levelled with a single levelling,

{ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ }

then, on that day, the [imminent] Event will come to pass, the Resurrection will take place,

{ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ }

and the heaven will be rent asunder — for it will be very frail on that day —

{ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ }

628

and the angels will be [all] over its borders, the edges of the heavens, and above them — the angels that have been mentioned — on that day eight, angels or [eight] files of them, will carry the Throne of your Lord.

{ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ }

On that day you will be exposed, before the Reckoning. No hidden thing of yours, in the way of secrets, will remain hidden (read [feminine person] takhfā or [masculine person] yakhfā).

{ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أقرأُ وَأُكْرِمُكُمْ بِهِ }

As for him who is given his book in his right hand, he will say, addressing those around him, on account of the joy that has come to him: 'Here, take [and], read my book! (kitābiyah: both hā'ūmu, 'here [is]', and iqra'ū, 'read', compete for [government of] this [direct object]).

{ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسَابِيَّةٍ }

I was truly certain that I would encounter my account'.

{ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ }

So he will enjoy a pleasant living,

{ فِي جَنَّةٍ عَالِيَةٍ }

in a lofty Garden,

{ قُطُوفَهَا دَانِيَةٌ }

whose clusters, whose fruits, are in easy reach, nearby, reached [easily] by one who may be standing, or sitting or reclining.

{ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْحَالِيَةِ }

And so it will be said to them: 'Eat and drink in enjoyment (hanī'an is a circumstantial qualifier, that is to say, mutahanni'īna, 'while you are enjoying [them]') for what you did in advance in former days', [in days] that have passed during the [life of the] world

{ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ شِمَالًا فَيَقُولُ لِي لَئِنِّي لَمُؤْتٍ كِتَابِيهِ }

But as for him who is given his book in his left hand, he will say, 'O (yā is for calling attention [to something]) would that I had not been given my book,

{ وَكَمْ أَذْمَرُ مَا حِسَابِيهِ }

630

and not known what my account were!

{ يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ }

O would that it, namely, death in [the life of] this world, had been the [final] end, that had terminated my life, so that I am not resurrected.

{ مَا أَعْنَىٰ عَنِّي مَالِيهِ }

My wealth has not availed me.

{ هَلَّكَ عَنِّي سُلْطَانِيهِ }

My authority, my strength, my argument, has gone from me' (the [final] hā' in kitābiyah, 'my book', hisābiyah, 'my account', and sultāniyah, 'my authority', is for [consonantal] quiescence; and it is retained [when reciting] with a pause as well as without a pause, in accordance with the authoritative [version of the] Qur'ānic text and the transmitted reports; some elide it when reciting without a pause).

{ خَدَوْهُ فَعَلَوْهُ }

'Seize him — addressing the keepers of Hell — then fetter him, bind his hands to his necks in fetters,

631

{ ثُمَّ الْجَحِيمَ صَلُّوهُ }

then admit him into Hell-fire, into the scorching Fire,

{ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ }

then in a chain whose length is seventy cubits — [each cubit being] that of an angel's forearm — insert him, after admitting him into the Fire (the fā' [of fa'slukūhu] does not prevent the verb from being semantically connected to the preceding adverbial clause).

{ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ }

Lo! he never believed in God the Tremendous,

{ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ }

and never urged the feeding of the needy;

{ فَئِيسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ }

632

therefore here today he has no [loyal] friend, [no] relative to avail him,

{ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ }

nor any food except pus, the vile excretions of the inhabitants of the Fire — or it [ghislīn] may denote certain trees therein —

{ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ }

which none shall eat but the sinners', the disbelievers.

{ فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ }

So indeed (fa-lā: lā is extra) I swear by all that you see, of creatures,

{ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ }

it, that is to say, the Qur'ān, is indeed the speech of a noble messenger, in other words, he has spoken it as a message from God, exalted be He.

{ وَمَا هُوَ يَقُولُ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ }

633 And it is not the speech of a poet. Little do you believe!

{ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ }

Nor [is it] the speech of a soothsayer. Little do you remember! (read both verbs either in the second person plural or in the third person plural; the mā [preceding both verbs] is extra, intended for emphasis). The meaning is: they believed and remembered only very few things of what the Prophet (s) did, [things] such as [his] good acts, [his] kindness to kin and abstinence; yet this will be of no avail to them.

{ نَسْرِبِلُ مِنَ رَبِّ الْعَالَمِينَ }

Rather, it is, a revelation from the Lord of the Worlds.

{ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ }

And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said,

{ لَا خَدَاةَ مِنْهُ بِالْيَمِينِ }

We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power;

634

{ ثُمَّ لَقَطْنَا مِنْهُ الْوَيْنَ }

then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death,

{ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ }

and not one of you (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) could have defended him (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in 'anhu refers to the Prophet), in other words, there is none to prevent Us from punishing him.

{ وَإِنَّهُ لَتَذَكْرَةٌ لِّلْمُتَّقِينَ }

And assuredly it, that is, the Qur'ān, is a reminder for the God-fearing.

{ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ }

And assuredly We know that some of you, O people, are deniers, of the Qur'ān, and [some of you are] believers [in it].

635

{ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ }

And assuredly it, that is, the Qur'ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it.

{ وَإِنَّهُ لَحَقُّ الْيَقِينِ }

And assuredly it, that is, the Qur'ān, is the certain truth.

{ فَسَبِّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ }

So glorify, exalt as transcendent, the Name (bi'smi: the bā' [bi-] is extra) of your Lord, the Tremendous: glory be to Him.

Surat al-Maarij

636

{ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ }

A petitioner petitioned, a supplicator supplicated [for], an impending chastisement

{ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ }

— which in the case of the disbelievers none can avert: this was al-Nadr b. al-Hārith who said, ‘O God, if this be indeed the truth from You ... [then rain down upon us stones from the heaven’ [Q. 8:32],

{ مِنْ اللَّهِ ذِي الْمَعَارِجِ }

from God (mina’Llāhi is semantically connected to wāqi’in, ‘impending’), Lord of the Ascensions, the ascension routes of the angels, which are the heavens.

{ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَامُهُ خَمْسِينَ أَلْفَ سَنَةٍ }

To Him, to the place in the heaven to which His command descends, ascend (read [feminine person] ta’ruju or [masculine person] ya’ruju) the angels and the Spirit, Gabriel, in a day (fī yawmin is semantically connected to an omitted clause, that is to say, ‘[in a day] in which the chastisement

befalls them', on the Day of Resurrection) whose span is fifty thousand years, from the perspective of the disbeliever, on account of the calamities he will encounter in it — but as for the believer, it [the mentioned day] will be easier for him than an obligatory prayer which he performs in this world, as stated in hadīth.

{ فَأَصْبِرْ صَبْرًا جَمِيلًا }

So be patient — this was [revealed] before he [the Prophet] was commanded to fight — with a graceful patience, that is, one in which there is no anguish.

{ إِنْهُمْ يَرَوْنَهُ بَعِيدًا }

Lo! they see it, that is, the chastisement, as [being] far off, as never taking place;

{ وَسَرَاهُ قَرِيبًا }

while We see it [to be] near, taking place without a doubt.

{ يَوْمَ تَكُونُ السَّمَاءُ كَالذُّهَبِ الْمُهْلِ }

The day when the heaven will be (yawma takūnu'l-samā'u is semantically connected to an omitted clause, implicitly taken to be yaqa'u, 'it will take place') as molten silver,

{ وَكُنُوجُ الْجِبَالِ كَالْعُفُوفِ }

638

and the mountains will be as flakes of wool, in terms of [their] lightness and [their] floating about in the wind.

{ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا }

And no friend will inquire about his friend, [no] relative [will inquire] about his relative, each being preoccupied with his own predicament.

{ يُبْصِرُوهُمْ يُرِيدُ الْمُجْرِمُ أَنْ يَسْتَفْتِدِيَ مِنَ عَذَابِ يَوْمِئِذٍ بَنِيهِ }

They will [however] be made to see them, that is, friends will catch sight of one another, recognising one another but refraining from speaking [to one another] (the sentence [yubassarūnahum] is a new [independent] one). The guilty one will desire, the disbeliever will yearn, to ransom himself from the chastisement of that day (read [min 'adhābi] yawmi'dhin or [min 'adhābin] yawma'idhin) at the price of his children,

{ وَصَاحِبَتِهِ وَأَخِيهِ }

and his companion, his wife, and his brother,

{ وَقَصِيلَتِهِ الَّتِي تُؤْوِيهِ }

639

and his kin, his clan ([expressed as fasīla] because he is a [detached] part [fasl] of it) that had sheltered him, embraced him,

{ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ }

and all who are on earth, if it, that ransom, might then deliver him (thumma yunjīhi is a supplement to yaftadī, 'to ransom himself').

{ كَلَّا إِنَّهَا لَأَنْزَلٌ }

Nay! — a refutation of his wish. Lo! [for him] it, namely, the Fire, will be the Churning Fire (lazā) — a name for Hell, [so called] because it churns its flames [atalazzā] against the disbelievers,

{ نَزَّاعَةً لِّلشَّوَى }

ripping out the scalp (shawā is the plural of shawāt, the skin of the head);

{ كَذُّعُوًّا مِّنْ أَدْبُرٍ وَتَوَلَّى }

it will call him who turned his back and ignored, faith, saying [to him]: 'To me! to me [come hither]!',

640

{ وَجَمَعَ فَأَوْعَىٰ }

and amassed, wealth, then hoarded, keeping it in containers and refraining from paying from it what is God's due.

{ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا }

Indeed man was created restless: (halū'an is an implied circumstantial qualifier, the explanation of which [follows]):

{ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا }

when evil befalls him, [he is] anxious, at the point of that evil befalling [him],

{ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا }

and when good befalls him, [he is] grudging, at the point of that good befalling [him], that is to say, [when] wealth [befalls him], [he is grudging to give] of it what is due to God;

{إِلَّا الْمُصَلِّينَ}

641 except those who perform prayers, that is, the believers,

{الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ}

those who maintain, [those who] regularly observe, their prayers,

{وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ}

and in whose wealth there is an acknowledged due, namely, alms,

{لِلسَّائِلِ وَالْمَحْرُومِ}

for the beggar and the deprived, the [latter being the] one who refrains from begging and thus becomes deprived,

{وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ وَأَقْرَبُونَ}

and who affirm the truth of the Day of Judgement, [of] Requital,

{وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ}

and who are apprehensive of the chastisement of their Lord —

{ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ }

lo! there is no security from the chastisement of their Lord, [from] its being sent down —

{ وَالَّذِينَ هُمْ لِأُفْوَجِهِمْ حَافِظُونَ }

and those who guard their private parts,

{ إِلَّا عَلَىٰ أَنْزُوجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ غَيْرُ مَلُومِينَ }

except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy;

{ فَمَنْ أَتَعَىٰ وَمَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ }

but whoever seeks beyond that, those are the infringers, who transgress [the bounds of] what is lawful [stepping] into what is unlawful;

{ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ مُرَاعُونَ }

and those who are keepers, [faithful] guardians, of their trusts (amānātihim: a variant reading has the singular [amānatihim]), that to which they are entrusted of religion and the affairs of this world, and their covenant, the one taken from them regarding such things,

{ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ }

and who are forthwith with their testimony (bi-shahādatihim: a variant reading has the plural [bi-shahādātihim, 'their testimonies']), [those who] offer them and do not withhold them,

{ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ }

and who preserve their prayers, by observing them in their appointed times.

{ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ }

Those will be in Gardens, honoured.

{ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ }

So what is wrong with those who disbelieve that they keep staring towards you (muhti'īna is a circumstantial qualifier),

{ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ }

644

to the right and to the left, of you, in droves? ('izīna is also a circumstantial qualifier), in other words, in groups standing in circles, one next to the other, saying, in mockery of the believers, 'Verily if [the likes of] these are to enter Paradise, we shall enter it before them'. God, exalted be He, says:

{ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ }

Does each one of them hope to be admitted into a Garden of Bliss?

{ كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ }

Nay! — meant to thwart their hopes of [entering] Paradise. Indeed We created them, as others, from what they know, from drops of sperm, and so one cannot hope for Paradise [merely] on account of this: one hopes for it by being God-fearing.

{ فَلَا أُفْسِدُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ }

For verily (fa-lā: lā is extra) I swear by the Lord of the rising-places and the setting-places, of the sun, the moon and all the stars, that We are able

{ عَلَىٰ أَنْ يُبَدَّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ }

645

to replace [them], to bring in their place, with [others] better than them, and We are not to be outmanoeuvred, [We will not be] frustrated in this.

{ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَأْتِيَ قَوْمَهُمْ الَّذِي يُوْعَدُونَ }

So leave them to indulge, in their falsehoods, and to play, in this world of theirs, until they encounter that day of theirs, in, which they are promised, chastisement;

{ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ }

the day when they will come forth from the graves hastening, to the site of the Gathering, as if racing to a [standing] target (nasbin: a variant reading has nusubin, meaning something that has been erected [mansūb], such as a flag or a banner),

{ خَشَعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلِيلًا ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ }

with their eyes humbled, abject, overcast by abasement, shrouded in it. Such is the day which they are promised (dhālika is the subject and what follows it is the predicate), meaning: the Day of Resurrection.

Surat al-Nuh

646

{ إِنَّا أَمَرْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ }

Verily We sent Noah to his people [saying]: ‘Warn your people before there come on them — should they not believe — a painful chastisement’, in this world and in the Hereafter.

{ قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ }

He said, ‘O my people, I am indeed a plain warner to you, one whose warning is plain,

{ أَنْ أَعْبُدُوا اللَّهَ وَأَنْتَهُوَ وَاطِيعُونَ }

[to tell you] that [you should] worship God and fear Him and obey me,

{ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ }

that He may forgive you some of your sins (min dhunūbikum, ‘some of your sins’: min may be taken as extra, because submission to God (islām) expunges everything [of sin that was committed] previous to it; or it [min] may be understood as partitive, to point out that which is due to [those who were already God’s] servants) and defer you, without chastising [you], until an appointed

term, the term for death. Indeed when God's term, for your chastisement — should you not believe — comes, it cannot be deferred, if only you knew', this, you would believe.

647

{ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا }

He said, 'My Lord, I have summoned my people night and day, that is to say, continuously without interruption,

{ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا }

but my summon has only increased their evasion, of faith.

{ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا }

And indeed whenever I summoned them, so that You might forgive them, they put their fingers in their ears, in order not to hear what I say, and draw their cloaks over themselves, they cover their heads with them in order not to catch sight of me, and they persist, in their disbelief, and act in great arrogance, disdainful of faith.

{ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا }

Then indeed I summoned them aloud, that is to say, at the top of my voice;

{ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا }

648

then assuredly I proclaimed to them, with my voice, and I confided, my words, to them secretly,

{ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا }

saying, “Ask your Lord for forgiveness, from idolatry. Assuredly He is ever Forgiving.

{ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا }

He will release the heaven, the rain — for they had been deprived of it — for you in torrents, in plenteous showers,

{ وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَبْنِي وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا }

and furnish you with wealth and sons, and assign to you gardens, orchards, and assign to you, running, rivers.

{ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا }

What is wrong with you that you do not hope for dignity from God, that is to say, [that] you [do not] hope that God will dignify you by becoming believers,

{ وَقَدْ خَلَقَكُمْ أَطْوَاراً }

649

when verily He created you in stages? (atwār is the plural of tūr, which means a state). Thus the sperm-drop is one state, the blood clot is another state, and so on, until the creation of the human being is complete: reflecting on [the manner of] his creation necessarily leads to belief in his Creator.

{ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا }

Have you not seen how God created seven heavens in layers, one on top of the other,

{ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا }

and made the moon therein — that is to say, within their totality, [but] which is [effectively] true in the case of the heaven of this world — as a light and made the sun as a lamp?, as an illuminating lantern, more powerful than the light of the moon.

{ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ بِآثَانٍ }

And God has caused you to grow, He has created you, from the earth, for He created your father Adam from it.

{ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا }

650

Then He will make you return into it, entombed [in your graves], and bring you forth, for the resurrection, [with a veritable bringing forth].

{ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سَاطِعًا }

And God has made the earth a flat [open] expanse for you,

{ تَتَسَلَّكُونَ مِنْهَا سُبُلًا فَجَاجًا }

so that you may follow throughout it spacious routes.” ’

{ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَكَّدَهُ إِلَّا خَسَارًا }

Noah said, ‘My Lord, they have disobeyed me and followed, that is, the riffraff and the paupers [among them have followed], those whose wealth and children, namely, their leaders who have been blessed with such things (read wulduhu or waladuhu, ‘whose children’, the first of which is said to be the plural of walad, similar [in pattern] to khasab, khushb, or in fact [it is said to be] of the same meaning [as walad, but an alternative form] as in the case of bukhl or bakhal, ‘niggardliness’), only add to their loss, [to] their insolence and disbelief.

{ وَمَكْرُؤًا مَكْرًا كَبِيرًا }

651

And they have devised, namely, the leaders, a mighty plot, extremely outrageous, by denying Noah and harming him as well as his followers,

{ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا }

and have said, to the riffraff: “Do not abandon your gods, and do not abandon Wadd (read Wadd or Wudd) nor Suwā’, nor Yaghūth and Ya’ūq and Nasr” — these being the names of their idols.

{ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا }

And they have certainly led astray, by these [gods], many, people, by commanding them to worship them. And do not [O God] increase the evildoers except in error!’ (wa-lā tazidi’l-zālimīna illā dalālan is a supplement to qad adallū, ‘they have certainly led astray’): He [Noah] invoked God against them when it was revealed to him that, ‘None of your people will believe except he who has already believed’ [Q. 11:36].

{ مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا }

Because of (mimmā: mā indicates a relative clause) their iniquities (khatāyāhum: a variant reading has khatī’ātihim) they were drowned, by the Flood, then made to enter the Fire, with which they

were punished underwater after drowning. And they did not find for themselves besides, that is to say, other than, God any helpers, to protect them against the chastisement.

652

{ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا }

And Noah said, 'My Lord, do not leave from among the disbelievers a single dweller upon the earth (dayyār means 'one who inhabits a dwelling [dār]'), in other words, not one.

{ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا }

Assuredly if You leave them, they will lead Your servants astray, and will beget only disbelieving profligates (fājir and kaffār derive [respectively] from yafjuru and yakfuru): he said this on account of the mentioned revelation that had been given to him.

{ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا }

My Lord, forgive me and my parents — both of whom were believers — and whoever enters my house, my dwelling or my place of worship, as a believer, and believing men and believing women, to the Day of Resurrection, and do not increase the evildoers except in ruin', in destruction — and thus they were destroyed.

Surat al-Jin

653

{ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا }

Say, O Muhammad (s), to people: ‘It has been revealed to me, that is to say, I have been informed by way of revelation from God, exalted be He, that (annahu: the [suffixed] pronoun is that of the matter) a company of the jinn, the jinn of Nasībīn. This was at the time of the morning prayer at Batn Nakhla, a location between Mecca and Tā’if — these [jinn] being those mentioned in God’s saying, And when We sent a company of jinn your way...’ [Q. 46:29] — listened, to my recitation, then said, to their people upon returning to them: “We have indeed heard a marvellous Qur’ān, whose clarity, the richness of its meanings and other aspects one marvels at,

{ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا }

which guides to rectitude, to faith and propriety. Therefore we believe in it and we will never, after this day, associate anyone with our Lord.

{ وَإِنَّ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا }

And [we believe] that (annahu: the pronoun in this and in the next two instances is that of the matter) — exalted be the majesty of our Lord, transcendent is His majesty and magnificence above what is ascribed to Him — He has taken neither spouse nor son.

{ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا }

654

And that the fool among us, the ignorant one among us, used to utter atrocious lies against God, extreme calumny by attributing to Him a spouse and a son.

{ وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا }

And we thought that (an: softened, that is to say, annahu) humans and jinn would never utter a lie against God, by attributing such things to Him, until we discovered their mendacity thereby. God, exalted be He, says:

{ وَأَنَّهُ كَانَ مِن بَرِّجَالٍ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا }

And that certain individuals of mankind used to seek the protection of certain individuals of the jinn, when they stopped over in dangerous places during their journeys — whereat every man would say, 'I seek the protection of the lord of this place against the evil of the insolent ones in it' — so that they increased them, by their seeking their protection, in oppressiveness, such that they would say, 'We are now lords of jinn and humans!'

{ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا }

And they, namely, the jinn, thought just as you, O humans, thought, that (an: softened in place of the hardened form, that is to say, annahu) God would never raise anyone, after his death.

655

{ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلَكٌ حَرَسًا شَدِيدًا وَشُهَبًا }

The jinn say: And we made for the heaven, we desired to listen by stealth, but we found it filled with mighty guards, from among the angels, and meteors, scorching stars: this was at the time of the sending of the Prophet (s).

{ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شِهَابًا مَرَّصَدًا }

And we used to, that is to say, before his Mission, sit in [certain] places therein to listen in; but anyone listening now will find a meteor lying in wait for him, aimed at him, ready to strike him.

{ وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا }

And we do not know, by not being able to eavesdrop by stealth, whether ill is intended for those who are in the earth, or whether their Lord intends for them good.

{ وَأَنَا مَتَى الصَّالِحُونَ وَمَتَى دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا }

And that among us some have become righteous, after having listened to the Qur'ān, and some of us are otherwise, that is to say, a folk who are unrighteous; we are [made up of] different sects, opposing groups, [some] submitters to God and [others] disbelievers.

{ وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا }

And we assume that (an: softened in place of the hardened form, that is to say, annahu) we will never be able to elude God in the earth, nor will we be able to elude Him by fleeing — we will not be able to escape Him, whether we are on earth or, fleeing from it, in the heavens.

{ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِن بِرَبِّهِ فَلَا يَحَافُ بِخَسَا وَلَا مَرَهَقًا }

And that when we heard the guidance, the Qur'ān, we believed in it. For whoever believes in his Lord (read an implied huwa, 'he', [before fa-lā yakhāfu]) shall fear neither loss, a diminishing of his good deeds, nor oppression, [nor] injustice, by having his evil deeds increased.

{ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا مَرَشِدًا }

And that among us some have submitted [to God], while some of us are unjust, tyrants — on account of their disbelief. So whoever has submitted [to God], those are the ones who seek right guidance.

{ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا }

657

And as for those are unjust, they will be firewood, fuel, for Hell!" ' (annā, annahum, and annahu totalling all twelve instances [above], including innahu ta'ālā and annā minnā'l-muslimūna and what comes in between them may be read with a kasra [sc. innā, innahum etc.] indicating a new sentence [every time], or with a fatha [sc. annā, annahum etc.] indicating the statement that will follow [as a relative clause]).

{ وَالْوَأَسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا }

God, exalted be He, says [the following] about the Meccan disbelievers: And [it has been revealed to me] that if they (allaw: softened in place of the hardened form, its subject having been omitted, that is to say, annahum [law], which is a supplement to annahu istama'a, 'that [a company of jinn] listened') adopt the [right] path, the path of submission [to God], We will give them abundant water to drink, plenteous [water], from the heaven — this was after rain had been withheld from them for seven years —

{ لَنُقْتِنَهُمْ فِيهِ وَمَنْ يَعْزِضْ عَنْ ذِكْرِ رَبِّهِ سُلْكُهُ عَذَابًا صَعَدًا }

so that We may try them, test them, therein, and so know, through knowledge outwardly manifested, the nature of their gratitude. And whoever turns away from the remembrance of his

Lord, [from] the Qur'ān, We will admit him (naslukhu, or read [first person] yaslukhu, 'He will admit him') into a tortuous chastisement.

658

{ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا }

And [it has been revealed to me] that the places of prayer belong to God, so do not invoke, in them, anyone along with God, by associating others with Him, like the Jews and Christians do, who, when they enter their churches and temples, they ascribe partners to God.

{ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا }

And that (annahu; or innahu as a new sentence, the pronoun being that of the matter) when the servant of God, the Prophet Muhammad (s), rose to invoke Him, to worship Him, at Batn Nakhla, they, that is, the jinn listening to his recitation, were almost upon him in heaps (libadan or lubadan, the plural of libda [or lubda], like felt in the way they were heaped on top of one another, crowding in their eagerness to listen to the Qur'ān).

{ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا }

He said, in response to the disbelievers saying, 'Abandon this affair of yours!' (a variant reading [for qāla, 'he said'], has qul, 'Say:') 'I invoke only my Lord, as God, and I do not associate anyone with Him'.

{ قُلْ إِنِّي لَا أُمَلِّكُ لَكُمْ ضَرًّا وَلَا رَشَدًا }

659

Say: 'I truly have no power to bring you any harm, to lead [you] astray, or any guidance', any good.

{ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا }

Say: 'Indeed none shall protect me from God, from His chastisement, were I to disobey Him, and I shall never find besides Him, that is, other than Him, any refuge.

{ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا }

[I have power to bring you] only a communication (illā balāghan is excepted from the direct object clause of amliku, 'I have power [to bring]', that is to say, I have power only to communicate [the Message] to you, from God, that is, on His behalf, and His Messages (wa-risālātihi is a supplement to balāghan, 'a communication'; what comes between the excepted clause and the clause from which it is excepted is a parenthetical statement intended to emphasise the preclusion of [the Prophet's] 'ability [to bring them anything else]'). And whoever disobeys God and His Messenger, concerning the affirmation of [His] Oneness, and hence does not believe — indeed there will be for him the fire of Hell, abiding (khālidīna is a circumstantial qualifier referring to the person indicated by man, 'whoever', in lahu, 'for him', taking into account its [plural] import; it [khālidīna] is also an

implied circumstantial qualifier, in other words, they shall enter it with their abiding having been preordained) therein forever’.

{ حَتَّىٰ إِذَا مَرَّوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا }

Such that when they see (hattā is for inceptiveness, [but] also entailing a purposive sense to an implied preceding clause, that is to say, they persist in their disbelief until they come to see ...) what they are promised, of chastisement, they will then know, at the moment that it befalls them, [either] on the day of Badr or on the Day of Resurrection, who is weaker in supporters and fewer in numbers, in assistants: is it them or the believers — according to the former [reading]? Or, is it Me or them, according to the latter. Some of them said, ‘When will this promise be [fulfilled]’, whereupon the following was revealed:

{ قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا }

Say: ‘I do not know if what you are promised, of chastisement, is near, or if my Lord has set a [distant] length for it, an extent and a term which only He knows.

{ عَلَيْهِ الْغَيْبُ فَلَا يَظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا }

Knower [He is] of the Unseen, what is hidden from servants, and He does not disclose, He [does not] reveal, His Unseen to anyone, from mankind,

{إِلَّا مَنْ أَمَرْتُمْ مِنْ رَسُولٍ فَأَبَاهُ يُسَلِّكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ مَرصِدًا }

661

except to a messenger of whom He approves. Then, in addition to disclosing to him what He will [to disclose] of it, by way of [making it] a miracle for him, He despatches, He appoints and sends forth, before him, namely, the Messenger, and behind him watchers, angels to preserve him until He has conveyed [it] to him as part of the [entire] revelation,

{لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا }

so that He, God, may know, by knowledge outwardly manifested, that (an: softened in place of the hardened form, that is to say, annahu) they, that is, the messengers, have conveyed the Messages of their Lord (the plural person [of the verb ablaghū, 'they have conveyed'] takes into account [the plural] implication of man, 'whom'), and He encompasses all that is with them (wa-ahāta bimā ladayhim is a supplement to an implied clause, that is to say: so He has knowledge of that) and keeps count of all things' ('adadan, 'count', is for specification; it is transformed from a direct object [sc. 'adada], originally: ahsā 'adada kulli shay'in, 'He keeps count of all things').

Surat al-Muzzammil

662

{ يَا أَيُّهَا الْمُدْمَغِنُ }

O you enwrapped in your garment!, the Prophet (al-muzzammil is actually al-mutazammil, but the tā' has been assimilated with the zāy), that is to say, the one who wraps himself up in his clothes when the Revelation [Gabriel] comes to him, in fear of him because of his awe-inspiring presence.

{ قُمْ لَيْلًا قَلِيلًا }

Stand vigil, perform prayer, through the night, except a little,

{ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا }

a half of it (nisfahu substitutes for qalīlan, with 'little' [being little by] taking into account the whole [night]), or reduce of it, of the half, a little, up to a third,

{ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا }

or add to it, up to two thirds (aw implies [free] choice), and recite the Qur'ān, recite it carefully, in a measured tone.

{ إِنَّا سُلِّفِي عَلَيْكَ قَوْلًا ثَقِيلًا }

663

Verily [soon] We shall cast on you a weighty, an awe-inspiring or stern, word, [a weighty] Qur'ān, because of the prescriptions [imposed] in it.

{ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً }

Assuredly rising in the night, to wake up after [having been in] sleep, is firmer in tread, [more] conducive to [establishing] harmony between the hearing and the heart for the purpose of comprehending the Qur'ān, and more upright in respect to speech, clearer for utterance [of devotions].

{ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا }

[For] assuredly during the day you have extended engagements, administering your affairs, and you do not have the time to recite Qur'ān.

{ وَأذْكُرْ اسْمَ رَبِّكَ وَبَدَّلْ إِلَيْهِ تَتَبلاً }

And mention the Name of your Lord, that is, say, bi'smi'Llāhi'l-rahmāni'l-rahīm, 'In the Name of God, the Compassionate, the Merciful', to begin your recitation, and devote yourself [exclusively] to Him with complete devotion (tabtīlan is the verbal noun from batala, used here [instead of

tabattulan] in order to concord with the end-rhyme of the verses) for he [the Prophet] is obliged to devote himself to God.

664

{ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا }

He is, Lord of the east and the west; there is no god except Him, so take Him for a Guardian, entrusting your affairs to Him,

{ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْبِزْهُمْ هَزِيراً جَمِيلاً }

and bear patiently what they say, that is, the disbelievers of Mecca, in the way of their maltreatment [of you], and part with them in a gracious manner, without any anguish — this was [revealed] before the command to fight them.

{ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا }

And leave Me [to deal] with the deniers (wa'l-mukadhdhibīna is a supplement to the direct object, or [it is] an object of accompaniment; the meaning is: 'I will avail you of them', they being the doughty [leaders] of Quraysh), those enjoying affluence, and respite them a little, while — they were killed soon afterwards at Badr.

{ إِنَّ لَدَيْنَا أُنْكُالًا وَجَحِيمًا }

[For] indeed with Us are heavy fetters (ankāl is the plural of nīk), heavy shackles, and a hell-fire, a scorching Fire,

665

{ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا }

and a food that chokes, one that causes the throat to choke, and this is [either] zaqqūm [cf. Q. 44:43], darī' [cf. Q. 88:6], ghislīn [cf. Q. 69:36] or thorns of fire, which can neither be vomited nor ingested, and a painful chastisement, in addition to the [punishment] mentioned, for those who deny the Prophet (s),

{ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا }

on the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand (mahīl derives from hāla, yahīlu; it is actually mahyūl, but the damma sound is considered too heavy for the yā' and is therefore transposed onto the hā', while the wāw, the second of two unvocalised consonants, is omitted on account of it being extra, and the damma is replaced by a kasra because of its [phonetic] affinity the [letter] yā').

{ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا }

We have indeed sent to you, O people of Mecca, a Messenger, namely, Muhammad (s), to be a witness against you, on the Day of Resurrection to any disobedience that you engage in, just as We sent to Pharaoh a messenger, namely, Moses, peace be upon him.

{ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً }

666

But Pharaoh disobeyed the messenger, so We seized him with a severe seizing.

{ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا }

So, if you disbelieve, in this world, how will you guard against a day (yawman is the direct object of tattaqūna, ‘you guard against’) that is, against the chastisement thereof, by what defence will you defend yourselves against the chastisement of a day, that will make the children grey-haired (shīb is the plural of ashyab) by the severity of its terrors, this being the Day of Resurrection (the shīn of shīb should actually have a damma, but it is given a kasra because of its [phonetic] affinity with the yā’) — a distressing day is described as being ‘a day that makes the forelocks of children turn grey’, which is [usually] understood figuratively; but it may be that in the case of this verse it is meant literally —

{ السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا }

with the heaven being rent asunder thereon, on that Day, because of its severity. His promise, exalted be He, of the coming of that [Day], shall be fulfilled, that is to say, it will come to pass without doubt.

{ إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا }

Indeed these, threatening verses, are a reminder, an admonition for all creatures. Let him who will, then, choose a way to his Lord, a path [to Him], through faith and obedience.

{ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَبِصَفِهِ نُلُوتَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّمُ اللَّيْلَ وَالتَّهَامِرَ عَلِيمٌ أَن لَّنْ نُحْصِيَهُ فَنُتَابِعُكَ عَلَيْهِ مَا يُبَسِّرُ مِنَ الْقُرْآنِ عَلِيمٌ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقْبَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا بَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ }

Assuredly your Lord knows that you stand vigil less than two thirds of the night, or [at times] a half of it or a third of it (if read wa-nisfihi wa-thuluthihi, then these constitute a supplement to thuluthay, ‘two thirds’; if read wa-nisfahu wa-thuluthahu, then a supplement to adnā, ‘less than’) — his keeping vigil in the way mentioned is in accordance with what was enjoined on him at the beginning of this sūra — along with a group of those with you (wa-tā’ifatun mina’lladhīna ma’aka constitutes a supplement to the subject [of the verb] taqūmu, ‘you stand vigil’, but it may also constitute, although it is not certain, a separating clause). The keeping vigil by some of his companions in this way indicates their emulation of him. Some of them could not tell how much of the night they had spent in prayer and how much of it had remained, and would therefore keep vigil all night as a precaution; and so they used to keep vigil [in this way] for a whole year or more with their feet swollen, until God alleviated matters for them. He, exalted be He, says: and God keeps measures, He keeps count of, the night and the day. He knows that (an: softened in place of the hardened form, its subject having been omitted, that is to say, annahu) you will not be able to

keep count of it, that is, the [length of the] night, so that you may perform the vigil at the time in which it is required unless you stay up all night, which is hard on you, and so He has relented to you, making you revert to what is easier. So recite as much as is feasible of the Qur'ān, during prayer, by performing as much prayer as is feasible. He knows that (an: softened in place of the hardened form, that is to say, annahu) some of you will be sick, while others will be travelling in the land, seeking the bounty of God, seeking of His provision through commerce and otherwise, and others will be fighting in the way of God: for each of the three groups mentioned the keeping of nightly vigil is hard, and so God has alleviated things for them by [enjoining on them] what is feasible.

Surat al-Muddaththre

{ يَا أَيُّهَا الْمُدَّثِّرُ }

O you enveloped in your mantle, the Prophet (s) (al-muddaththir is actually al-mutadaththir, but the tā' has been assimilated with the dāl) that is to say, the one who is enwrapped in his clothes when the Revelation [Gabriel] comes down on him,

{ قُمْ فَأَنْذِرْ }

arise and warn: threaten the people of Mecca with [punishment in] the Fire should they refuse to believe;

{ وَرَبِّكَ فَكَبِّرْ }

and magnify your Lord, exalt [Him] above what is ascribed [to Him] by the idolaters;

{ وَنِيَابِكَ فَطَهِّرْ }

and purify your clothes, from impurity, or [it means] shorten them, instead of [imitating] the way in which the Arabs [are wont to] let their robes drag [behind them], out of vanity, for perhaps they will be sullied by some impurity;

{ وَالرُّجُزَافَ أَهْجُرُهُ }

670

and shun [all] defilement, [this rijz] was explained by the Prophet (s) to be the graven images; in other words, persist in shunning them.

{ وَلَا تَمُنْ بِسَعْتِكَ كَثُرُ }

And do not grant a favour seeking greater gain (read tastakthiru as a circumstantial qualifier) in other words, do not give something in order to demand more in return: this [stipulation] is specific to the Prophet (s), since he is enjoined to [adopt] the fairest traits and the noblest of manners;

{ وَلِرَبِّكَ فَاصْبِرْ }

and endure patiently for the sake of your Lord, [all His] commands and prohibitions.

{ فَإِذَا نُقِرَ فِي النَّاقُورِ }

For when the trumpet is sounded, when the trumpet is blown, that is, the Horn (qarn), at the second blast,

{ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ }

that day, that is to say, the time of the sounding (yawma'idhin is a substitution for the preceding subject, and is not declined because it is annexed to something that cannot be declined; the predicate of the subject [is the following]) will be a harsh day (idhā is operated by what is indicated by the statement: ishtadda'l-amru, '[for when the trumpet is sounded] the situation will be terrible'),

{ عَلَى الْكَافِرِينَ غَيْرِيسِيرٍ }

for the disbelievers, not at all easy: herein is an indication that it will be easy for believers despite its harshness.

{ دَمَّرَنِي وَمَنْ خَلَقْتُ وَحِيداً }

Leave Me [to deal] with him whom I created (wa-man khalaqtu is a supplement to the direct object, or [it is] an object of accompaniment) lonely (wahīdan is a circumstantial qualifier referring to the man, 'whom', or to the pronoun referring to it but omitted from khalaqtu [sc. khalaqtuhu]), alone, without family or wealth — this was al-Walīd b. al-Mughīra al-Makhzūmī —

{ وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً }

and [then] assigned him ample means, abundant and continuous, [generated] from [his] crops, livestock and commerce,

{ وَبَيْنَ شُهَدَاءَ }

672

and sons, ten or more, present [by his side], present at social gatherings and whose testimonies are listened to,

{ وَمَهَّدَتْ لَهُ تَمْهِيدًا }

and facilitated, extended, for him greatly, [his] livelihood, duration of life and children.

{ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ }

Still he is eager that I should give [him] more.

{ سَأُرْهِقُهُ صَعُودًا }

[Soon] I shall burden him with a trying chastisement; alternatively [sa'ūdan means] a mountain of fire which he will be made to ascend and then fall down from, forever.

{ إِنَّهُ فَكَّرَ وَقَدَّمَ }

Indeed he pondered, what to say about the Qur'ān which he heard from the Prophet (s), and decided, this, in his mind.

{ فُقْتِلَ كَيْفَ قَدَّرَ }

673

Perish he, may he be cursed and chastised, how he decided!, [perish he] whatever the nature of his decision may have been.

{ ثُمَّ قَتِلَ كَيْفَ قَدَّرَ }

Again, perish he, how he decided!

{ ثُمَّ نَظَرَ }

Then he contemplated, the faces of his people; or [he contemplated] with what [words] he might cast aspersions upon it.

{ ثُمَّ عَبَسَ وَبَسَرَ }

Then he frowned, he contracted his face and glowered, anguished by what he wanted to say, and scowled, increasing the contracting and the glowering [in his face].

{ ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ }

Then he turned his back, to faith, in disdain, scornful of following the Prophet (s),

{ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَىٰ }
{ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَىٰ }
{ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَىٰ }

and said, of what he [the Prophet] had brought: ‘This is nothing but handed-down sorcery, learnt from sorcerers;

{ إِن هَذَا إِلَّا قَوْلُ الْبَشَرِ }
{ إِن هَذَا إِلَّا قَوْلُ الْبَشَرِ }
{ إِن هَذَا إِلَّا قَوْلُ الْبَشَرِ }

this is nothing but the speech of humans’, similar to what they [the idolaters] had said: ‘It is only a human that is teaching him’ [Q. 16:103].

{ سَأُصَلِّيهِ سَقَرَ }
{ سَأُصَلِّيهِ سَقَرَ }
{ سَأُصَلِّيهِ سَقَرَ }

I shall [soon] admit him into Saqar! — Hell.

{ وَمَا أَذْرَاكَ مَا سَقَرٌ }
{ وَمَا أَذْرَاكَ مَا سَقَرٌ }
{ وَمَا أَذْرَاكَ مَا سَقَرٌ }

And how would you know what is Saqar? — this [interrogative] is intended to emphasise its enormity.

{ لَا تُقِي وَلَا تَدْرُ }
{ لَا تُقِي وَلَا تَدْرُ }
{ لَا تُقِي وَلَا تَدْرُ }

It neither spares nor leaves behind, anything of flesh or nerve, but destroys it [all], after which he is restored to his former state.

{ لَوَاحِيَةٌ لِلْبَشَرِ }^{١٩}

It burns away the flesh, scorching the surface of skin.

{ عَلَيْهَا تِسْعَةَ عَشَرَ }

There are nineteen [keepers] standing over it, angels, its keepers; a certain disbeliever, who was a mighty stalwart, said, 'I will avail you seventeen of them, if you avail me [just] two'. God, exalted be He, says:

{ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْذُقَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يُرْتَابَ الَّذِينَ أُوتُوا
الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا
هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ }

And We have appointed only angels as wardens of the Fire, in other words, and so they cannot be withstood as these [disbelievers are wont to] imagine; and We have made their number, so, only as a stumbling-block, a cause for error, for those who disbelieve, when they then say, 'Why are there nineteen of them?', so that those who were given the Scripture, namely, the Jews, may be certain,

of the sincerity of the Prophet (s) in [saying that] they are nineteen, for this concords with what is in their Scripture; and that those who believe, from among the People of the Scripture, may increase in faith, in affirmation of the truth, given that what the Prophet (s) has said concords with what is in their Scripture, and that those given the Scripture and the believers, [those] other than these [Jews], may not be in doubt, concerning the number of [these] angels, and that those in whose hearts there is a sickness, an uncertainty, [those] in Medina, and the disbelievers, in Mecca, may say, 'What did God mean by this, number [as a], similitude?' (mathalan: they referred to it thus [as a mathal] on account of it being a curious matter; in terms of syntax, it [mathalan] is a circumstantial qualifier). Thus, that is, just as the one who rejects this number is led astray and the one who affirms the truth of it is guided, God leads astray whom He will and guides whom He will. And none knows the hosts of your Lord, namely, the angels, [none knows them] in terms of their strength and their assistants, except Him. And it, that is, Saqar, is nothing but a reminder for humans.

{ كَلَّا وَالْقَمَرَ }

Nay, (kallā: denoting a commencement [of a new sentence], to be understood as alā) by the moon!

{ وَاللَّيْلِ إِذْ أَدْبَرَ }

And by the night when it returns! (if read as idhā dabara), when it comes back after day (a variant reading has idh adbara, meaning 'when it has receded').

{ وَالصُّبْحِ إِذَا أَسْفَرَ }

677

And by the dawn when it appears!

{ إِنَّمَا لِإِخْدَى الْكُبْرِ }

Verily it, that is, Saqar, is one of the enormities, [one of] the greatest calamities —

{ نَذِيرًا لِلْبَشَرِ }

a warning (nadhīran is a circumstantial qualifier referring to ihdā, 'one of', and it is masculine because it denotes [masculine] 'adhāb, 'chastisement') to [all] humans;

{ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ }

[alike] to those of you who wish (li-man shā'a minkum is a substitution for li'l-bashar, 'to [all] humans') to advance, towards good, or towards Paradise by means of faith, or linger behind, in evil, or in Hell because of [their] disbelief.

{ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ }

Every soul is held to ransom by what it earns, [it is] ransomed and requited for its deeds with the Fire,

{إِلَّا أَصْحَابَ الْيَمِينِ}

678 except those of the right [hand], namely, the believers who will be saved from it, and [who] will be,

{فِي جَنَّاتٍ يَسَاءَلُونَ}

in gardens, questioning one another,

{عَنِ الْمُجْرِمِينَ}

about the guilty, and their predicament; and they will say to them, after all those who believed in the One God (muwahhidūn) are brought out of the Fire:

{مَا سَلَكَكُمْ فِي سَقَرٍ}

‘What has landed you in, [what has] made you enter, Saqar?’

{قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ}

They will say, ‘We were not of those who prayed.

{وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ}

Nor did we [ever] feed the needy.

{ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ }

And we used to delve, into falsehood, along with those who delved,

{ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ }

and we used to deny the Day of Judgement, [the Day] of Resurrection and Requital,

{ حَتَّىٰ آتَانَا الْيَقِينَ }

until [finally] the inevitable came to us' — death.

{ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ }

Thus the intercession of the intercessors, from among the angels, the prophets and the righteous, will not avail them, in other words, there will be no intercession for them.

{ فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ }

So what (fa-mā: the subject) is wrong with them (lahum: the predicate thereof, semantically connected to an omitted clause, the person of which has been transposed onto it) that they turn away (mu'ridīna is a circumstantial qualifier referring to the [suffixed] pronoun [in lahum, 'them'])

from the Reminder — in other words, ‘what has happened to them that they have turned away from admonition’ —

680

{ كَانَهُمْ حُمُرٌ مُّسْتَفِرَّةٌ }

as if they were wild asses

{ فَرَّتْ مِنْ قَسْوَرَةٍ }

fleeing from a lion?, that is to say, fleeing from it with absolute fright.

{ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً }

Nay, but everyone of them desires to be given unrolled scrolls, from God, exalted be He, [enjoining them] to follow the Prophet (s), as they said [before], ‘And [even then] we will not believe your ascension until you bring down for us a book that we may read’ [Q. 17:93].

{ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ }

No indeed! (kallā: a deterrent of what they desire). Rather they do not fear the Hereafter, that is, the chastisement thereof.

{ كَلَّا إِنَّهُ تَذَكِّرَةٌ }

Tafsir al-Jalalayn, From Juz'a' 20 to Juz'a' 30

No indeed! (kallā: a commencement [of a new sentence]) Assuredly it, that is, the Qur'ān, is a Reminder, an admonition.

681

{ فَمَنْ شَاءَ ذَكَرْهُ }

So whoever wills shall remember it, he shall read it and be admonished by it.

{ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ }

And they will not remember (yadhkurūna or [read second person plural] tadhkurūna) unless God wills [it]. He is [the One] worthy of [your] fear, and [the One] worthy to forgive, by forgiving those who fear Him.

Surat al-Qiyamah

{ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ }

Nay! (the lā is extra in both instances) I swear by the Day of Resurrection.

{ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ }

And, nay, I swear by the (self-)reproaching soul, the one that reproaches itself, even if it should expend great effort in being virtuous (the response to the oath has been omitted, that is to say, la-tub'athunna, 'you shall indeed be resurrected!', as indicated by [what follows]):

{ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ }

Does man, that is, [does] the disbeliever, suppose that We shall not assemble his bones?, for the raising [from the graves] and [for] the bringing back to life.

{ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ }

Yes, indeed!, We shall assemble them. We are able, in addition to assembling them, to reshape [even] his fingers, that is to say, to restore their bones just as they had been, despite their smallness: so how much more so [are We able to restore] the larger ones!

{ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ }

Nay, but man desires to deny (li-yafjura: the lām is extra, and the subjunctive mood is because of an implied [preceding] an, ‘that’) what lies ahead of him, namely, the Day of Resurrection, as is indicated by:

{ سَأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ }

He asks, ‘When is the Day of Resurrection?’ — the question is meant in mockery and denial.

{ فَإِذَا بَرِقَ الْبَصَرُ }

But when the eyes are dazzled (read bariqa or baraqa), startled and perplexed upon seeing some of those things which it used to deny;

{ وَخَسَفَ الْقَمَرُ }

and the moon is eclipsed, darkening, its light disappearing,

{ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ }

and the sun and the moon are brought together, so that both of them will rise from the west; or [it means when] the light of both of them disappears — and this will be on the Day of Resurrection —

{ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ }

684

on that day man will say, 'Where is the escape?'

{ كَلَّا لَا وَوَرَاءَ }

No indeed! — a deterrent against seeking to escape — There is no refuge, no shelter to seek protection in.

{ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ }

On that day the recourse will be to your Lord, the [final] recourse of all creatures, whereupon they will be reckoned with and requited.

{ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ }

On that day man will be informed of what he has sent ahead and left behind, [he will be informed] of the his first and last deeds.

{ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ }

Rather man has insight into his [own] soul, for his limbs will speak of his deeds (the hā' [sc. the tā' marbūta in basīratun] is for hyperbole), and so he must be requited,

{ وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ }

685

though he should offer his excuses (ma'ādhīr is the plural of ma'dhira, but following a different pattern [from the usual ma'dhira, ma'ādhir]) that is to say, whatever excuse he offers will not be accepted from him.

{ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ }

God, exalted be He, says to His Prophet: Do not move your tongue with it, with the Qur'ān, before Gabriel is through with [reciting] it, to hasten it, fearing to lose it.

{ إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ }

Assuredly it is for Us to bring it together, in your breast, and to recite it, your reciting of it, that is, its flowing off your tongue.

{ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ }

So, when We recite it, to you, by means of Gabriel's recital, follow its recitation, listen to its recitation: thus the Prophet (s) would listen to it and then repeat it.

{ ثُمَّ إِنَّا عَلَيْنَا يَأْتَهُ }

Then, it is for Us to explain it, by making you comprehend [it]: the connection between this verse and what preceded [it] is that those [verses before] imply turning away from God's signs, whereas this one implies applying oneself to them by memorising them.

{ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ }

No indeed! (kallā is for commencement, with the sense of alā) Rather you love the transitory [life], this world (both verbs [here and below] may be read in the second or third person plural),

{ وَتَذَرُونَ الْآخِرَةَ }

and forsake the Hereafter, thus neglecting to work towards [attaining bliss in] it.

{ وَجُوهٌ يَوْمَئِذٍ تَأْضِرَةٌ }

Some faces on that day, that is, on the Day of Resurrection, will be radiant, fair and resplendent,

{ إِلَىٰ رَبِّهَا تَاظِرَةٌ }

looking upon their Lord, in other words, they will see God, glorified and exalted be He, in the Hereafter.

{ وَوَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ }

And other faces on that day will be scowling, glowering, frowning terribly,

{ كُظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ }

687

certain that a spine-crushing calamity will fall on them, a great catastrophe, one that 'crushes the spine' (fiqār).

{ كَلَّا إِذَا بَلَغَتِ الشَّرَاقِيَّ }

No indeed! (kallā: in the sense of alā) When it, the soul, reaches up to the collar bones,

{ وَقِيلَ مَنْ مَرَأٍ }

and it is said, [and] those around him [the dying one] say: 'Where is the enchanter?', to perform incantations on him and cure him,

{ وَظَنَّ أَنَّهُ الْفِرَاقُ }

and he suspects, [he] the one whose soul has reached this [stage], that it is the [time of] parting, the parting with this world,

{ وَالتَّفَّتِ السَّاقُ بِالسَّاقِ }

and the shank is intertwined with the [other] shank, that is, one of his shanks [will be intertwined] with his other shank at the moment of death; or [it means] the distress of parting with this world is intertwined with the distress of the arrival of the Hereafter;

{إِلَىٰ مَرَبِّكَ يَوْمَئِذٍ الْمَسَاقُ }

on that day to your Lord will be the driving [of the souls] (al-masāq means al-sawq; this indicates the operator of the [above] idhā, 'when', the meaning being: 'when the soul reaches the throat, it will be driven towards the judgement of its Lord').

{فَلَا صَدَقَ وَلَا صَلَّىٰ }

For he, man, neither affirmed [the truth] nor prayed,

{وَلَكِن كَذَّبَ وَتَوَلَّىٰ }

but he denied, the Qur'ān, and he turned away, from faith,

{ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِيٰ }

then went off to his family swaggering, strutting about in self-conceit.

{أُولَىٰ لَكَ فَأُولَىٰ }

[Woe be] nearer to you (there is a shift from the third [to the second] person address here; the term [awlā] is a noun of action, with the [following] lām being explicative, in other words, 'what you are averse to is [now] near to you') and nearer, that is because you are more deserving of it [woe] than anyone else,

{ ثُمَّ أَوْلَىٰ لَكَ فَأُولَىٰ }

then [may woe be] nearer to you and nearer! — [repeated] for emphasis.

{ أَيُّحْسِبُ الْإِنْسَانُ أَنْ يُشْرَكَ سُدًى }

Does man suppose that he is to be left aimless?, left to his own devices without being obligated to the [prescribed] laws: let him not suppose that!

{ أَلَمْ يَكُنْ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ }

Was he not — that is, [indeed] he was — a drop of emitted semen? (read yumnā or tumnā) deposited into the womb.

{ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ }

Then it, the drop of semen, became a clot; then He, God, created, from it man, and proportioned [him], making the parts of his body upright,

{ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ }

690

and made of it, of the drop of semen that became a blood-clot, then an embryo, a [small] mass of flesh, the two sexes, the two kinds, the male and the female, at times coming together and at times each being on their own.

{ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ }

Is not such, a Doer of [all] these things, able to revive the dead? — the Prophet (s) would say, ‘Yes, indeed!’

Surat al-Insan

{ هَلْ أُنِىْ عَلَى الْإِنْسَانِ حِينَ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَّذْكُوراً }

Has there [ever] been — there has indeed [been] — for man, Adam, a period of time, forty years, in which he was a thing unmentioned? — he was during this [period] a fashioned in clay and not mentioned; alternatively what is meant by insān, ‘man’, is the generic noun and by hīn, ‘a period of time’, the period of gestation.

{ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعاً بَصِيراً }

Verily We created man, the species, from a drop of mixed fluid, [from] a mixture, that is from the [seminal] fluid of the man and the [ovarian] fluid of the woman that have mixed and blended, so that We may test him, trying him with the moral obligations [of religion] (nabtālīhi is either a new sentence [‘We will test him’], or an implied circumstantial qualifier, meaning ‘intending to test him when he is ready’). So We made him, for that [very] reason, hearing, seeing.

{ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً }

Verily We have guided him to the way, We have pointed out to him the path of guidance by sending messengers [to mankind], whether he be grateful, that is to say, [whether he be] a believer, or ungrateful (both [shākīran and kafūran] are circumstantial qualifiers referring to the

direct object; in other words, We have pointed out to him in both presupposed states, whether his gratefulness or his unthankfulness; immā is used to list the 'states').

{ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا }

We have assuredly prepared for the disbelievers chains, with which they are dragged through the Fire, and fetters, around their necks to which the chains will be attached, and a hell-fire, a fire set ablaze, burning fiercely, in which they shall be chastised.

{ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِنْ جَهَنَّمَ كَأْفُورًا }

Truly the righteous (abrār is the plural of barr or bārr), namely, the obedient ones, will drink from a cup (ka's is a vessel for drinking wine and this [wine] will be in it; what is meant is [that they will drink] from 'wine', [a case where] the actuality is referred to by the name of the locus [in which it is found]; min, 'from, is partitive) whose mixture, that with which it is mixed, is camphor;

{ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا }

a spring ('aynan substitutes for kāfūran), containing the scent thereof, from which the servants of God, His friends, drink, making it gush forth plenteously, directing it to wherever they wish of their dwellings.

{ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا }

They fulfil their vows, [pledged] in obedience to God, and fear a day the evil of which will be widespread.

{ وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا }

And they give food, despite [their] love of it, that is to say, [despite their love] of food and their craving for it, to the needy, the poor, and the orphan, who does not have a father, and the prisoner, meaning the one who has been rightly imprisoned.

{ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا }

'We feed you only for the sake of God, seeking His reward. We do not desire any reward from you, nor any thanks: this contains the reason for the giving of the food. Now, do they actually say this, or is it that God knows this [to be true] of them and has thus praised them by [mentioning] it? The two are different opinions [regarding this matter].

{ إِنَّا نَحَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا }

Indeed we fear from our Lord a day of frowning, one in which faces scowl, in other words, a horrid day to observe on account of its severity, calamitous', severe in that respect.

{ فَوْفَهُمْ أَكْبَرُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا }

God has therefore shielded them from the evil of that day, and has granted them radiance, fairness and resplendence in their faces, and joy.

{ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا }

And He has rewarded them for their patience, for their steadfastness in refraining from disobedience, with a Garden, into which they are admitted, and silk, which they are given to wear;

{ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا }

reclining (muttaki'īna is a circumstantial qualifier referring to the subject of the implicit [verb] udkhilūhā, 'they are admitted into it') therein upon couches (arā'ik are beds inside canopies). They will not find (lā yarawna is a second circumstantial qualifier) therein either sun or bitter cold, neither heat nor cold; but it is also said that zamharīr means 'the moon', and so, in other words, [means that it] will be bright without any sun or moon.

{ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلًا }

And close (dāniyatan is a supplement to the [syntactical] locus of the clause lā yarawna, in other words, [it is a supplement to the import] ghayra rā'īna) over them will be its shades, its trees, and its clusters [of fruits] will hang low, its fruits will brought close, so that they are reached by the one standing, the one sitting or the one lying down.

{ وَيُطَافُ عَلَيْهِمْ بِآيَةِ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَأَتْ قَوَاسِرٍ }

695

And they will be waited upon from all around them, in it, with vessels of silver, and goblets (akwāb are cups without handles) of crystal —

{ قَوَاسِرٍ مِّنْ فِضَّةٍ قَدَّرُوهُنَّ تَقْدِيرًا }

crystal of silver, that is, they are made of silver which is transparent like crystal — which they, that is, the ones passing around them [in service], have measured in a precise measure, according to the measure required by the one drinking it, neither more nor less, which makes for a most delightful drink.

{ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا }

And they will be given to drink therein a cup, wine, whose mixture, that with which it is mixed, is ginger,

{ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا }

a spring ('aynan substitutes for zanjabīlan, 'ginger') therein named Salsabīl, meaning that its water is like ginger, which the Arabs find very tasteful, [and which is] very palatable for the throat.

{ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّحَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّشْهُورًا }

And they will be waited upon by immortal youths, [immortally] in the form of youths, never ageing, whom, when you see them you will suppose them, because of their beauty and the way in which they are scattered about [offering] service, to be scattered pearls, [strewn] from their string, or from their shells, in which they are fairer than [when they, the pearls, are] otherwise [not in their shells].

{ وَإِذَا مَرَّيْتُمْ مَرَّيْتُمْ بَعِيمًا وَمُلْكًا كَبِيرًا }

And when you look there, that is to say, when you begin to look about in Paradise, you will see (ra'ayta is the response to idhā, 'when') bliss, that is indescribable, and a great kingdom, vast, without limit.

{ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوفٌ أُخْضِرُوا مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا }

Upon them ('āliyahum is in the accusative as an adverbial clause, and constitutes the predicate of a subject that will follow; a variant reading has 'ālīhim as a subject, with what follows as its predicate; the suffixed pronoun [-hum] denotes those persons to whom the supplement refers) will be garments of fine green silk and [heavy] silk brocade (sundus is fine silk and constitutes the outer cushion, while istabraq is coarse silk and constitutes the inner lining; either read thiyābu sundusin khudrun wa'stabraqin or thiyābu sundusin khudrin wa'stabraqun, or thiyābu sundusin khudrun wa'stabraqun, or wa-thiyābu sundusin khudrin wa'stabraqin). And they will be adorned with bracelets of silver — elsewhere it is stated, 'of gold', in order to show that they will be adorned

with both types at the same time or separately — and their Lord will give them a pure drink to drink (tahūran, 'pure', is intended as a hyperbolic qualification of its purity and cleanness, in contrast to the wine of this world).

{ إِن هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا }

'Verily this, bliss, is a reward for you, and your endeavour has been appreciated'.

{ إِنَّا نَحْنُ مُّرْسِلَاتُ الْقُرْآنِ نَنْزِيلًا }

Assuredly We (nahnu reiterates the subject of innā, 'assuredly, for the purpose of emphasis; alternatively it is a separating pronoun) have revealed the Qur'ān to you as a gradual revelation (tanzīlan is the predicate of inna, 'assuredly'), in other words, We have divided it into parts instead of not revealing it all at once.

{ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا }

So submit patiently to your Lord's decree, to you to deliver His Message, and do not obey of them, that is, [of] the disbelievers, any sinner or disbeliever, namely, 'Utba b. Rabī'a and al-Walīd b. al-Mughīra — both of whom said to the Prophet (s), 'Abandon this affair of yours!'; it is also possible that what is meant is every sinner or disbeliever, in other words, 'Do not obey any of these, whichever of the two he may be, in what he may summon you to of sin or disbelief'.

{ وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا }

And mention the Name of your Lord, during prayer, at dawn and with the declining of the sun, that is, at dawn (fajr), noon (zuhr) and in the afternoon ('asr);

{ وَمِنَ اللَّيْلِ فَسُجِّدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا }

and prostrate to Him for a portion of the night, that is, at after sunset (maghrib) and at night ('ishā'), and glorify Him the length of the night: perform supererogatory prayers during it, as mentioned above, for either two thirds, a half or a third of it.

{ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا }

Assuredly these love the transitory [life], this world, and leave behind them a burdensome day, an awful [one], namely, the Day of Resurrection, not working towards it.

{ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا }

We created them and made firm their frames, their limbs and their joints, and, whenever We will, We can completely replace them with others like them, in terms of their created form, in place of them, by destroying them (tabdīlan, 'completely', is for emphasis; idhā, 'when', functions in the sense of in, 'if', similar to [where God says in several places], in yasha' yudhhibkum, If He will, He

can take you away [cf. Q. 14:19]; but because He, exalted be He, has not willed this, it has not happened thus far).

{ إِن هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا }

This, sūra, is indeed a reminder, an admonition for [all] creatures. Let him who will, then, choose a way to his Lord, a path, through obedience.

{ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

But you will not (tashā'ūna, may also be read yashā'ūna, 'they will'), choose a way through obedience, unless God wills, this. Assuredly God is ever Knower, of His creatures, Wise, in what He does.

{ يُدْخِلُ مَنْ يَشَاءُ فِي مَرْحَمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا }

He admits whomever He will into His mercy, His Paradise, namely, the believers; and as for the evildoers (al-zālimīna is in the accusative because of an implied verb, that is to say, a'adda, 'He has prepared', as explained by [what follows]), He has prepared for them a painful chastisement — these are the disbelievers.

Surat al-Mursalat

700

{ وَالْمُرْسَلَاتِ عُرْفًا }

By those sent in succession ('urfan), that is, [by] the winds that follow [one another] in succession, like the mane ('urf) of a horse, one part [of hair] coming after the other ('urfan is in the accusative because it is a circumstantial qualifier);

{ فَالْعَاصِفَاتِ عَصْفًا }

by the raging hurricanes, the violent winds;

{ وَالتَّاسِرَاتِ سِيراً }

by the sweeping spreaders, [by] the winds that scatter the rains;

{ فَالْفَارِقَاتِ فَرْقًا }

by the decisive discriminators, that is, [by] the verses of the Qur'ān, which discriminate between truth and falsehood, and between what is lawful and what is unlawful;

{ فَالْمُلْقِيَاتِ ذِكْرًا }

by the casters of the remembrance, that is, [by] angels that descend with the revelation upon the prophets and messengers, casting the revelation onto the [various] communities [of mankind],

{ عُدْمَرًا أَوْ نُذْمَرًا }

to excuse or to warn, that is to say, in order to excuse or to warn on behalf of God, exalted be He (a variant reading [for nudhran and 'udhran] has nudhuran and 'udhuran).

{ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ }

Surely that which you are promised, O disbelievers of Mecca, in the way of resurrection and chastisement, will befall: it will be, without any doubt.

{ فَإِذَا النُّجُومُ طُمِسَتْ }

So when the stars are obliterated, [when] their light is extinguished,

{ وَإِذَا السَّمَاءُ فُرِجَتْ }

and when the heaven is rent asunder,

{ وَإِذَا الْجِبَالُ سُفِفَتْ }

and when the mountains are blown away, crushed to pieces and blown in the air,

{ وَإِذَا الرُّسُلُ أُقِّتَتْ }

and when the time is set for the [testimony of the] messengers (read uqqitat or wuqqitat), that is to say, [when] they are gathered to an appointed time,

{ لِأَيِّ يَوْمٍ أُجِّلَتْ }

For what day — for a tremendous day — has it been appointed?, [it has been appointed] for witnessing [of the messengers] against their communities [to the effect] that they delivered [their messages from God].

{ لِيَوْمِ الْفَصْلِ }

For the Day of Decision, for creatures (from this one may infer the response to [the clauses beginning with] idhā, 'when', in other words, '[when ...], the decision will be made for [all] creatures').

{ وَمَا أَذْمَرَكَ مَا يَوْمِ الْفَصْلِ }

And how would you know what the Day of Decision is? — emphasising the enormity of its terror.

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day! — a threat of chastisement for them.

{ أَلَمْ نُهْلِكِ الْأَوَّلِينَ }

Did We not destroy the ancients, for their denial, in other words, We certainly destroyed them,

{ ثُمَّ نَسَعَهُمُ الْآخِرِينَ }

then made the latter folk follow them?, [the latter folk] of those who denied, such as the disbelievers of Mecca, whom We will destroy.

{ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ }

So, just as We dealt with those who denied, will We deal with the guilty, with every individual who will be guilty in the future, and destroy them.

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day! — [reiterated] for emphasis.

{ أَلَمْ تَخْلُقْهُمْ مِّنْ مَّاءٍ مَّهِينٍ }

Did We not create you from a base fluid, one that is delicate — and this is semen,

{ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ }

then lodged it in a secure abode, that is, the womb,

{ إِلَىٰ أَقْدَرٍ مَّا عَلِمُوا }

for a known span?, namely, the time for delivery.

{ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ }

Thus We were able, to do this; so [how] excellent able ones We are!

{ وَيَلُومُنَا لَمَكِّدِينَ }

Woe to the deniers on that day!

{ أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا }

Have We not made the earth a receptacle (kifātan is a verbal noun, from kafata, meaning damma, 'enclosed'), that is, an enclosure,

{ أَحْيَاءٍ وَأَمْوَاتًا }

for the living, on its surface, and the dead, inside it,

{ وَجَعَلْنَا فِيهَا مِرْوَاسِي شَامِحَاتٍ وَأَسْفَيْنَاكُمْ مَاءً فُورَاتًا }

and set therein soaring mountains and give you sweet water to drink?

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ }

And on the Day of Resurrection it will be said to the deniers: Depart to that, chastisement, which you used to deny!

{ أَنْطَلِقُوا إِلَىٰ أَظْلٍ ذِي ثَلَاثِ شُعَبٍ }

Depart to a triple-forked shadow — this is the smoke of Hell, which, as it rises, splits into three parts because of its magnitude —

{ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ النَّارِ }

which is neither shady, [neither] protective, [unable] to shade them from the heat of that Day, nor of any avail against, [nor] wards off from them anything of, the flame, the Fire.

{ إِنهَا تُرْمِي شَرَارِكُ الْقَصْرِ }

Indeed it, that is, the Fire, throws up sparks, namely, those [flame] that are thrown by it into the air, [huge] like palace edifices, in terms of their enormity and vertical extension,

{ كَأَنَّهُ جِمَالَتٌ صُفْرٌ }

as if they were [dark] yellow camels (jimālātun is the plural of jimalatun, the plural of jamalun; a variant reading has jimālatun), in terms of their shape and colour. In hadīth [it is stated], ‘The sparks of humans [thrown into the air by the Fire] are black as pitch (qīr)’; the Arabs call dark camels sufr, ‘yellow’, because a touch of yellow is mixed with their blackish colour, and therefore it is said that ‘yellow’ in this verse [actually] means ‘black’, on account of what has been mentioned; but some say no [to this interpretation]; (sharar is the plural of sharāra; qīr is qār, ‘pitch’).

{ وَيَلُومُنَّ الْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ هَذَا يَوْمٌ لَا يَنْطِقُونَ }

This, namely, the Day of Resurrection, is the day in which they will not utter, anything,

{ وَلَا يُؤَدِّنُ لَهُمْ فِعْعِدْمُونَ }

nor will they be given permission, to offer excuses, and so offer excuses (fa-ya'tadhirūna is a supplement to yu'dhanu, 'given permission', but without being a direct result of it, since it belongs within the confines of the [general] denial [of permission], in other words, 'there will be no permission, hence no excuses').

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ }

'This is the Day of Decision. We have brought you, O deniers from this community, and the ancients together, [the ancients] from among the deniers before you, so that you will [all] be reckoned with and chastised together;

{ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ }

So if you have any stratagems, any ploy to ward off your chastisement, try your stratagems against Me!' — put them into effect!

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ }

Truly the God-fearing will be amid shades, that is, amid clusters of trees, since there is no sun therein from whose heat to seek shade, and springs, issuing forth with water,

{ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ }

and fruits such as they desire: this is meant to point out that eating and drinking in Paradise is [done] according to their desires, in contrast to [the case in] this world, where it is predominantly determined by what people are able to procure. It will also be said to them:

{ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ }

'Eat and drink in [full] enjoyment (hani'an is a circumstantial qualifier, in other words, mutahanni'ina) for what you used to do', in the way of obedience.

{ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

Indeed so, in the same way that We reward the God-fearing, do We reward the virtuous.

{ وَيَلُومُنَّ يَوْمَئِذٍ الَّذِينَ كَفَرُوا }

Woe to the deniers on that day!

{ كَلُوا وَتَسْعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ }

709

'Eat and enjoy — addressing the disbelievers in this world — for a little, time, at the end of which comes death — this is meant as a threat for them. Indeed you are guilty!'

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ }

For when it is said to them, 'Bow down!', perform prayer, they do not bow down, they do not perform prayer.

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ }

In what discourse, then, after this, namely, the Qur'ān, will they believe? In other words, they cannot believe in any other of God's Scriptures after having denied this [Qur'ān], since it comprises that inimitability (i'jāz) which none of the others do.

Surat al-Naba'

In the name of Allah, the Most Beneficial, the Most Merciful

710

{ عَمَّ يَسْأَلُونَ }

About what, about what thing, are they, the people of Quraysh, questioning one another?

{ عَنِ النَّبَأِ الْعَظِيمِ }

About the awesome tiding ([this is] the explication of that 'thing'; the interrogative is meant to emphasise its magnitude) — this [awesome tiding] is the Qur'ān, comprising [news of] the Resurrection and so on, which the Prophet (s) brought —

{ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ }

concerning which they are at variance, for the believers affirm it, while the disbelievers repudiate it.

{ كَلَّا سَيَعْلَمُونَ }

No indeed! — a disavowal — they will come to know, what will befall them for their rejection of it.

{ ثُمَّ كَلَّا سَيُعْلَمُونَ }

711

Again, no indeed! They will come to know! ([reiterated] for emphasis; thumma is added here to declare that the second threat of chastisement is more severe than the first). God, exalted be He, then alludes to His power to resurrect, saying:

{ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا }

Have We not made the earth a cradle, a bed, like a cradle,

{ وَالْجِبَالَ أَوْتَادًا }

and the mountains pegs?, with which the earth is tied down like tents are tied down with pegs (the interrogative is meant as an affirmative).

{ وَخَلَقْنَاكُمْ أَنْثًا وَرِجَالًا }

And created you in pairs?, males and females,

{ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا }

and made your sleep for rest?, repose for your bodies,

{ وَجَعَلْنَا اللَّيْلَ لِبَاسًا }

712 and made the night a cloak?, to cover you with its darkness,

{ وَجَعَلْنَا النَّهَارَ مَعَاشًا }

and made the day for livelihood?, a time for seeking livelihood,

{ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا }

and built above you seven mighty ones?, seven heavens (shidād is the plural of shadīda) that is to say, strong and sturdy unaffected by the passage of time,

{ وَجَعَلْنَا سِرَاجًا وَهَّاجًا }

and set a radiant lamp?, namely, the sun,

{ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً بَرًّا }

and sent down from the rain-clouds (mu'sirāt), the clouds due to give rain (similar to [the term] mu'sir, which denotes a girl nearing menstruation) cascading water?, pouring forth,

{ نُخْرِجُ بِهِ حَبًّا وَبَاتًا }

713

that with it We may bring forth grains, such as wheat, and plants, such as figs,

{ وَجَنَّاتٍ أَلْفَافًا }

and gardens, orchards, of intertwining foliage? (alfāf is the plural of lafīf, similar [in pattern] to sharīf, 'noble', [plural] ashraf).

{ إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا }

Verily the Day of Decision, for creatures, is the tryst, a time [fixed] for reward and punishment,

{ يَوْمَ يَنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا }

the day the Trumpet, the Horn, is blown (yawma yunfakhu fī'l-sūri is either a substitution for, or an explication of, yawma'l-fasli, 'the Day of Decision', the blower being Isrāfīl) and you come, forth from your graves to the site [of the Resurrection], in droves, in diverse groups,

{ وَتُفْتَحُ السَّمَاوَاتُ فَكَأَنَّهُنَّ أَبْوَابٌ }

and the heaven is opened (read futtihat or futihat), sundered for the descent of the angels, and becomes as gates, it becomes [a heaven] with gates,

714

{ وَسَيَّرَتِ الْجِبَالَ فَكَانَتْ سَرَابًا }

and the mountains are set in motion, dislocated from their positions, and become as a mirage, as fine dust, that is to say, like it in terms of its levity when in motion.

{ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا }

Verily Hell lurks in ambush (mirsādan, in the sense of rāsīdatan or mursīdatan, 'lying in wait')

{ لِلطَّاغِينَ مَأْبَأً }

for the rebellious, the disbelievers, who will not be able to avoid it, [it is] a resort, a retreat for them, and so they will enter it,

{ لَأَشْنُ فِيهَا أَحْقَابًا }

to remain (lābithīna is an implied circumstantial qualifier, in other words, their remaining therein will be decreed [to be]) therein for ages, for endless epochs (ahqāb is the plural of huqb),

{ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا }

715

tasting in it neither coolness, [neither] sleep, [something] which they will not taste [therein], nor drink, [nor] anything that is imbibed for the sake of its delightful taste,

{ إِلَّا حَمِيمًا وَغَسَّاقًا }

except boiling water, of extreme temperatures, and pus (read ghasāqan or ghassāqan, which is the vile matter that is emitted by the [bodies of the] inhabitants of the Fire), which is what they will [indeed] taste. They are given this pair [of tortures],

{ جَزَاءً وَفَاءً }

as a fitting requital, one that accords with [the nature of] their deeds, for there is no sin greater than disbelief, and no chastisement greater than the Fire.

{ إِيَّاهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا }

Indeed they never feared any reckoning, given their rejection of the Resurrection,

{ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا }

and they denied Our signs, the Qur'ān, mendaciously,

{ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا }

716

and everything, in the way of deeds, have We kept count of, have We recorded precisely, in a Book, as [individual] written records in the Preserved Tablet, in order to requite [creatures] in accordance with them, including [the record of] their denial of the Qur'ān.

{ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا }

'So [now] taste! — in other words, it will be said to them in the Hereafter, when the chastisement has befallen them: taste [now] your requital! For We will increase you in nothing but chastisement', in addition to your [due] chastisement.

{ إِنَّ لِلْمُتَّقِينَ مَفَازًا }

Truly for the God-fearing there will be a triumph, a place of triumph, in Paradise:

{ حَدَائِقَ وَأَعْنَابًا }

gardens, orchards (hadā'iqa is either a substitution for, or an explication of, mafāzan, 'a triumph') and vineyards (wa-a'nāban is a supplement to mafāzan, 'a triumph'),

{ وَكَوَاعِبَ أَتْرَابًا }

717

and buxom maidens (kawā'ib is the plural of kā'ib) of equal age (atrāb is the plural of tirb),

{ وَكَأْسًا دِهَاقًا }

and a brimming cup, wine filling the vessels in which it is in; in sūrat al-Qitāl [it is said], and rivers of wine [Q. 47:15].

{ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا بَابًا }

They will not hear in it, that is, [in] Paradise, when they drink wine and in other situations, any vain talk, any words of falsehood, or lies, between one another (read kidhāban, to mean kadhīban, 'lies', or kidhdhāban to mean takdhīban, 'lying'), in contrast to what happens in this world when wine is drunk,

{ جَزَاءً مِّنْ رَبِّكَ عَطَاءً حِسَابًا }

[this will be] a reward from your Lord, in other words, God has rewarded them with this reward as, a gift ('atā'an substitutes for jazā'an, 'reward') that is sufficing, [that is] abundant (hisāban, [as meaning 'abundant'] derives from their saying a'tānī fa-ahsabanī, 'he gave me so abundantly that I said, "that is enough for me"' [hasbī]),

{ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا }

718

[from] the Lord of the heavens and the earth (read rabbi, '[from] the Lord of', or rabbu, '[He is] the Lord of') and all that is between them, the Compassionate One (likewise [read rahmāni or rahmānu], or read rahmānu with rabbi [for the preceding]), Whom, exalted be He, they, that is, creatures, will not be able to address, that is to say, not one of them will be able to address Him for fear of Him,

{ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا }

on the day (yawma is the adverbial qualifier for lā yamlikūna, 'they will not be able to') when the Spirit, Gabriel, or God's hosts, and the angels stand arrayed (saffan is a circumstantial qualifier, in other words, mustaffīna). They, creatures, will not speak, except him whom the Compassionate One permits, to speak, and who says what is right, from among the believers and the angels: as if [meaning] that they will intercede for he whom He approves of.

{ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا }

That is the True Day, whose coming to pass is definite, namely, the Day of Resurrection. So whoever wishes [to], let him seek resort with his Lord, a return [to Him], that is to say, [let him] return to God by being obedient to Him, so that he may be secure from chastisement in it.

{ إِنَّا أَنْذَرْنَاكَ عَذَابًا قَرِيبًا يُنظَرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يٰئْتِي كُنْتُ تُرَابًا }

719

Lo! We have warned you, O disbelievers of Mecca, of a chastisement that is near, the chastisement of the impending Day of Resurrection — for anything that is impending is [also] near — the day (yawma adverbially qualifies ‘adhāban, ‘a chastisement’, by describing it) when a person, [when] every person, will behold what his hands have sent ahead, of good and evil, and the disbeliever will say, ‘O (yā is a particle used to call attention to something) would that I were dust!’, in other words, and not be chastised. He says this when God, exalted be He, says to the beasts, after each of them has retaliated against the other, ‘Be dust!’.

Surat an-Nazi'at

720

{ وَالْمَازِغَاتِ غَرَقًا }

By those that wrest, [by] the angels who wrest the souls of disbelievers, violently;

{ وَالْمُتَشَبِّهَاتِ شَطًّا }

by those that draw out, [by] the angels who draw out the souls of believers, gently;

{ وَالسَّائِحَاتِ سَبْحًا }

by those that glide serenely, [by] the angels who descend from the heavens with His command, exalted be He;

{ فَالسَّائِقَاتِ سَبْقًا }

by those that race forward, [by] the angels who race forward to Paradise with the souls of believers;

{ فَالْمُدَبِّرَاتِ أَمْرًا }

and by those that direct the affair, [by] the angels who direct the affairs of this world, that is to say, they descend with the directions for it [from God] (the response to all of these oath clauses has been omitted, understood to be [something like], la-tub'athunna yā kuffāra Makka, 'you shall certainly be resurrected, O disbelievers of Mecca!', which is also the operator of [the following clause]):

{يَوْمَ تَرْجُفُ الرَّاجِفَةُ}

the day when the Tremor quakes, that is to say, the first blast, as a result of which everything will be shaken violently (thus it [the subject] has been described in terms of the effect it produces),

{تَبِعَهَا الرَّادِفَةُ}

and is followed by the Aftershock, the second blast; between the two [blasts] is a span of forty years (the sentence [tatba'uhā'l-rādifatu] is a circumstantial qualifier referring to al-rājifa, 'the Tremor', in other words, the 'day' can [adverbially] accommodate both blasts and other events, and so for this reason it can also properly function as the adverbial qualifier for the Resurrection that will take place after the second [blast]);

{قُلُوبٌ مُّسَدِّدَةٌ وَاجْفَةٌ}

on that day hearts will be trembling, frightened and anxious,

{ أَبْصَارُهَا خَاشِعَةٌ }

722

their eyes humbled, abject, because of the terror that they see.

{ يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ }

They, those of the [mentioned] hearts and eyes, will say, mockingly and in rejection of the Resurrection: 'Are we indeed (read a-innā pronouncing both hamzas, or by not pronouncing the second, and inserting an alif between them in both cases, and in both instances) being restored as before? Shall we be restored to life after death (al-hāfira is a noun signifying the 'first part' of anything, from which is derived the expression raja'a fī hāfiratihi to mean that so and so 'returned whence he had come').

{ إِذَا كُنَّا عِظَامًا نَّخِرَةً }

What! When we have been decayed bones?' (nakhira: a variant reading has nākhira, 'decayed and withered'), will we have life again?

{ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ }

They will say, 'That, return of ours to life, then, if it were true, would be a ruinous return!'

{ فَأَتَمَّا هِيَ مِنْ جُرَّةٍ وَاحِدَةٍ }

723

God, exalted be He, says: But it, the Aftershock, which will be followed by the Resurrection, will be only a single blast, and so when it is blasted:

{ فَإِذَا هُمْ بِالسَّاهِرَةِ }

behold, then, they, all creatures, will be upon the surface of the earth, alive, after having been dead inside it.

{ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ }

Have you, O Muhammad (s), received the story of Moses (hadīthu Mūsā operates [the clause that follows]),

{ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى }

when his Lord called out to him in the holy valley of Tuwā? — this is the name of the valley (it may be read with nunation, Tuwan, or without) — and He said:

{ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ }

'Go to Pharaoh; he has indeed become rebellious, he has exceeded [all] bounds with his disbelief,

{ قُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ }
724

and say, "Would you — I call you [to] — purify yourself (tazakkā: a variant reading has tazzakkā, where the original second tā' [of tazakkā] has been assimilated with the zāy), to purge yourself of idolatry, by bearing witness that there is no god but God,

{ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشِيَ }

and allow me to guide you to your Lord, to show you how to know Him (ma'rifa) by way of proofs, so that you may have fear [of Him]?" '

{ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ }

So he showed him the greatest sign, from among His nine signs, namely, the [glowing] hand or the [slithering] staff.

{ فَكَذَّبَ وَعَصَىٰ }

But he, Pharaoh, denied, Moses, and disobeyed, God, exalted be He.

{ ثُمَّ أَذْبَرَ يَسْعَىٰ }

725

Then he turned his back, to faith, going about in haste, throughout the land causing corruption.

{ فَحَشَرَ فَنَادَىٰ }

Then he gathered, he assembled the sorcerers and his armies, and proclaimed,

{ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ }

and said, 'I am your most high lord!', above whom is no other lord.

{ فَأَخَذَهُ اللَّهُ مِتًّا كَالْآخِرَةِ وَالْأُولَىٰ }

So God seized him, He destroyed him by drowning him, as punishment for the latter, that is to say, these [last] words [of his], and for the former, that is to say, his saying previously, 'I do not know of any god for you other than me' [Q. 28:38] — and between the two [claims made by Pharaoh] was an interval of forty years.

{ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ }

Assuredly in that, which is mentioned, there is a moral for him who fears, God, exalted be He.

{ *ءَأْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءَ بَنَاهَا* }

726

Are you (read a-antum pronouncing both hamzas, or by substituting an alif for the second one, not pronouncing it and inserting an alif between the one not pronounced and the former, or without [this insertion]), namely, [you] the deniers of the Resurrection, harder to create or the heaven which He has built?, harder to create (banāhā: an explication of the manner of [its] creation).

{ *مَرَفَعَ سَمَكَهَا فَسَوَّاهَا* }

He made it rise high — an explication of the manner of [its] construction; in other words, He made its vertical extension high; it is also said that samkahā means 'its ceiling' — and levelled it: He made it even, flawless,

{ *وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا* }

and darkened its night, and brought forth its day: He exposed the light of its sun ('night' has been annexed to it [the heaven] because it represents its shade, and likewise the 'sun', because it represents its light);

{ *وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا* }

and after that He spread out the earth: He made it flat, for it had been created before the heaven, but without having been spread out;

727

{ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا }

from it He has brought forth (akhraja: a circumstantial qualifier with a suppressed [preceding] qad, that is to say, mukhrijan, 'bringing forth [from it]') its waters, by making its springs gush forth, and its pastures, what cattle graze, of trees and herbage, and what humans consume of foods and fruits (the use of mar'ā to express this [of the earth] is figurative),

{ وَأَلْبَسَ الْجِبَالَ أَنْسَاقَهَا }

and has set firm the mountains, on the face of the earth so that it stays still,

{ مَسَاعِلَكُمْ وَلَا تَعَامِكُمْ }

as a [source of] sustenance (an object denoting reason for an implied [verbal clause], in other words, fa'ala dhālika mut'atan or tamtī'an, 'He did this to provide [a source of] sustenance') for you and your flocks (an'ām is the plural of na'am, which are camels, cows and sheep).

{ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى }

So when the Greatest Catastrophe befalls — the second blast —

{ يَوْمَ يَذَّكَّرُ الْإِنْسَانُ مَا سَعَىٰ }

the day when man will remember (yawma yatadhakkaru'l-insānu substitutes for idhā, 'when') his efforts, in the [life of the] world, in the way of good or evil,

{ وَبُرْزَخَاتِ الْجَحِيمِ لَمَنْ يَرَىٰ }

and the Hell-fire, the consuming Fire, is revealed for all to see, for every on-looker (the response to idhā, 'when', is [what follows]):

{ فَأَمَّا مَنْ طَغَىٰ }

as for him who was rebellious, [who] disbelieved,

{ وَأُتْرَ الْحَيَاةَ الدُّنْيَا }

and preferred the life of this world, by pursuing [carnal] desires,

{ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ }

Hell-fire will indeed be the abode, his abode.

{ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ }

729

But as for him who feared the stance before his Lord, his standing before Him, and forbade the, evil-bidding, soul from [pursuing] desire, that leads to perdition as a result of [that person's] lusting after [carnal] desires,

{ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ }

Paradise will indeed be the abode: in sum the response [to idhā, 'when', verse 34] is that the disobedient one will be in the Fire and the obedient one in Paradise.

{ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا }

They, that is, the disbelievers of Mecca, will ask you about the Hour: when will it set in?, when will it come to pass and when will it begin?

{ فِيمَا أَنْتَ مِنْ ذِكْرِهَا }

What have you to do with the mention of it?, in other words, you have no knowledge of it in order to mention it.

{ إِلَىٰ رَبِّكَ مُنتَهَا }

With your Lord it belongs ultimately, ultimate knowledge of it [lies with Him]; none other than Him has any knowledge of it.

730

{ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّحْشِلُهَا }

You are only a warner for, your warning will only benefit, the one who fears it.

{ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يُبْشِرُوا إِلَّا عَشِيَّةً أَوْ ضُحًى }

The day they see it, it will be as if they had only tarried, in their graves, for an evening or the morning thereof, that is to say, [as if only] one evening of a day or its morning (the annexation of duhā, 'morning', to 'ashiyya, 'evening', is valid, on the basis of their contiguity, since both constitute either side of the day; the annexation has also allowed for the word to fall in harmony with the end-rhyme of the verses).

Surat Abas

731

{ عَبَسَ وَتَوَلَّىٰ }

He, the Prophet, frowned, glowered with his face, and turned away,

{ أَنْ جَاءَهُ الْأَعْمَىٰ }

because the blind man came to him: 'Abd Allāh son of Umm Maktūm, who interrupted him while he was busy with those notables of Quryash whose submission [to God] he was very eager for. The blind man was not aware that he was busy with these and so he called out to him, 'Teach me of what God has taught you'. However, the Prophet (s) went off to his house. He was then reproached for this with what was revealed in this sūra. Afterwards, whenever he came to him, the Prophet would say to him, 'Greetings to him on whose account God reproached me!', and would lay down his cloak for him.

{ وَمَا يُذَمِّرُكَ لَعَلَّهُ يَزَكِّيٰ }

And how would you know? Perhaps he would cleanse himself (yazzakkā: the original tā' [of yatazakkā] has been assimilated with the zāy), that is, [perhaps] he would purge himself of sins by what he hears from you,

{ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ }¹

732

or be admonished (yadhhdhakkār: the original tā' [of yatadhakkār] has been assimilated with the dhāl) and so the reminder, the admonition heard from you, might benefit him (a variant reading [for tanfa'uhu] has tanfa'ahu as the response to the optative statement).

{ أَمَّا مَنْ أَسْتَعْتَبَ }¹

But as for the one [who thinks himself] self-sufficient, through wealth,

{ فَأَنْتَ لَهُ تَصَدَّى }¹

to him you [do] attend (tasaddā: a variant reading has tassaddā, where the original second tā' [of tatasaddā] has been assimilated with the sād), [him] you accept and turn your attention to;

{ وَمَا عَلَيْكَ أَلَّا يَنْزِكَّ }¹

yet it is not your concern if he does not cleanse himself, [if he does not] believe.

{ وَأَمَّا مَنْ جَاءَكَ يَسْعَى }¹

But as for him who comes to you hurrying (yas'ā is a circumstantial qualifier referring to the subject of [the verb] jā'a, 'comes')

733

{ وَهُوَ يَخْشَىٰ }

fearful, of God (wa-huwa yakshā is a circumstantial qualifier referring to the subject of [the verb] yas'ā, 'hurrying') — this being the blind man —

{ فَأَنْتَ عَنْهُ تَلَهَّى }

to him you pay no heed (talahhā: the original second tā' [of tatalahhā] has been omitted), that is to say, from him you are distracted [by other things].

{ كَلَّا إِنَّهَا تَذْكِرَةٌ }

No indeed!, do not behave like this. Truly it, the sūra, is, or the verses [are], a reminder, an admonition for [all] creatures —

{ فَمَنْ شَاءَ ذَكَرْهُ }

so let whoever will, remember it, preserve it [in his memory] and thus be admonished by it —

{ فِي صُحُفٍ مُّكْرَمَةٍ }

734

on leaves (fī suhufin is the second predicate of innahā, 'truly it', and what precedes it is a parenthetical statement) [that are] honoured, by God,

{ مَرْفُوعَةٍ مُّطَهَّرَةٍ }

elevated, in the heavens, purified, exalted above the touch of devils,

{ بِأَيْدِي سَفَرَةٍ }

in the hands of scribes, who write it down from the Preserved Tablet,

{ كِرَامٍ بَرَرَةٍ }

noble, pious, obedient to God, exalted be He: these being the angels.

{ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ }

Perish man!, accursed be the disbeliever! What has made him ungrateful? (an interrogative statement meant as a rebuke) — what has driven him to disbelief?

{ مِنْ أَيِّ شَيْءٍ خَلَقَهُ }

735

From what thing has He created him? (an interrogative meant as an affirmative, which He then explains by saying):

{ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ }

From a drop of sperm did He create him then proportion him, [in stages] as a blood-clot, then an embryo up to the last [stage] of his creation.

{ ثُمَّ السَّبِيلَ يَسَّرَهُ }

Then He made the way, his exit from his mother's belly, easy for him;

{ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ }

then He makes him die and buries him, He places him in a grave that hides him;

{ ثُمَّ إِذَا شَاءَ أَنشُرَهُ }

then, when He wills, He will raise him, for the Resurrection.

{ كَلَّا لَمَّا يُفِضُ مَا أَمَرَهُ }

736

No indeed! Verily, he has not accomplished, he has not done, what He, his Lord, commanded him, to [do].

{ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ }

So let man consider, in reflection, his [source of] food, how it is determined and procured for him:

{ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا }

that We pour down water, from the clouds, plenteously;

{ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا }

then We split the earth into fissures, with vegetation,

{ فَأَنْبَتْنَا فِيهَا حَبًّا }

and cause the grains, such as wheat and barley, to grow therein,

{ وَعِنبًا وَقَضْبًا }

and vines and herbs (qadb is moist qatt),

{ وَمَرْيُونًا وَخَلًّا }

and olives and date-palms,

{ وَحَدَائِقَ غُلْبًا }

and gardens of dense foliage, orchards teeming with trees,

{ وَفَاكِهَةً وَأَبًّا }

and fruits and pastures (abb is what cattle graze; it is also said to be 'straw'),

{ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ }

as sustenance (understand matā'an as mut'atan or tamtī'an, as explained above in the previous sūra) for you and your flocks (also as [explained] above).

{ فَإِذَا جَاءَتِ الصَّاخَّةُ }

So when the [deafening] Cry, the second blast, comes —

{ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ }

738 the day when a man will flee from his [own] brother,

{ وَأُمِّهِ وَأَبِيهِ }

and his mother and his father,

{ وَصِ حَيْثُ وَنِيهِ }

and his wife and his sons (yawma, 'the day [when]', is a substitution for idhā, 'when', the response to which is indicated by [what follows]) —

{ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَذِ شَأْنٍ يُغْنِيهِ }

every person that day will have a matter to preoccupy him, a predicament to distract him from the affairs of others, in other words, every person will be preoccupied with his own self.

{ وَجُوهٌ يَوْمَذِ مُسْفِرَةٌ }

On that day some faces will be shining, radiant,

{ ضَاحِكَةٌ مُسْتَبْشِرَةٌ }

739 laughing, joyous, happy — these are the believers.

{ وَوَجُوهُهُمُ يَوْمَئِذٍ مُمِدَّةٌ بِغَبْرَةٍ }

And some faces on that day will be covered with dust,

{ تَرَاهُمْ فِي قُبُورِهِمْ يُكْفَرُونَ }

overcast, covered, with gloom, darkness and blackness.

{ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ }

Those, the people of this predicament, are the disbelievers, the profligates, those who have combined disbelief with profligacy.

Surat at-Takweer

740

{ إِذَا الشَّمْسُ كُوِّرَتْ }

When the sun is folded away, enfolded and stripped of its light,

{ وَإِذَا النُّجُومُ انْكَدَرَتْ }

and when the stars scatter, [when] they are extinguished and hurtle down towards the earth,

{ وَإِذَا الْجِبَالُ سُيِّرَتْ }

and when the mountains are set in motion, [when] they are blown away from the face of the earth, becoming as scattered dust,

{ وَإِذَا الْعِشَامُ عُطِّلَتْ }

and when the pregnant camels are neglected, abandoned without a herdsman or anyone to milk them, on account of the matter that has come over them — even though [previously] no wealth was dearer to them than these [pregnant camels];

{ وَإِذَا الْوُحُوشُ حُشِرَتْ }

and when the wild beasts are mustered, [when they are] brought together after being resurrected so that each of them may retaliate against the other, before becoming dust;

741

{ وَإِذَا الْبِحَامُ سُجِّرَتْ }

and when the seas are set afire (read sujirat or sujirat), [when] they are set alight and become [a mass of] fire;

{ وَإِذَا النُّفُوسُ زُوجَتْ }

and when the souls are coupled, [when they are] paired up with their bodies;

{ وَإِذَا الْمَوءُودَةُ سُئِلَتْ }

and when the girl buried-alive, the young girl buried alive for fear of shame and impoverishment, asks — in rebuke of its slayer —

{ بِأَيِّ دَبِّ قُتِلْتُ }

for what sin she was slain (sa'alat, 'asks': a variant reading has su'ilat, '[she] is asked', narrating the address directed to her, to which she then responds by saying, 'I was slain without [having committed] any sin');

{ وَإِذَا الصُّحُفُ نُشِرَتْ }

742

and when the scrolls, the scrolls containing the deeds, are unrolled (read nushirat or nushshirat), [when they are] unfolded and spread out;

{ وَإِذَا السَّمَاءُ كُشِطَتْ }

and when the heaven is stripped off, torn away from its place, just as the skin of a sheep is stripped off;

{ وَإِذَا الْجَحِيمُ سُعِّرَتْ }

and when the Hell-fire is set ablaze (read su'irat or su''irat), [when it is] set alight;

{ وَإِذَا الْجَنَّةُ أُنزِلَتْ }

and when Paradise is brought near, [when it is] brought close to those who have merited it, that they may enter it (the response to idhā, 'when', at the beginning of the sūra and all that has been supplemented thereto is [the following]):

{ عَلِمْتَ نَفْسٌ مَّا أُخْضِرَتْ }

[then] a soul, every soul, at the time of the [occurrence of the] things mentioned, which is the Day of Resurrection, will know what it has presented, of good or evil.

743

{ فَلَا أُقْسِمُ بِالْحَنَسِ }

So I swear (fa-lā: lā is extra) by the receding [planets],

{ الْجَوَامِرِ الْكُنُوسِ }

the movers, the setters, that is, the five planets: Saturn, Jupiter, Mars, Venus and Mercury (takhnusu means 'they sink away' during their orbit, whereas we see stars at the end of their zodiacal course return to the start; taknisu means that they enter their kinās, 'hideaway', in other words, they retreat into their setting-places);

{ وَاللَّيْلِ إِذَا عَسَسَ }

and [by] the night as it approaches, as it falls with its darkness, or [it means] as it recedes;

{ وَالصُّبْحِ إِذَا تَنَفَّسَ }

and [by] the dawn as it breathes, [as] it extends until it becomes broad daylight,

{ أَنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ }

744

truly this, Qur'ān, is the word of a messenger [who is] noble, in the sight of God, exalted be He — this being [the messenger] Gabriel (it [qawl, 'word'] has been annexed to him, because he descends with it),

{ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ }

powerful, one of mighty powers, eminent, one of eminent status (makīnin is semantically connected 'inda, 'in the presence of') in the presence of the Lord of the Throne, that is, God, exalted be He;

{ مُطَاعٍ تَمَّ آمِينَ }

obeyed there, the angels obey him in the heavens, trustworthy, with the Revelation.

{ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ }

And your companion, Muhammad (s) (wa-mā sāhibukum: a supplement to [the clause from] innahu, 'truly this is', up to the last of the oath clauses) is not a madman, as you claim.

{ وَقَدْ مَرَّ بِالْأُفُقِ الْمِينِ }

For verily he, Muhammad (s), saw him, Gabriel, in the form in which he was created, on the clear horizon, the highest one, towards the east;

745

{ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ }

and he, Muhammad (s), is not to be accused of [knowing] the Unseen, what is hidden of the revelation and the tidings of the heaven (a variant reading [for bi-zanīnin] has bi-danīnin, meaning that he is not 'niggardly' [with the Unseen] so as to reduce something of it [and not disclose it]).

{ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ مَّرْجِيمٍ }

And it, that is, the Qur'ān, is not the word of an accursed satan, eavesdropping stealthily.

{ فَأَيْنَ تَذْهَبُونَ }

So where are you going? So what path are you going to follow in repudiating the Qur'ān and turning away from it?

{ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ }

It is only a reminder, an admonition, for all worlds, [those of] mankind and jinn,

{إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ}

746

It is only a reminder, an admonition, for all worlds, [those of] mankind and jinn,

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ}

for those of you who (li-man shā'a minkum is a substitution for li'l-'ālamīna, 'for all worlds', using the same preposition) wish to go straight, by following the truth;

{وَمَا كُنْتُمْ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}

but you will not [wish], to go straight along the [path of] truth, unless God, the Lord of the Worlds, [of all] creatures, wills, that you should go straight along it.

Surat al-Infitar

747

{ إِذَا السَّمَاءُ انْفَطَرَتْ }

When the heaven is split open, [when it is] rent asunder,

{ وَإِذَا الْكَوَاكِبُ انشَـرَّتْ }

and when the stars are dispersed, [when] they expire and begin to fall,

{ وَإِذَا الْبِحَارُ فُجِّرَتْ }

and when the seas are burst forth, released one upon the other, forming one mass of water, so that the sweet [water] mixes with the salty;

{ وَإِذَا الْقُبُورُ بُعْثِرَتْ }

and when the tombs are overturned, [when] their earth [above them] is dug up and its dead are raised (the response to idhā, 'when', and all that is supplemented thereto is [the following]):

{ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ }

a soul, every soul, will know, at the time of the [occurrence of the] things mentioned, which is the Day of Resurrection, what it has sent ahead, in the way of deeds, and, what [it has], left behind, of these and did not do.

{ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ }

O, disbelieving, man! What has deceived you with regard to your generous Lord?, so that you have disobeyed Him,

{ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ }

Who created you, when you were not, then made you upright, in your created form, with sound limbs, then proportioned you (read fa-'adalak or fa-'addalak), making you symmetrical in shape, with well-proportioned parts, so that no hand or leg is longer than the other,

{ فِي أَيِّ صُورَةٍ مَّا شَاءَ مَرَكَّبَكَ }

assembling you in whatever (mā is a relative) form He will?

{ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ }

No indeed! — a deterrent against letting oneself be misled by the generosity of God, exalted be He. Rather you, that is, disbelievers of Mecca, deny Judgement, requital for deeds;

749

{ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ }

Yet lo! there are above you watchers, from among the angels, over your deeds,

{ كِرَامًا كَاتِبِينَ }

noble, in God's sight, writers, of these [deeds],

{ يَعْلَمُونَ مَا تَفْعَلُونَ }

who know whatever you do, all of it.

{ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ }

Indeed the pious, the believers who are sincere in their faith, shall be amid bliss, [in] Paradise,

{ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ }

Indeed the pious, the believers who are sincere in their faith, shall be amid bliss, [in] Paradise,

{ يَصْلُوْنَهَا يَوْمَ الدِّينِ }

750

entering it, to suffer its heat, on the Day of Judgement, [the Day of] Requital,

{ وَمَا هُمْ عَنْهَا بِغَائِبِينَ }

and they shall not be absent from it, [they shall not] be taken out of it.

{ وَمَا أَدْمَأَكُمَا يَوْمَ الدِّينِ }

And what would show you, [what would] inform you, what the Day of Judgement is?

{ ثُمَّ مَا أَدْمَأَكُمَا يَوْمَ الدِّينِ }

Again, what would show you what the Day of Judgement is? — [repeated] to emphasise its enormity.

{ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ }

[It is] a day (read yawmu) when no soul will be of any avail, any use, to another soul, and the [absolute] command on that day will be God's: there will be no [power of] command for anyone

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

other than Him thereat, in other words, none has been given the power to mediate thereupon, in contrast to [situations] in this world.

Surat al-Mutaffifin

752

{ وَيْلٌ لِّلْمُطَفِّفِينَ }

Woe (waylun: a term entailing chastisement; or [it is the name of] a valley in Hell) to the defrauders:

{ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ }

those who, when they take measure from people, demand [it] in full, the measure;

{ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ }

but [who] when they measure for them or weigh for them, they cause [them] loss, they diminish [for them] the measure or the weight.

{ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ }

Do such [individuals] not know for certain (alā indicates an interrogative of rebuke) that they will be resurrected

{ لَيَوْمٍ عَظِيمٍ }

for an awful day, that is to say, on it, and this is the Day of Resurrection,

{ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ }

753

a day when (yawma is a substitution for the [syntactical] locus of li-yawmin, 'to an [awful] day', and as such is in the accusative because of [the verb] mab'ūthūna, 'will be resurrected') mankind will rise, from their graves, before the Lord of the Worlds?, [the Lord of] all creatures, for His affair, His reckoning and His requital.

{ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ }

Nay!, verily, the record of the profligates, that is to say, the record of the deeds of the disbelievers, is in Sijjīn — this is said to be a book containing [the record of] all the deeds of the devils and the disbelievers; but it is also said to be a location in the lowermost part of the seventh earth, the place of Satan and his hosts.

{ وَمَا أَذْرَاكَ مَا سِجِّينٌ }

And what would tell you what Sijjīn is?, what the book of Sijjīn is.

{ كِتَابٌ مَّرْقُومٌ }

[It is] a sealed book.

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

754

Woe to the deniers on that day,

{ الَّذِينَ يُكَذِّبُونَ يَوْمَئِذٍ }

who deny the Day of Judgement, [the Day of] Requital (alladhīna yukadhdhibūna bi-yawmi'l-dīn: either a substitution for or an explication of al-mukadhdhibīna, 'the deniers');

{ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ }

and none deny it but every sinful (the form [athīm] is hyperbolic) transgressor, overstepping the bounds.

{ إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ }

When Our signs, [of] the Qur'ān, are recited to him, he says, '[Mere] fables (asātīr) of the ancients!', [mere] tales that were written down (sutirat) in ancient times (asātīr is the plural of ustūra or istāra).

{ كَلَّا بَلْ مَرَّانَ عَلَىٰ قُلُوبِهِمْ مَّا كَانُوا يَكْسِبُونَ }

755

No indeed! — a deterrent and a warning against saying such [things]. Rather there has slayed, engulfed, their hearts, covering them like rust that which they earned, of acts of disobedience.

{ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ }

Nay!, verily, they, on that day, the Day of Resurrection, will be screened off from their Lord, and so they will not see Him.

{ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ }

Then they will be exposed to Hell-fire, [then] they will enter the scorching Fire;

{ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ }

then it will be said, to them: ‘This, that is, the chastisement, is that which you used to deny!’

{ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ }

Nay!, verily, the record of the pious, that is, the record of the deeds of the believers who were sincere in their faith, is in ‘Illyiyyūn — this is said to be the book [containing] all the good deeds of

the angels and the believers from among the two heavy ones [sc. mankind and jinn]; but it is also said to be a place below the Throne in the seventh heaven;

756

{ وَمَا أَذْرَاكَ مَا عَلِيُونَ }

and what will tell you, [what will] inform you, what 'Illiyūn is?, what the book of 'Illiyūn is.

{ وَمَا أَذْرَاكَ مَا عَلِيُونَ }

and what will tell you, [what will] inform you, what 'Illiyūn is?, what the book of 'Illiyūn is.

{ كِتَابٌ مَّرْقُومٌ }

[It is] a sealed book,

{ يَشْهَدُهُ الْمُقَرَّبُونَ }

witnessed by those brought near, from among the angels.

{ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ }

Assuredly the pious will be amid bliss, [in] Paradise,

{ عَلَى الْأَرَآئِكِ يَنْظُرُونَ }

upon couches, [upon] beds beneath canopies, gazing, at the bliss which they have been given.

{ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ }

757

You will perceive in their faces the radiancy of bliss, the splendour and beauty of blissfulness,

{ يُسْتَقُونَ مِنْ مَرْحِقٍ مَّخْتُومٍ }

as they are given to drink a nectar, a wine free of any impurities, [that is] sealed, in its vessel, none other than them breaking its seal,

{ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ }

whose seal is musk, that is, whose final sip is followed by an emanating scent of musk — so for such [bliss] let the vipers vie, let them desire to apply themselves to obedience of God —

{ وَمِنْ رَاجِهِ مَنْ تُسْنِمُ }

and whose mixture, that is to say, that with which it is mixed, is of Tasnīm, which is explained by His [following] words:

{ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ }

a spring ('aynan is in the accusative because of an implicit [prefatory] amdahu, 'I extol [this spring]') from which those brought near will drink (yashrabu bihā: [should be yashrabu] minhā, or [it may be that bihā is used because] yashrabu is meant to imply the sense of yaltadhdu [bihā, 'in which they delight']).

{ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ }

Verily the guilty, like Abū Jahl and his ilk, used to laugh at the believers, such as 'Ammār [b. Yāsir] and Bilāl [the Ethiopian] and those like them, in mockery of them;

{ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ }

and when they, the believers, passed them by, they would wink at one another, the guilty beckoned with their eyebrows and eyelids towards the believers in mockery;

{ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ }

and when they returned to their folks they would return blithely (fākihīna: a variant reading has fakihīna), rejoicing in their [disparaging] mention of the believers

{ وَإِذَا مَرَّوهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ }

and when they see them, that is, the believers, they say, 'Lo! these [men] are astray!', on account of their belief in Muhammad (s).

{ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ }

God, exalted be He, says: Yet they, that is, the disbelievers, were not sent as watchers over them, [over] the believers, to preserve them or [to keep a record of] their deeds and thus guide them back to what is best for them.

{ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ }

So today, that is, the Day of Resurrection, the believers will be laughing at the disbelievers,

{ عَلَى الْأَرَآئِكِ يَنْظُرُونَ }

upon couches, in Paradise, gazing, out from their dwellings at the disbelievers while they are being tortured; and they will laugh at them just as they, the disbelievers, had laughed at them in the world.

{ هَلْ تُؤْتُونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ }

Have the disbelievers been requited for what they used to do? Yes, indeed!

Surat al-Inshiqaq

{ إِذَا السَّمَاءُ أَنْشَقَّتْ }

When the heaven is rent asunder,

{ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ }

and heeds, gives ear to and, in rending itself asunder, obeys, its Lord as it should, that is, as its duty is to heed and obey,

{ وَإِذَا الْأَرْضُ مُدَّتْ }

and when the earth is stretched out, [when] its width is increased, just as a piece of leather is stretched, so that no edifice or mountain remains upon it,

{ وَأَلْقَتْ مَا فِيهَا وَتَحَلَّتْ }

and casts out all that is in it, of the dead, onto its surface, and empties itself, thereof,

{ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ }

and heeds, [and] in this respect, gives ear to and obeys, its Lord, as it should: all of this will be on the Day of Resurrection (the response to idhā, 'when', and [to] all that is supplemented thereto,

has been omitted; but it is indicated by what follows it, and is implied to be [something like] laqiya'l-insānu 'amalahu, 'man will encounter his deeds').

{ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ }

O man! Verily you are labouring, exerting your efforts, toward, the encounter with, your Lord, that is, death, laboriously, and you will encounter it, that is, you will encounter your mentioned good or evil deeds on the Day of Resurrection.

{ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ }

Then as for him who is given his book, the record of his deeds, in his right hand — and this is the believer —

{ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا }

he will receive an easy reckoning, which [simply] entails the presentation of his deeds to him, as in the hadīth of the two Sahīhs [of Bukhārī and Muslim] — in which there is also [a hadīth saying], 'He who is reckoned with at length, will be destined for perdition' — and after this presentation [of his deeds to the believer] he will be excused,

{ وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا }

and return to his family, in Paradise, joyful, because of it.

{ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ }

762

But as for him who is given his book from behind his back — and this is the disbeliever, whose right hand is chained to his neck and whose left hand, by which he is given the book, is placed behind his back,

{ فَسَوْفَ يَدْعُوا ثُبُورًا }

he will pray, upon seeing what is in it, for annihilation, he will invoke destruction against himself by saying: yā thabūrāh, ‘O annihilation [of mine]!’,

{ وَيَصْلَىٰ سَعِيرًا }

and he will enter the Blaze, an intense fire (a variant reading [for yaslā, ‘he will enter’] has yusallā, ‘he will be admitted’).

{ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا }

Indeed among his folk, his clan, in the world, he used to be joyful, wanton, lusting after his desires;

{ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ }

indeed he thought that (an: softened in place of the hardened form, with its subject omitted, that is to say, annahu) he would never return, to his Lord.

{ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا }

Nay!, he will return to Him; indeed his Lord is ever Seer of him, knowing that he would return to Him.

{ فَلَا أُقْسِمُ بِالشَّفَقِ }

So I swear (fa-lā: lā is extra) by the twilight (al-shafaq), the reddishness visible in the horizon after the sunset,

{ وَاللَّيْلِ وَمَا وَسَقَ }

and [by] the night and what it envelops, [what] it brings together of creatures and otherwise that have entered into it,

{ وَالْقَمَرِ إِذَا اتَّسَقَ }

and [by] the moon when it is at the full, and its light is complete, and this happens during the nights of the full moon:

{ لَتَرْكَبُنَّ طَبَقًا عَن طَبِقٍ }

you will surely journey (tarkabunna is actually tarkabūnanna, but the nūn of the indicative has been omitted because of two identical letters following one another, and the wāw [is omitted] because of two unvocalised consonants coming together), from stage to stage, state after state, namely, death, then life, then what comes afterwards of the states at the Resurrection.

{ فَمَا لَهُمْ لَا يُؤْمِنُونَ }

So what is wrong with them, that is, the disbelievers, that they do not have faith, that is to say, what is there to prevent them from [embracing] faith; or what argument do they have for neglecting it despite the existence of proofs for it,

{ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ }

and, what is wrong with them, that when the Qur'ān is recited to them they do not prostrate?, they [do not] submit by believing in it, given its inimitability?

{ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ }

and, what is wrong with them, that when the Qur'ān is recited to them they do not prostrate?, they [do not] submit by believing in it, given its inimitability?

{ بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ }

Nay, but the disbelievers deny, resurrection and other matters,

{ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ }

765

and God knows best what they are amassing, accumulating in their scrolls, in the way of disbelief, denial and evil deeds.

{ فَبَشِّرْهُمْ بَعْدَآبِ الْإِيمِ }

So give them good tidings, inform them, of a painful chastisement,

{ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ }

except those who believe and perform righteous deeds: theirs will be an unfailing reward, one that is unending, undiminished and not given to them in expectance of anything in return.

Surat al-Buruj

766

{ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ }

By the heaven of the constellations, the twelve constellations of the planets — as explained in [sūrat] al-Furqān [Q. 25:61];

{ وَالْيَوْمِ الْمَوْعُودِ }

and [by] the promised day, the Day of Resurrection;

{ وَشَاهِدٍ وَمَشْهُودٍ }

and [by] the witness, Friday, and the witnessed, the day of 'Arafa — that is how these three [elements] have been explained in hadīth: for the first one is 'promised', the second one is 'a witness' [that testifies] to deeds performed in it, while the third is 'witnessed' by mankind and angels (the introductory [particle] of the response to the oath has been omitted, but is implied to be laqad, 'verily', [sc. laqad qutila ashābu'l-ukhdūd]):

{ قَتِلَ أَصْحَابُ الْأُخْدُودِ }

perish, accursed be, the men of the ditch!, the pit in the ground,

{ النَّارِ ذَاتِ الْوُقُودِ }

767

of the fire (al-nāri is an inclusive substitution of it [al-ukhdūdi, 'of the ditch']), abounding in fuel, by which it was fuelled,

{ إِذْ هُمْ عَلَيْهَا قُعُودٌ }

when they sat by it, around the edge of the ditch on chairs,

{ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ }

and they themselves, to what they did to those who believed, in God, in the way of torturing them by hurling [them] into the fire when they did not recant their faith, were witnesses, [they were themselves] present [thereat]. It is reported [in a hadīth] that God saved the believers who had been thrown into the fire by taking their souls before they fell into it, and that the fire then rose up and burnt all those [sitting] around it.

{ وَمَا تَقَمُّوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ }

And all that they were vindicative towards them of was that they believed in God, the Mighty, in His kingdom, the Praised,

{ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ }

to Whom belongs the kingdom of the heavens and the earth, and God is Witness to all things, in other words, all that the disbelievers disavowed of the believers was their faith.

{ إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ }

Indeed those who persecute believing men and believing women, by having them burnt, then do not repent, there will be for them the chastisement of Hell, [in return] for their disbelief, and there will [also] be for them the chastisement of burning, that is to say, the chastisement for their having had the believers burnt, in the Hereafter; but it is also said [that there is this chastisement for them] in this world, as when the fire rose up and burnt them, as [mentioned] above.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ }

Indeed those who believe and perform righteous deeds, for them there will be gardens underneath which rivers flow: that is the supreme triumph.

{ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ }

Assuredly your Lord's assault, against the disbelievers, is severe, [as severe] as He will [it to be].

{ إِنَّهُ هُوَ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا يُرِيدُ شَيْئًا قَالَتْ يَوْمَئِذٍ الْمَلَائِكَةُ آمِنِينَ }

Assuredly it is He Who originates, creation, and restores, and is never thwarted in what He wills,

{ وَهُوَ الْغَفُورُ الْوَدُودُ }

and He is the Forgiving, to sinning believers, the Loving, the One Who shows love to His friends through [His acts of] generosity,

{ ذُو الْعَرْشِ الْمَجِيدُ }

Lord of the Throne, its Creator and Possessor, the Glorious (read nominative al-majīdu), the One deserving of the perfect attributes of sublimity,

{ فَعَالٌ لِّمَا يُرِيدُ }

Doer of what He desires, nothing able to thwart Him.

{ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ }

Have you, O Muhammad (s), received the story of the hosts,

{ فِرْعَوْنَ وَثَمُودَ }

Pharaoh and Thamūd? (Fir'awna wa-Thamūda substitutes for al-junūdi) — the mention of 'Pharaoh' suffices to also include his followers; their 'story' is that they were destroyed for their

disbelief, and this is meant as a warning for those who deny the Prophet (s) and the Qur'ān, that they may be admonished [thereby].

{ بَلِ الَّذِينَ كَفَرُوا فِي كُذِّبٍ }

Nay, but the disbelievers are [engrossed] in denial, of the mentioned;

{ وَاللَّهُ مِنْ ورائِهِمْ مُحِيطٌ }

and God is behind them, All-Encompassing — they have no protector against Him.

{ بَلِ هُوَ قُرْآنٌ مَجِيدٌ }

Nay, but it is a glorious, a magnificent, Qur'ān,

{ فِي لَوْحٍ مَحْفُوظٍ }

in a tablet, suspended above the seventh heaven, preserved (read mahfūzin), from all devils and from having any of its contents altered; it is as high as the distance between the earth and the heaven, and as wide as the distance between the east and the west, made of white pearls — as stated by Ibn 'Abbās, may God be pleased with both [him and his father, 'Abbās

Surat at-Tariq

771

{ وَالسَّمَاءِ وَالطَّارِقِ }

By the heaven and the night-visitor! (al-tāriq actually denotes any thing that comes by night, including stars, because they come out at night).

{ وَمَا أَدْرَاكَ مَا الطَّارِقُ }

And what will tell you what the night-visitor is? (mā'l-tāriq is a subject and predicate, standing as the second object of [the verb] adrā, 'tell'; and what comes after the first mā, 'what', is the predicate thereof [of this first mā]) — this [statement] emphasises the magnificence of the 'night-visitor', which is explained in what follows. It is:

{ النَّجْمُ الثَّاقِبُ }

The piercing, the brilliant, because of its piercing the darkness with its light, star!, meaning [the constellation] Pleiades; or [it refers to] all stars (the response to the oath [follows]):

{ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ }

Over every soul there is a keeper (if read la-mā, then mā is extra, and in, is softened in place of the hardened form with its subject omitted, that is to say, innahu; the lām is [a particle] for separation;

if read lammā, then in is for negation and lammā means illā, 'except that') — the watcher is an angel that keeps a record of its deeds, both the good and the evil.

{ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ }

So let man consider, by way of reflection, from what he was created, from what thing:

{ خُلِقَ مِنْ مَّاءٍ دَافِقٍ }

the response is: He was created from a gushing fluid, gushing forth from the man and the woman into the womb,

{ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ }

issuing from between the loins, of the man, and the breast-bones, of the woman.

{ إِنَّهُ عَلَىٰ مَرْجِعِهِ لَقَادِرٌ }

Assuredly He, exalted be He, is able to bring him back, to resurrect man after his death; and so when he reflects on his origins, he will realise that the One who was able to do this is also able to resurrect him,

{ يَوْمَ تَبْلَى السَّرَائِرُ }

on the day when [all] secrets, the hidden convictions and intentions of the hearts, are inspected, [when] they are examined and revealed,

{ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ }

whereat he, the one who denies resurrection, will have neither strength, to defend himself against chastisement, nor any helper, to avert it from him.

{ وَالسَّمَاءِ ذَاتِ الرَّجْعِ }

By the heaven of returns, [of] the rain that returns time and again,

{ وَالْأَرْضِ ذَاتِ الصَّدْعِ }

and [by] the earth of fissures, splitting with [the growth of] vegetation,

{ إِنَّهُ لَقَوْلُ فَضْلٍ }

assuredly it, the Qur'ān, is a decisive word, distinguishing between truth and falsehood,

{ وَمَا هُوَ بِالْهَزْلِ }

and it is not a jest, frivolity or falsehood.

{ إِنَّهُمْ يَكِيدُونَ كَيْدًا }

Indeed they, that is, the disbelievers, are devising a plot, they are preparing plots against the Prophet (s),

{ وَأَكِيدُ كَيْدًا }

and I [too] am devising a plot, drawing them by degrees [towards destruction] from whence they know not.

{ فَمَهَّلِ الْكَافِرِينَ أَمْهَلُهُمْ مُرْوِدًا }

So respite, O Muhammad (s), the disbelievers; grant them respite ([reiterated as] an emphasis, one enhanced by the use of a different form [mahhil, amhil]), that is to say, put them off, for a little (ruwaydā is a verbal noun emphasising the import of the operator, and is the diminutive form of rūd or irwad, with shortening of final consonant [ruwaydan, ruwaydā]). Surely enough God, exalted be He, seized them at Badr and abrogated [the dispensation of] 'granting respite' by the 'sword' verse, in other words, by the command to fight and struggle.

Surat al-Aala

{ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ }

Glorify the Name of your Lord, that is, exalt your Lord above what does not befit Him (ism [in isma rabbika, 'the Name of your Lord'] is extra), the Most High (an adjective qualifying rabbika, 'your Lord'),

{ الَّذِي خَلَقَ فَسَوَّىٰ }

Who created and proportioned, His creature, making it of well-proportioned parts, without irregularities,

{ وَالَّذِي قَدَّرَ فَهَدَىٰ }

and Who determined, what He wants, and guided, to what He had determined of good or evil,

{ وَالَّذِي أَخْرَجَ الْمَرْعَىٰ }

and Who brought forth the pasture, [Who] caused herbage to grow,

{ فَجَعَلَهُ عَنَاءً مُّحْوًى }

then made it, after verdancy, blackened stubble, desiccated broken chaff.

{ فَجَعَلَهُ عِتَاءً أُخْوَىٰ }
{ فَجَعَلَهُ عِتَاءً أُخْوَىٰ }

then made it, after verdancy, blackened stubble, desiccated broken chaff.

{ سَنُفْرِكَ فَلا تَنْسَىٰ }
{ سَنُفْرِكَ فَلا تَنْسَىٰ }

We will have you recite, the Qur'ān, so that you will not forget, what you recite,

{ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ }
{ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ }

except what God may will, that you forget, by abrogating its recitation and its ruling — the Prophet (s) used to recite aloud while Gabriel recited, fearing to forget, and so it is as though it was said to him, 'Do not hasten in it; you will not forget and so do not weary yourself by reciting it aloud'; assuredly He, exalted be He, knows what is overt, of words and deeds, and what is hidden, of both of these.

{ وَيُسِّرُّكَ لِلْيُسْرَىٰ }
{ وَيُسِّرُّكَ لِلْيُسْرَىٰ }

And We will ease your way to the easy way, the uncomplicated Law, namely, Islam.

{ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ }
{ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

So remind, admonish by the Qur'ān, in case the reminder should be of benefit, to the one whom you might remind, the one mentioned in [the following verse] 'he [who fears] will be reminded', in other words, even if it might not be of benefit, for it is of benefit to some but of no benefit to others.

{ سَيَذَكَّرُ مَنْ يَخْشَىٰ }¹

He who fears, God, exalted be He, will be reminded, by it, as in the verse: So admonish by the Qur'ān him who fears My threat [Q. 50:45];

{ وَيَجْتَنِبُهَا الْأَشْقَىٰ }²

but the wretched one (al-ashqā means al-shaqī), that is to say, the disbeliever, will shun it, that is, the reminder, in other words, he will leave it aside, not looking at it,

{ الَّذِي يَصْلَىٰ النَّارَ الْكُبْرَىٰ }³

he who will be roasted in the greater Fire, the Fire of the Hereafter, the lesser fire being that of this world;

{ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا }⁴

then he will neither die therein, and find rest, nor live, a enjoyable life.

{ قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ }

Successful, winner, indeed is he who purifies himself, [who] cleanses himself by means of [his adherence to] faith,

{ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ }

and mentions the Name of his Lord, saying Allāhu akbar, ‘God is Great’, and prays, the five prayers — and such are the concerns of [one working towards] the Hereafter, [concerns] which the Meccan disbelievers shun.

{ بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا }

Nay, but you prefer (or read *yu'thirūna*, ‘they prefer’) the life of this world, to the Hereafter,

{ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ }

whereas the Hereafter, and the Paradise it entails, is better and more lasting.

{ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ }

Truly this, the success of those who purify themselves, and the Hereafter being better, is in the former scrolls, the ones revealed before the Qur’ān,

{ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ }

779

the scrolls of Abraham and Moses, the ten scrolls of Abraham and the Torah of Moses.

Surat al-Ghashiyah

{ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ }

Has there — [there has] indeed — come to you the tiding of the Enveloper?, the Resurrection, [so called] because it 'envelops' creatures with its terrors.

{ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ }

Some faces on that day — they [faces] are used to represent the individuals in both instances — will be humbled, abject,

{ عَامِلَةٌ تَأْسِبَةٌ }

toiling, weary, tired and exhausted from the chains and fetters,

{ تَصْلَى نَامِرًا حَامِيَةً }

roasting (read taslā or tusalā) in a scorching fire,

{ تُسْقَى مِنْ عَيْنٍ آتِيَةٍ }

made to drink from a boiling spring, one of extremely hot temperatures.

{ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ }

781

They will have no food except cactus (darī') — a type of thorn plant which no animal grazes on because of its vileness —

{ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ }

neither nourishing, nor availing against hunger.

{ وَجُوهٌ يَوْمَئِذٍ تَأْتِمُكُ }

Other faces on that day will be delicate, fair,

{ لَسَعِيهَا مَرْضِيَةٌ }

pleased by their efforts, in the [life of the] world [expended] in obedience, [pleased] in the Hereafter upon seeing the reward thereof;

{ فِي جَنَّةٍ عَالِيَةٍ }

in a lofty Garden, [lofty] in a physical as well as an abstract sense,

{ لَا تَسْمَعُ فِيهَا لِأَعْيَةٍ }

in which they will not hear (read *lā yusma'ū*, 'will not be heard', or *lā tasma'ū*, 'they will not hear') any vanity, any inane soul, speaking drivel;

{ فِيهَا عَيْنٌ جَارِيَةٌ }

therein is a running spring, of water, meaning 'springs';

{ فِيهَا سُرُرٌ مَّرْفُوعَةٌ }

therein are lofty couches, [lofty] in terms of their essence, their size and [physical] location,

{ وَأَكْوَابٌ مَوْضُوعَةٌ }

and goblets, vessels without handles, set, around the edges of the springs prepared for them to drink with,

{ وَمَكْرَافٌ مَصْفُوفَةٌ }

and cushions arrayed, one next to the other, against which they may lean,

{ وَمِرْرَابِيٌّ مَبْنُوتَةٌ }

and carpets, rugs of velvet-hair, spread out.

{ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ }

783

Will they, the Meccan disbelievers, not consider, by way of reflection, the camels, how they are created?

{ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ }

And the heaven, how it was raised?

{ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ }

And the mountains, how they were set?

{ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ }

And the earth, how it was laid out flat?, and thus infer from this the power of God, exalted be He, and His Oneness? The commencing with the [mention of] camels is because they are closer in contact with it [the earth] than any other [animal]. As for His words sutihat, 'laid out flat', this on a literal reading suggests that the earth is flat, which is the opinion of most of the scholars of the [revealed] Law, and not a sphere as astronomers (ahl al-hay'a) have it, even if this [latter] does not contradict any of the pillars of the Law.

{ فَذَكِّرْهُمَا أَنْتَ مُذَكِّرٌ }

784

So remind, them of God's graces and the proofs affirming His Oneness. For you are only an admonisher;

{ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ }

you are not a taskmaster over them (a variant reading [for musaytir] has musaytir, that is to say, [not one who has been] given authority over them) — this was [revealed] before the command to struggle [against the disbelievers].

{ إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ }

But he who turns away, [he who] rejects faith, and disbelieves, in the Qur'ān,

{ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ }

God will chastise him with the greater chastisement, the chastisement of the Hereafter, the lesser chastisement being that of this world, that of being killed or taken captive.

{ إِنَّ إِلَيْنَا إِيَابَهُمْ }

Truly to Us will be their return, their coming back after death,

{ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ}

then truly with Us will lie their reckoning, their requital, which We will never abandon.

Surat al-Fajr

786

{ وَالْفَجْرِ }

By the dawn, that is to say, [by] the dawn of each day,

{ وَكَيْالِ عَشْرِ }

and [by] the ten nights, the [first] ten nights of Dhū'l-Hijja,

{ وَالشَّفْعِ وَالْوَتْرِ }

and [by] the even, the pair, and the odd (read watr or witr, two [alternative] forms), the single,

{ وَاللَّيْلِ إِذَا يَسْرِ }

and [by] the night in motion, falling or receding:

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ }

Have you not seen, [do you not] know O Muhammad (s), how your Lord dealt with 'Ād,

{ إِمْرًا ذَاتِ الْعِمَادِ }

Iram — these were the former [people of] 'Ād (Irama is an explicative supplement or a substitution, and it is treated as a diptote because it is a proper noun and feminine) — of the towering ones, that is to say, the tall ones — the tallest one among them would reach four hundred cubits —

{ اَلَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ }

the like of which was not created in the land, in terms of their power of assault and strength,

{ وَتَمُودَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ }

and Thamūd, who hollowed, hewed, the rocks (sakhr is the plural of sakhra) in the valley, the Wādī al-Qurā, [rocks] which they used as dwellings,

{ وَفِرْعَوْنَ ذِي الْأَعْتَادِ }

and Pharaoh, the one of the tent-pegs: he used to fasten four pegs and tie to these the hands and feet of those whom he tortured —

{ الَّذِيْنَ طَغَوْا فِي الْبِلَادِ }

those who were rebellious, became tyrannical, in the land,

{ فَانكَبَرُوا فِيهَا الْفَسَادَ }

and caused much corruption therein?, [by way of] slaying and otherwise.

{ فَصَبَّ عَلَيْهِمْ مِنْ رَبِّكَ سُوطٌ عَذَابٍ }

So your Lord poured on them a scourge of chastisement.

{ إِنَّ رَبَّكَ لَبِ الْمُرْصَادِ }

Assuredly your Lord is ever on the watch, watching over the deeds of servants, nothing of which escapes Him, that He may then requite them for these [deeds].

{ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَعَمَّهُ فَيَقُولُ رَبِّي أَكْرَمَنِ }

And as for man, the disbeliever, whenever his Lord tests him and honours him, with wealth and other things, and is gracious to him, he says, 'My Lord has honoured me'.

{ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ }

But when he tests him and restricts his provision for him, he says, 'My Lord has humiliated me'.

{ كَلَّا بَلْ لَأَتُكْرَمُونَ أَكْتَئِمًا }

No indeed! — a disavowal [of this notion], in other words, honour is not about wealth, nor is there any humiliation in poverty, rather it has to do with obedience and disobedience [respectively]; but

the disbelievers of Mecca unmindful of this. Rather they do not honour the orphan, they do not treat him with kindness, despite their wealth, or [it means that] they do not give him what is his due from an inheritance,

{ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ }

and they do not urge, neither themselves nor others, the feeding of the needy;

{ وَتَأْكُلُونَ الشَّرَآءَ أَكْلًا مُّغْتَابًا }

and they devour inheritance (turāth means mīrāth) greedily (lamman), that is to say, voraciously, when they appropriate (lammuhum) the women's and the young ones' share of the inheritance together with their own share of it, or to their own wealth;

{ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا }

and they love wealth with abounding love, that is to say, greatly, and so they do not expend [any] of it (a variant reading in the case of all four verbs has the second person plural).

{ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا }

No indeed! — a deterrent for them from such [conduct]. When the earth is pulverised repeatedly, when it is shaken until every edifice has collapsed and is destroyed,

{ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا }

and your Lord, that is to say, His command, and the angels arrive rank on rank (saffan saffan is a circumstantial qualifier, meaning 'standing in rows' or 'made up of many ranks'),

{ وَجِيءَ يَوْمَئِذٍ بِهِمْ يَوْمَئِذٍ يَوْمَئِذٍ بِئِنَّ كَرُّ الْإِنْسَانِ وَأَنَّى لَهُ الذِّكْرَى }

and Hell on that day is brought [near], pulled by seventy thousand sets of reins, each set of reins [pulled] by the hands of seventy thousand angels, as it groans and seethes in fury; on that day (yawma'idhin is a substitution for idhā, 'when', the response to which is [the following]) man, that is to say, the disbeliever, will remember, his prodigal conduct in it, but how will remembering avail him [now]? (the interrogative is meant as a denial, in other words, his remembering that will not be of any use to him).

{ يَقُولُ يٰٓأَيُّ لَيْتِي قَدَّمْتُ لِحَيَاتِي }

He will say, as he remembers: 'O (yā is for calling attention to something) would that I had sent ahead, good deeds and faith, for my life!', [for] a good [life] in the Hereafter, or [it means] 'during my life' in the world.

{ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ }

Then on that day none shall mete out (read yu'adhdhibu) His, God's, chastisement, that is to say, He shall not delegate it to any other;

{ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ }

and, likewise, none shall bind (read yūthiqu) His bind (a variant reading has yu'adhdhabu, '[none] shall be chastised', and yūthiqu, '[none] shall be bound', so that the [suffixed] pronoun of 'adhābahu and wathāqahu refers to the [chastisement and the binds of the] disbeliever, the meaning then being, 'none shall be chastised as he shall, and none shall be bound as he shall [be bound]').

{ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ }

'O soul at peace!, [the one] secure, namely, the believing one.

{ أَرْجِعِي إِلَىٰ رَبِّكِ مَرْضِيَّةً مَّرْضِيَّةً }

Return — this is said to it upon death — to your Lord, that is to say, return to His command and to His will, pleased, with the reward, pleasing, in God's sight with your deeds; in other words [return O soul] combining both descriptions (both of which are circumstantial qualifiers). And it will be said to it at the Resurrection:

{ فَادْخُلِي فِي عِبَادِي }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

Then enter among My, righteous, servants!

{ وَأَدْخُلِي جَنَّتِي }

792

And enter My Paradise!', with them.

Surat al-Balad

{ لَا أَقْسِمُ بِهَذَا الْبَلَدِ }

I swear (lā is extra) by this land, of Mecca,

{ وَأَنْتَ حَرِّ لِهَذَا الْبَلَدِ }

and you, O Muhammad (s), have free disposal of, sanction for, this land, in that you will be given permission to fight in it — and indeed God fulfilled this promise to him on the day of the Conquest [of Mecca] (thus this is a parenthetical statement intervening between that by which the oath has been sworn and that which is a supplement thereto

{ وَوَالِدٍ وَمَا وَكَدَ }

And [by] the begetter, that is, Adam, and that which he begat, that is, his descendants (mā, 'that which', [actually] means man, 'whom').

{ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ }

We certainly created man (al-insān: the generic noun) in travail, in [a state of] toil and hardship, struggling with the tribulations of this world and the calamities of the Hereafter.

{ اَيْحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ }

794

Does he suppose, does the strong man of Quraysh, namely, Abū'l-Ashadd b. Kalada, presume, on account of his strength, that (an: softened in place of the hardened form, its subject omitted, that is to say, annahu) no one will have power over him? Yet God has power over him.

{ يَقُولُ أَهْلَكْتُ مَالًا كَثِيرًا }

He says, 'I have exhausted, in enmity of Muhammad (s), vast wealth!', great [wealth], piles and piles of it.

{ اَيْحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ }

Does he suppose that (an, in other words, annahu) no one has seen him?, with regard to what he has expended to know the quantity thereof; God knows the quantity thereof; but it is not [in reality that much so as] to be considered a great amount, and [in any case] He will requite him for his evil conduct.

{ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ }

Have We not given (an interrogative meant as an affirmative, in other words, 'We have [certainly] given') him two eyes,

{ وَلِسَانًا وَشَفَتَيْنِ }

and a tongue, and two lips,

{ وَهَدَيْنَاهُ النَّجْدَيْنِ }

and guided him to the two paths?, [did We not] point out to him the path of good and that of evil?

{ فَلَا أَفْتَحَمُ الْعُقَبَةَ }

Yet why does he not assault the obstacle?, [why] does he [not] surmount it?

{ وَمَا أَذْرَاكَ مَا الْعُقَبَةُ }

And what will show you, [what will] make known to you, what the obstacle is?, that he is to surmount — intended to emphasise its enormity (this statement is a parenthetical one). He explains the way to surmount it by saying:

{ فَكَرَقَبَةٍ }

the freeing of a slave, from bondage,

{ أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ }

or to give food on a day of hunger,

{ تَيْمًا ذَا مَقْرَبَةٍ }

796

to an orphan near of kin (maqraba means qarāba),

{ أَوْ مُسْكِينًا ذَا مَقْرَبَةٍ }

or a needy person in misery (matraba: [literally means] 'clinging to the dust [turāb]' because of his poverty; a variant reading has two verbal nouns in place of the two verbs [fakka, 'he freed', and at'ama, 'he fed'], the first being in a genitive construction, fakku raqabatin, 'the freeing of a slave', and the second with nunation, it'āmun, 'to give food', in which case there is an implied iqtihāmu before al-'aqaba, of which the said reading becomes the explication);

{ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ }

while being (thumma kāna is a supplement to iqtahama, 'he assaulted'; thumma is for the ordering of things to be mentioned) in other words, [what is meant is that] at the point of the assault he was: one of those who believe and enjoin one another to steadfastness, in [pursuing] obedience and in refraining from disobedience, and enjoin one another to compassion (marhama means rahma), towards creatures.

{ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

Those, the ones described by the said attributes, are the ones of the right [side] (al-maymana means al-yamīn).

{ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ }

But those who disbelieve in Our signs, they are the ones of the left [side] (al-mash'ama means al-shimāl).

{ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ }

Over them will be an enclosing Fire (read mu'sada or mūsada), closed on top [of them].

Surat ash-Shams

{ وَالشَّمْسِ وَضُحَاهَا }

By the sun and her morning light,

{ وَالْقَمَرِ إِذَا تَلَّهَا }

and [by] the moon when it follows her, rising after she has set,

{ وَالنَّهَارِ إِذَا جَلَّاهَا }

and [by] the day when it reveals her, as it rises [high],

{ وَاللَّيْلِ إِذَا يَغْشَاهَا }

and [by] the night when it enshrouds her, covering her up with its darkness (idhā, 'when', in all three instances is an absolute adverbial, operated by the verbal action of the oath).

{ وَالسَّمَاءِ وَمَا بَنَاهَا }

By the heaven and the One Who built it,

{ وَالْأَرْضِ وَمَا طَرَاهَا }

and [by] the earth and the One Who spread it, laid out flat.

{ وَنَفْسٍ وَمَا سَوَّاهَا }

and [by] the soul, that is to say, [by] all souls, and the One Who proportioned it, in its created form (mā in all three instances relates to the verbal action, or functions as man, 'the one who'),

{ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا }

and inspired to discern its vices and piety, He pointed out to it the path of good and that of evil (the placing of taqwā, 'piety', second takes into account the [rhyme] endings of the verses; the response to the oath is [the following:])

{ قَدْ أَفْلَحَ مَنْ زَكَّاهَا }

Successful indeed (qad: the lām [of laqad, 'indeed'] has been omitted from it for the sake of brevity) will be the one who purifies it, purges it of sins,

{ وَقَدْ خَابَ مَنْ دَسَّاهَا }

and he will indeed have failed he who eclipses it, he who obscures it with [acts of] disobedience (dassāhā is actually dassasahā, but the second sīn has been replaced with an alif for [phonetic] ease).

{ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا }

800

Thamūd denied, their messenger Sālih, because of their rebellious nature,

{ إِذْ أَنْبَعَثَ أَشْقَاهَا }

when the most wretched of them, whose name was Qudār, was dispatched, [when] he hastened, in order to hamstring the she-camel with their approval.

{ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا }

But then the messenger of God, Sālih, said to them, '[This is] the she-camel of God, so let her have her drink!', her drink on her day — one day was hers, the next theirs.

{ فَكَذَّبُوهُ فَعَقَرُوهَا فَذَمْدَمَ عَلَيْهِمْ رَبُّهُمُ بِذَنبِهِمْ فَسَوَّاهَا }

But they denied him, with regard to his saying this [as being a command] from God — which if they contravened would immediately result in chastisement being sent down on them — then hamstrung her, they slew it in order to appropriate her [share of the] drinking water. So their Lord closed in on them, the chastisement, because of their sin, and meted it equally [among them], that is, the closing in on them, in other words, He subsumed them all by it, so that not one of them escaped.

{ وَلَا يَخَافُ عُقْبَاهَا }

801

And He does not (read wa-lā, or fa-lā) fear the consequence of it.

Surat al-Lial

{ وَاللَّيْلُ إِذَا يُغْشَىٰ }

By the night as it enshrouds, with its darkness all that is between the heaven and the earth,

{ وَالنَّهَارُ إِذَا تَجَلَّىٰ }

and [by] the day as it unveils, [as] it is revealed and becomes manifest (idhā, 'as', in both instances is an absolute adverbial, operated by the verbal action of the oath),

{ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ }

and [by] the One Who (mā either functions as man, 'the One Who', or it is related to a verbal action) created the male and the female, Adam and Eve, or every male and female — the hermaphrodite, although problematic for us, is [in fact] either male or female according to God, and therefore a person [actually] commits perjury if he speaks with one [thinking that] because he has sworn not to speak with a male or a female; [he may do so with a hermaphrodite].

{ إِنَّ سَعْيَكُمْ لَشَتَّىٰ }

Assuredly your efforts, your deeds, are dissimilar, with some working towards Paradise by means of obedience, while others [in effect] are working towards the Fire through [acts of] disobedience.

{ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ }

As for him who gives, what is due to God, and is fearful, of God,

{ وَصَدَّقَ بِالْحُسْنَىٰ }

and affirms the truth of the best [word], that is, [the truth] of 'there is no god but God' (in both places [here and below, verse 9]),

{ فَسَنِيْسِرُهُ لِيُسْرَىٰ }

We shall surely ease his way to [the abode of] ease, to Paradise.

{ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ }

But as for him who is niggardly, with what is due to God, and deems himself self-sufficient, without need for His reward, [92:9] and denies the best [word],

{ وَكَذَّبَ بِالْحُسْنَىٰ }

and denies the best [word],

{ فَسَنِيْسِرُهُ لِّلْعُسْرَىٰ }

We shall surely ease his way, We shall pave for him the way, to hardship, to the Fire;

{ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى }

804

And his wealth shall not (mā is or negation) avail him when he perishes, in the Fire.

{ إِنَّا عَلَيْنَا لِلْهُدَى }

Truly with Us lies [all] guidance, the pointing out of the path of guidance from that of error, so that Our command may be followed by adhering to the former [manner of conduct] and that Our prohibition [may also be heeded] by refraining from falling into the latter [manner of conduct].

{ وَإِنَّا لَنَا لِلْآخِرَةِ وَالْأُولَى }

And truly to Us belong the Hereafter and the first [life], that is to say, [that of] this world, and so whoever seeks either of the two from anyone other than Us has erred.

{ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى }

So I have warned you of, I have threatened you, O people of Mecca, [with], a raging fire (talazzā, 'raging': one of the two original tā' letters [of tatalazzā] has been omitted; a variant reading retains it, tatalazzā, that is, 'one that is flaming'),

{ لَا يَصْلَاهَا إِلَّا الْأَشْقَى }

which none shall enter but the wretched one (al-ashqā means al-shaqī),

{ الَّذِي كَذَّبَ وَتَوَلَّىٰ }

he who denies, the Prophet, and turns away, from faith — this delimiting [of those who deserve to enter this fire] constitutes an interpretation of His saying, But He forgives other than that to whomever He will [Q. 4:48], which in turn suggests that what is meant is that entry [into the Fire] which will be everlasting.

{ وَسَيُجَنَّبُهَا الْأَتْقَى }

The God-fearing one (al-atqā means al-taqī) shall be spared it, he will be removed far away from it,

{ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ }

he who gives his wealth to purify himself, offering it as a [means of self] purification before God, exalted be He, by making this payment for the sake of God, exalted be He, and not for show or the sake of reputation, so that he [or the offering] stands purified in the sight of God. This [verse] was revealed regarding the truthful one (al-siddīq) [Abū Bakr], may God be pleased with him, when he purchased Bilāl [the Ethiopian], who was being tortured on account of his faith, and then freed him, whereat the disbelievers said, 'He only did this in return for a favour which he [must have] owed him', and so the following was revealed:

{ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ }
{ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ }

806

and no one has any favour [outstanding] with him that must be requited;

{ إِلَّا اتِّغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ }
{ إِلَّا اتِّغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ }

but, he did this, only seeking the pleasure of his Lord the Most High, that is to say, only seeking [to secure] God's reward;

{ وَكَسُوفٍ يَرْضَىٰ }
{ وَكَسُوفٍ يَرْضَىٰ }

and verily [soon] he shall [himself] be pleased, with the reward he will be given in Paradise. The verse applies [equally] to anyone who may do as he [Abū Bakr] did, may God be pleased with him, and such [a person] will thereby be removed far from the Fire and rewarded.

Surat ad-Duha

{ وَالضُّحَىٰ }

By the forenoon, that is to say, the first part of the day or all of it,

{ وَاللَّيْلَ إِذَا سَجَىٰ }

and [by] the night when it is still — or [sajā can mean] ‘when it envelops [all] in its darkness’.

{ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ }

Your Lord has neither forsaken you, He has [not] abandoned you, O Muhammad (s), nor does He hate you: this was revealed when, after the revelation had not come to him for fifteen days, the disbelievers said, ‘His Lord has parted with him and hates him’.

{ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ }

And verily the Hereafter shall be better for you, by virtue of the honours awaiting you thereat, than the first [life], this world.

{ وَكَسُوفٍ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ }

And verily your Lord shall give you, in the Hereafter, of good things, a bounteous gift, and you shall be satisfied, with it — and so the Prophet (s) said, 'In that case, I shall not be satisfied if a single person from among my community remains in the Fire' (the response to the oath terminates here, with two affirmations and two negations).

{ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ }

Did He not find you an orphan (an interrogative meant as an affirmative, in other words, He did [indeed] find you [an orphan]), having lost your father before you were born or [shortly] thereafter, and shelter you?, by having your uncle Abū Tālib embrace you [as part of his household].

{ وَوَجَدَكَ ضَالًّا فَهَدَىٰ }

And did He not find you erring, from the [revealed] Law which you [now] follow, and guided you?, that is, and then guided you to it.

{ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ }

And did He not find you needy, poor, and enrich you?, [and] made you content with the spoils and other things which He gave you — in a hadīth [it is stated], 'Wealth comes not from the proliferation of transient [worldly] goods, but wealth comes from the contentedness of the soul'.

{ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

So, as for the orphan, do not oppress [him], by appropriating his wealth or otherwise,

{ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ }

809

and as for the beggar, do not drive [him] away, [do not] repel him on account of his poverty,

{ وَأَمَّا نِعْمَةَ رَبِّكَ فَحَدِّثْ }

and as for your Lord's grace, to you, by way of prophethood and otherwise, proclaim [it], make it known. The omission in certain instances of the [suffixed] pronoun referring to the Prophet (s) from the end of the verbs is intended to sustain the end-rhyme of the verses.

Surat al-Inshirah

{ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ }

Did We not expand (an interrogative meant as an affirmative, in other words, ‘We did [indeed] expand’) your breast for you, O Muhammad (s), by means of prophethood and otherwise,

{ وَوَضَعْنَا عَنْكَ وِزْرَكَ }

and relieve you of your burden,

{ الَّذِي أَنْقَضَ ظَهْرَكَ }

that which weighed down your back? — this is similar to where God says: that God may forgive you what is past of your sin [Q. 48:2].

{ وَرَفَعْنَا لَكَ ذِكْرَكَ }

Did We not exalt your mention? For you are mentioned where I [God] am mentioned in the call announcing [the time for] prayer (adhān), in the [second] call to perform the prayer (iqāma), in the witnessing [‘there is no god but God, Muhammad is His Messenger’] (tashahhud), in the Friday sermon and in other instances.

{ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا }

For truly with hardship comes ease.

{ إِنَّ مَعَ الْعُسْرِ يُسْرًا }

Truly with hardship comes ease: the Prophet (s) suffered much hardship at the hands of the disbelievers, but then he enjoyed ease when he was assisted to victory [by God] over them.

{ فَإِذَا فَرَغْتَ فَانصَبْ }

So when you are finished, from [performing] prayer, toil, exert yourself in supplication [to God],

{ وَإِلَىٰ رَبِّكَ فَارْغَبْ }

and seek, devote yourself humbly to, your Lord.

Surat at-Tin

{ وَالَّتَيْنِ وَالزَّيْتُونِ }

By the fig and the olive, that is, the two [edible] foods — or [these denote the names of] two mountains in Syria on which these two foods grow —

{ وَطُورِ سَيْنِينَ }

and [by] the Mount Sinai, the mountain on which God, exalted be He, spoke to Moses (sīnīn means 'the one blessed' or 'the fair one with fruitful trees'),

{ وَهَذَا الْبَلَدِ الْأَمِينِ }

and [by] this secure land: Mecca, as people were secure in it in the time of pagandom and [are still secure in it] in Islam.

{ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ }

Verily We created man (al-insān: the generic) in the best of forms, [in the best] proportioning of his shape.

{ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ }

Then, in the case of certain individuals of his [species], We reduced him to the lowest of the low — a metaphor for old age and weakness, at which point a believer's deeds are fewer than when he was young; but he will still have his reward, as God, exalted be He, says:

{ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ }

except those who believe and perform righteous deeds, for they shall have an unending reward, one unending — in a hadīth [it is stated], 'When a believer reaches that stage of old age which prevents him from performing [good] deeds, then what he used to do is recorded in his favour [instead]'.

{ فَمَا يَكْفُرُكَ بَعْدُ بِالدِّينِ }

So what makes you deny, O disbeliever, thereafter — after the mention of man being created in the best of forms and his being reduced to the vilest of age, all of which indicates the power [of God] to resurrect — the Judgement?, the Requital that will be preceded by the Resurrection and the Reckoning. In other words, what makes you disbelieve in all this? Nothing does!

{ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ }

Is not God the fairest of all judges?, the most just of all judges. His passing judgement by means of [the process of] requital is one such example. In a hadīth [it is stated], 'Whoever recites [sūrat]

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

wa'l-tīni, 'By the fig', to the end of it, let him then say, "Yes Indeed! And I am of those who bear witness to this!" '

Surat al-Alaq

{ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ }

Recite, bring recitation into existence, beginning with: In the Name of your Lord Who created, all creatures;

{ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ }

created man (al-insān: the generic) from a blood-clot ('alaq is the plural of 'alaqa, which is a small quantity of congealing blood).

{ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ }

Recite: (reiterating the first one) and your Lord is the Most Generous, having no counterpart in terms of His generosity (wa-rabbuka'l-akram is a circumstantial qualifier referring to the subject [of the verb] iqra', 'recite'),

{ الَّذِي عَلَّمَ بِالْقَلَمِ }

Who taught, [the art of] script, by the pen — the first to write with it was [the prophet] Enoch (Idrīs), peace be upon him —

{ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ }

taught man (al-insān: the generic) what he did not know, before he was taught, in the way of guidance, [the art of] writing, crafts and so on.

{ كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ كِبْرًا }

Nay, but verily man is [wont to be] rebellious,

{ أَنْ مَرَّاهُ اسْتَغْنَى }

when he sees it, that is to say, his own soul, to be self-sufficient, in terms of wealth — this was revealed regarding Abū Jahl (ra'ā, 'sees', means [to see] mentally; istaghnā, 'self-sufficient', is the second direct object; an ra'āhu, 'when he sees it', is an object denoting reason).

{ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى }

Surely to your Lord, O man, is the return — [meant as] a threat for him — and so He will requite the rebellious one with what he deserves.

{ أَمْرًا يَنْهَى }

Have you seen (a-ra'ayta in all three instances [here and below] is an exclamation of wonder) him, namely, Abū Jahl, who forbids

{ عَبْدًا إِذَا صَلَّى }

a servant, namely, Muhammad (s), when he prays?

{ أَمْرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى }

Have you considered what if he, the one forbidden, should be upon [a path of] guidance,

{ أَوْ أَمْرَبِ التَّقْوَى }

or (aw is for division) be bidding [others] to fear of God?

{ أَمْرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى }

Have you considered what if he, the one forbidding the Prophet, should be denying [God's guidance] and turning away?, from faith.

{ أَلَمْ يَعْلَمِ أَنَّ اللَّهَ يَبْرَى }

Is he not aware that God sees?, what has issued from him, that is to say, He does [indeed] know it and will requite him for it. In other words, 'Marvel, O you being addressed, at the way in which he

forbids prayer, and at the fact that the one being forbidden is actually the one upon guidance, bidding to fear of God, while the one forbidding is a denier, disregarding faith’.

{ كَلَّا لَئِن لَّمْ يَنْتَه لَسُنْفَعَا بِالنَّاصِيَةِ }

No indeed! — a repudiation of him — Assuredly if (la-in: the lām is for oaths) he does not desist, from the disbelief that he is upon, We shall seize him by the forelock, We shall drag him to the Fire by his forelock,

{ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ }

a lying, iniquitous forelock! (nāsiyatin: an indefinite noun substituting for a definite) — the description of this [forelock] in such terms is meant figuratively, and what is actually meant is that individual.

{ فَلْيَدْعُ نَادِيَهُ }

Let him, then, call upon [the henchmen of] his council, the members of his council (nādin) — a place of assembly where people gather to talk. He [Abū Jahl] had said to the Prophet (s) in reproof, having forbidden him from prayer, ‘You are well aware that there is none in this [town] who has [recourse to] as large a council [of men] as I do. Verily, I shall fill this [entire] valley with mature steeds and young men [in battle] against you if you so wish!’

{ سَدُّعُ الزَّبَانِيَةِ }

819

We shall call the Zabāniya, the grim stern angels to destroy him, as [stated] in the hadīth, 'Had he called his council [of henchmen] together, the Zabāniya would have seized him right before his own eyes!'.

{ كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ }

No indeed! — a repudiation of him — Do not obey him, O Muhammad (s) and abandon prayer, and prostrate yourself, perform prayer to God, and draw near, to Him through obedience to Him.

Surat al-Qadr

{ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ }

Lo! We revealed it, that is, the Qur'ān, in its entirety, [sending it down] from the Preserved Tablet to the heaven of this world, on the Night of Ordainment, that is, [the Night] of great eminence.

{ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ }

And what will show you, [what] will make known to you, O Muhammad (s), what the Night of Ordainment is? — [intended] to emphasise its great status and to provoke marvel at it.

{ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ }

The Night of Ordainment is better than a thousand months, in which there is no Night of Ordainment, for a righteous deed on that Night is better than one [performed] for a thousand months without it.

{ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ }

The angels and the Spirit, namely, Gabriel, descend (tanazzalu: one of the two original tā' letters [of tatanazzalu] has been omitted) in it, on that night, by the leave of their Lord, by His command, with

every command, that God has decreed from that year to the following one (min is causative functioning as bi, 'with').

{ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ }

It is peaceful (salāmun hiya: a predicate preceding the subject) until the rising of the dawn (read matla' or matli'), until the time it rises: it is peaceful because of the numerous salutations [of peace] (salām) spoken in it by the angels, who, every time they come across a believing man or believing woman, bid him peace.

Surat al-Biyyinah

{ لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ آتَاهُمُ الْبَيِّنَةُ }

The disbelievers from among (min: explicative) the People of the Scripture and the idolaters, that is, the idol-worshippers (wa'l-mushrikīna is a supplement to ahl, 'the People of') were not going to leave off (munfakkīna is the predicate of yakun, 'were'), that is to say, they were not going to abandon their ways, until the clear proof, namely, Muhammad (s), should come to them, that is, [until] it came to them;

{ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً }

a messenger from God (rasūlun mina'Llāhi substitutes for al-bayyinatu, 'the clear proof'), namely, the Prophet (s), reciting pages purified, of [all] falsehood,

{ فِيهَا كُتُبٌ قَيِّمَةٌ }

wherein are upright precepts, written rulings that are upright, that is to say, one who recites what contains all that, and that is the Qur'ān. Thus some of them believed in it, while others disbelieved.

{ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ }

And those who were given the Scripture did not become divided, regarding belief in him [the Prophet] (s), except after the clear proof had come to them, namely, the Prophet (s) — or the Qur'ān which he brought as his miracle. Before his (s) arrival they had all agreed to believe in him when he would come; then those who disbelieved in him from among them became envious of him.

{ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ }

And they were only commanded, in their Scripture, the Torah and the Gospel, to worship God (illā li-ya'budū means illā an ya'budū, an having been omitted and the lām added) devoting religion purely to Him, [free] of any idolatry, as hanīfs, upright in [following] the religion of Abraham and the religion of Muhammad (s), when he would come — so how is it that they disbelieved in him?, and to establish prayer and pay the alms. That is the upright religion, the upright creed.

{ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ }

Truly the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein (khālidīna: an implied circumstantial qualifier, in other words, it will be decreed for them by God, exalted be He, to abide therein) — those are the worst of creatures.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

Truly those who believe and perform righteous deeds — they are the best of creatures (al-bariyya means al-khalīqa).

824

{ جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَوَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ }

Their reward with their Lord will be Gardens of Eden, as a residence, underneath which rivers flow, wherein they shall abide forever. God is pleased with them, because of [their] obedience of Him, and they are pleased with Him, because of His reward. That is [the reward] for him who fears his Lord, [for him] who fears His punishment and hence desists from disobeying Him, exalted be He.

Surat az-Zalzalah

825

{ إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزِلَاتِهَا }

When earth is shaken, [when] it is rocked for the rising of the Hour, with its [final] quake, with its most violent rocking, one that befits its magnitude,

{ وَأَخْرَجَتِ الْأَرْضُ بُحْرَانَهَا }

and the earth brings forth its burdens, its hidden treasures and its dead, casting them onto its surface,

{ وَقَالَ الْإِنْسَانُ مَا لَهَا }

and man, the disbeliever in resurrection, says, 'What is wrong with it?' — in denial of that situation.

{ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا }

On that day (yawma'idhin substitutes for, and is the response to, idhā, 'when') it shall relate its chronicles, it shall inform of the good and evil deeds committed in it,

{ يَا أَيُّهَا الرَّبِّكُمُ الْبُرْهَانُ الْوَحْيِ الْهَادِي }

for its Lord will have inspired it, that is, He will have commanded her to [do] this — in a hadīth [it is stated], 'It [the earth] shall testify to every single deed committed by every servant and handmaiden upon its surface'.

{ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لَّيْسُوا بِأَعْمَالِهِمْ }

On that day mankind shall issue forth, they will depart from the site of the Reckoning, in separate groups, divided up, so that those taking it [their book] by the right hand will go to Paradise, while those taking it by the left hand will go to the Fire, to be shown their deeds, that is, the requital for them, in [either] Paradise or the Fire.

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ }

So whoever does an atom's weight of good shall see it: he shall see its reward,

{ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }

and whoever does an atom's weight of evil shall see it: he shall see its requital.

Surat al-Adiyat

{ وَالْعَادِيَاتِ ضَبْحًا }

By the chargers, the steeds that charge in attack and snort [with a], snorting — this being the [name of the] sound which they emit from inside them when they charge;

{ فَالْمُورِيَاتِ قَدْحًا }

by the strikers, the steeds that strike fire [by way], of sparks, with their hoofs, when they gallop across rocky terrain by night;

{ فَالْمُعِيرَاتِ صُبْحًا }

by the dawn-raiders, the steeds that make raids against the enemy at dawn at the hands of their riders,

{ فَأَثَرُنَّ بِهِنَّ تَغْيًا }

raising, stirring up, therein, in the place of their charge or at that time [of dawn], a trail of dust, by the power of their movement,

{ فَوَسَطْنَنَّهُ جَمْعًا }

cleaving therewith, with the dust, a host, of the enemy, that is to say, cutting right into their centre! (the verb is supplemented to the noun [in the above instances] because it serves to explain the verbal action, in other words, wa'llātī 'adawna fa-awrayna fa-agharna, 'by those that charge, then strike sparks, then raid').

{ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ }

Verily man, the disbeliever, is ungrateful to his Lord, thankless, denying [the reality of] His graces, exalted be He,

{ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ }

and verily to that, ingratitude of his, he is a witness, bearing witness against himself to his own actions.

{ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ }

And verily in the love of wealth he is avid, and is therefore niggardly with it.

{ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ }

Does he not know that, when that which is in the graves, in the way of the dead, is strewn, when it is turned over and brought out, that is to say, [that when] they are raised,

{ وَحُصِّلَ مَا فِي الصُّدُورِ }

and that which is in the breasts, the hearts, of disbelief or faith, is obtained, [when] it is revealed and examined,

{ إِنَّ رَبَّهُمْ يَوْمَئِذٍ لَّخَبِيرٌ }

on that day their Lord will indeed be Aware of them, Knower [of them] and will requite them for their disbelief (the pronoun reverts to the plural because of the [collective] import of the term 'man'; this sentence indicates the direct object of [the verb] ya'lamu, '[does he not] know', that is to say, 'We will requite him at the time mentioned'; khabīrun, 'Aware', is semantically connected to yawma'idhin, 'on that day', even though [in fact] God is ever Aware, because that is the Day of Requit.

Surat al-Qariah

830

{ الْقَارِعَةُ }

The Clattering Blow, the Resurrection that will make hearts clatter by its terrors.

{ مَا الْقَارِعَةُ }

What is the Clattering Blow? — [intended] to emphasise its awesomeness (mā'l-qāri'a: both of these [elements] constitute a subject and a predicate, and [together] the predicate of [the first] al-qāri'a).

{ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ }

And what will show you, [what] will make known to you, what the Clattering Blow is? — additional emphasis of its awesomeness (the first mā is a subject, and what follows it is its predicate; the second mā and its predicate also function together as the second direct object of [the verb] adrā, 'show').

{ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ }

The day (yawma: that which renders it accusative is [the verb] indicated by al-qāri'a, in other words, [by the implied] taqra'u, 'it clatters') mankind will be like scattered moths, like a throng of scattered locusts surging into each other in confusion, until they are summoned to the Reckoning,

{ وَكُونَ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ }

and the mountains will be like tufts of wool, like carded wool in terms of the lightness with which it floats [in the air] until it comes to settle upon the earth.

{ فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ }

Then as for him whose scales weigh heavy, in that his good deeds outweigh his misdeeds,

{ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ }

he will enjoy a pleasant life, in Paradise, that is to say, a pleasing one, for he will be pleased with it, that is, it will be pleasing to him;

{ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ }

but as for him whose scales weigh light, in that his evil deeds outweigh his good ones,

{ فَأَمَّهُ هَٰوِيَةٌ }

his home will be the Abyss.

{ وَمَا أَذْرَاكَ مَا هِيَ }

832

And what will show you what it is?, that is to say, what the Abyss is.

{ نَارٌ حَامِيَةٌ }

It is: A scorching fire, of extremely hot temperature (the hā' of hiya is for [consonantal] quiescence, and is retained when reciting without a [subsequent] pause or with; some omit it when reciting without a pause).

Surat at-Takathur

833

{ أَهَّاكُمْ لَتَنكَأَنَّ }
{ أَهَّاكُمْ لَتَنكَأَنَّ }

Rivalry [in worldly things], mutual vainglory about wealth, children and men, distracts you, preoccupies you [diverting you] from obedience to God,

{ حَتَّىٰ تَزُورُوا الْمُقَابِرَ }
{ حَتَّىٰ تَزُورُوا الْمُقَابِرَ }

until you visit the graves, [either] in that you have died and then been buried in them, or [it means] to the extent that you [actually] count the dead as a something to rival one another by.

{ كَلَّا سَوْفَ تَعْلَمُونَ }
{ كَلَّا سَوْفَ تَعْلَمُونَ }

No indeed! — a disavowal. You will come to know!

{ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ }
{ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ }

Again, no indeed! You will come to know, the evil consequences of your mutual vainglory at the moment of the extraction [of the soul], then [you will come to know] in the grave.

{ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ }
{ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ }

No indeed! — verily — Were you to know with certain knowledge, the consequences of your vainglory, you would not preoccupy yourselves with it, [for]

{ تَسْرُونَ الْجَحِيمَ }

you would surely see hell-fire, the Fire (la-tarawunna'l-jahīma: this is the response to an omitted oath; the third consonant of the root of the verb [r'-y] together with the second have been omitted, and its vowel has been transposed onto the rā').

{ ثُمَّ تَسْرَوْنَهَا عَيْنَ الْيَقِينِ }

Again, you will surely see it — [repeated] for emphasis — with the eye of certainty ('ayna is a verbal noun, as both ra'ā and 'āyana have the same meaning).

{ ثُمَّ تَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ }

Then, on that day, the day you see it, you will assuredly be questioned (la-tus'alunna: the nūn of the indicative has been omitted because of one nūn coming after the other; likewise [omitted] is the wāw indicating the plural person [of the verb] because of two unvocalised consonants coming together) about the comforts [of the world], the health, leisure, security, food, drink and other things which one enjoys in this world.

Surat al-Asr

{ وَالْعَصْرِ }

By Time! — or [it 'asr can mean the period] from the declining of the sun to sunset, or [it may denote] the afternoon prayer.

{ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ }

Verily man (al-insān: the generic) is in [a state of] loss, in all his bargaining,

{ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ }

except those who believe and perform righteous deeds, they are not in [a state of] loss, and enjoin one another to [follow] the truth, faith, and enjoin one another to patience, in [maintaining] obedience and in refraining from [acts of] disobedience.

Surat al-Humazah

836

{ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ }

Woe (waylun: an expression implying chastisement) to every backbiter, [who is a] slanderer, frequently engaging in backbiting and slander, that is to say, defamation — this was revealed regarding those who slandered the Prophet (s) and the believers, the likes of Umayya b. Khalaf, al-Walīd b. al-Mughīra and others —

{ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ }

who amasses (read jama'a or jamma'a) wealth and counts it over, keeping count of it and stores it aside as a provision against the [unforeseeable] calamities of time.

{ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ }

He thinks, in his ignorance, that his wealth will make him immortal, never to die.

{ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ }

Nay! — a repudiation — He will surely be flung (la-yunbadhanna is the response to an omitted oath), that is, he will be hurled down, into the Crusher, that crushes everything that is thrown into it.

{ وَمَا أَذْرَاكَ مَا الْحَطَمَةُ }

And what will show you, [what] will make known to you, what the Crusher is?

{ نَارُ اللَّهِ الْمُوقَدَةُ }

[It is] the fire of God, kindled, set ablaze,

{ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ }

which peers over the hearts, to burn them — the pain of which is much more severe than any other because of the delicate nature [of the heart].

{ إِنِّهَا عَلَيْهِمْ مُّؤَصَّدَةٌ }

Lo! it will be closed in (mu'sada or mūsada) on them ('alayhim, 'on them': the plural pronoun takes into account the [plural] import of kull, 'every'),

{ فِي عَمَدٍ مُمَدَّدَةٍ }

in outstretched (mumaddadatin is an adjective qualifying the preceding [noun, 'amadin]) columns (read 'umudin or 'amadin), and will therefore be inside the columns.

Surat al-Feel

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ }

838

Have you not considered (an interrogative meant to provoke marvel, in other words, 'marvel at') the way in which your Lord dealt with the Men of the Elephant?, who was named Mahmūd, and the men were Abraha, King of Yemen and his troops. He had built a church in San'ā' in order to divert pilgrims away from Mecca to it. A man from among the Banū Kināna defecated in it and stained its prayer niche with a deflowered virgin's blood, in contempt of it. Abraha then swore that he would knock down the Ka'ba. So he approached Mecca with his troops riding Yemeni elephants with Mahmūd at the vanguard. But when they turned to destroy the Ka'ba, God unleashed upon them what He relates in His words:

{ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ }

Did He not make — that is to say, He did [indeed] make — their stratagem, to destroy the Ka'ba, go astray, [ending up] in failure and destruction,

{ وَأَمْرَسَلْ عَلَيْهِمْ طَيْرًا أَبَابِيلَ }

Tafsir al-Jalalayn, From Juza' 20 to Juza' 30

and unleashed upon them swarms of birds, [birds] in droves, one following the next (it is said there is no singular form for it [abābīl], like asātīr; but some say that the singular is abūl or ibāl or ibbīl, similar [in constructed pattern] to 'ajūl, miftāh and sikkīn),

839

{ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ }

pelting them with stones of baked clay,

{ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ }

thus making them like devoured blades?, like the leaves of crops which have been consumed, trampled and destroyed by animals. God destroyed each one of them with his own stone, inscribed with his name, larger than a lentil [in size] but smaller than a chick-pea, able to pierce through an egg, a man, or an elephant and go through the ground. This took place in the year of the Prophet's birth (s).

Surat Quriash

{ لِإِيلَافِ قُرَيْشٍ }

[In gratitude] for the security of Quraysh,

{ إِيْلَافِهِمْ مَرْحَلَةَ الشِّتَاءِ وَالصَّيْفِ }

their security (ilāfihim: repeated for emphasis; it is a verbal noun from [the verb] ālafa) for the journey of winter, to Yemen, and, the journey, of summer, to Syria, every year: they made use of these two journeys to provide for their trade at the station [of Abraham] in Mecca, in order to attend to the House [of God], which was their source of pride; they [Quraysh] were the descendants of al-Nadr b. Kināna;

{ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ }

let them worship (fa'l-ya'budū is semantically connected to li-ilāfi, 'for the security', the fā' being extra) the Lord of this House,

{ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

Who has fed them against, that is, on account of, hunger and made them secure from, that is, on account of, fear: they used to suffer hunger in Mecca due to the lack of crops and they feared the army of the Elephant.

Surat al-Maun

842

{ أَمْرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ }

Have you seen him who denies the Judgement?, the Requital and the Reckoning, that is to say, 'Do you know who he is?' If you do not know him then:

{ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ }

That is he (read an implied huwa after the fā' [of fa-dhālika]) who repels the orphan, that is to say, [who] violently drives him away from what is his due,

{ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ }

and does not urge, either himself or others [to], the feeding of the needy: this was revealed regarding al-'Āsī b. Wā'il or al-Walīd b. al-Mughīra.

{ فَوَيْلٌ لِلْمُصَلِّينَ }

So woe to them who pray,

{ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ }

those who are heedless of their prayers, neglectful, delaying them from their appointed times,

{ الَّذِينَ هُمْ يُرَاءُونَ }

843 those who make a pretence, with prayers and otherwise,

{ وَيَمْنَعُونَ الْمَاعُونَ }

and deny aid, as [insignificant as] a needle, a hatchet, a cooking pot or a bowl.

Surat al-Kawthar

{ إِنَّا أَغْنَيْنَاكَ الْكَوْثَرَ }

We have assuredly given you, O Muhammad (s), Abundance — [the name of] a river in Paradise and his [the Prophet's] pool around which his community shall gather; al-kawthar also means the abundant good [that has been given to the Prophet], such as prophethood, the Qur'ān, intercession, and the like.

{ فَصَلِّ لِلرَّبِّ وَأَنْحِرْ }

So pray to your Lord, the prayer of the Festival of Immolation (īd al-nahr), and sacrifice, your offering.

{ إِنَّ شَاتِيكَ هُوَ الْأَبْتَرُ }

Indeed it is your antagonist, your hater, who is the severed one, refraining from all [acts of] good, or the one whose line of offspring will be severed [by his not having any]: this was revealed regarding al-'Āsī b. Wā'il, who called the Prophet (s) al-abtar, 'the severed one', when his son al-Qāsim died.

Surat al-Kafiroon

845

{ قُلْ يَا أَكْفَرُونَ }

Say: 'O disbelievers!

{ لَا أَعْبُدُ مَا تَعْبُدُونَ }

I do not worship, at present, what you worship, of idols,

{ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ }

and you do not worship, at present, what I worship, and that is God, exalted be He, alone,

{ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ }

nor will I worship, in the future, what you have worshipped,

{ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ }

nor will you worship, in the future, what I worship: God knew that they would never become believers (the use of [the inanimate] mā, 'what', to refer to God is meant to counter [the reference to 'what thing' they worship]).

{لَكُمْ دِينُكُمْ وَلِيَ دِينِ}

You have your religion, idolatry, and I have a religion', Islam: this was [revealed] before he was commanded to wage war [against the idolaters] (all seven Qur'ānic readers omit the yā' of the genitive possessive construction [in wa-liya dīni] whether with a pause or without; Ya'qūb, however, retains it in both cases).

Surat al-Fath

{ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ }

847

When the help of God, for His Prophet (s), against his enemies, comes together with victory, the victory over Mecca,

{ وَمَرَأَتِ النَّاسِ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا }

and you see people entering God's religion, that is to say, Islam, in throngs, in large droves, after they had been entering one by one — this was after the conquest of Mecca, when the Arabs from all corners of the land came to him willingly [in obedience to his command] —

{ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا }

then glorify with praise of your Lord, that is, continuously praising Him, and seek forgiveness from Him; for verily He is ever ready to relent. The Prophet (s), after this sūra had been revealed, would frequently repeat the words subhāna' Llāhi wa bi-hamdihi, 'Glory and praise be to God', and astaghfiru' Llāha wa-atūbu ilayhi, 'I seek forgiveness from God and I repent to Him'; with [the revelation of] this [final sūra] he realised that his end was near. The victory over Mecca was in Ramadān of year 8; the Prophet (s) passed away in Rabī' I of the year 10.

Surat al-Masad

{ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ }

Perish, ruined be, the hands of Abū Lahab, in other words, all of him — the use of ‘hands’ here to denote [all of] him is figurative, and is because most actions are performed by them; the statement is an invocation — and perish he!, may he be ruined! (this [tabba] is a predicate, as where one says, ahlakahu’Llāhu wa-qad halak, ‘God destroyed him and he indeed is destroyed’. When the Prophet threatened him with the chastisement, he said, ‘If what my brother’s son says is true, then I shall ransom [myself] from it with my wealth and sons!’; so the following was revealed:

{ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ }

His wealth will not avail him, nor what he has earned (wa-kasab means wa-kasbihi, that is to say, his sons; mā aghnā means [mā] yughnī).

{ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ }

He will [soon] enter a Fire of flames, that is to say, [a fire that is] flaming and ignited (this [statement] is the source of his nickname, [which was given to him] on account of his flaming reddish fair face),

{ وَأُمْرَأَةٌ حَمَّالَةٌ أُنْحَبُ }

Tafsir al-Jalalayn, From Juz'a' 20 to Juz'a' 30

and his wife (wa'mra'atuhu is a supplement to the person [of the verb] yaslā, 'he will enter', separated by the clause of the direct object and its qualification) — and this was Umm Jamīl — the carrier (read hammālatu or hammālata) of firewood, cactus and thorns which she used to fling into the path of the Prophet (s).

849

{ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ }

with a rope of palm-fibre around her neck (fī jīdihā hablun min masadin is a circumstantial qualifier referring to hammālata'l-hatab, which in turn is [either] a description of imra'atahu, 'his wife', or the predicate of an implied subject).

Surat al-Ikhlās

{ قُلْ هُوَ اللَّهُ أَحَدٌ }

Say: 'He is God, One (Allāhu is the predicate of huwa, 'He is', and ahadun is its substitution or a second predicate).

{ اللَّهُ الصَّمَدُ }

God, the Self-Sufficient, Besought of all (Allāhu'l-samad constitute a subject and a predicate) [al-samad means] the One Who is always sought at times of need,

{ لَمْ يَلِدْ وَلَمْ يُولَدْ }

He neither begot, for no likeness of Him can exist, nor was begotten, since createdness is precluded in His case.

{ وَكَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ }

Nor is there anyone equal to Him', neither match nor comparison (lahu, 'to Him', is semantically connected to kufuwan, 'equal', but precedes it because it is the object of the intended negation; ahadun, 'anyone', which is the subject of yakun, 'is there', has been placed after the predicate of the latter [kufuwan, 'equal'] in order to retain the harmony of the end-rhyme [of the verses]).

Surat al-Falaq

{ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ }

Say: 'I seek refuge in the Lord of the Daybreak, the morning,

{ مِنْ شَرِّ مَا خَلَقَ }

from the evil of what He has created, of obligated animate beings and non-obligated ones and from all inanimates, such as poison and so on;

{ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ }

and from the evil of darkness when it gathers, that is, [from] night when it becomes dark and the moon when it is absent,

{ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ }

and from the evil of the women-blowers, sorceresses who blow, on knots, which they knot into strings, blowing into them [certain] words, but without spittle; however, al-Zamakhsharī says, 'with this [spittle]' — [sorceresses] such as the daughters of the said Labīd —

{ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ }

Tafsir al-Jalalayn, From Juz' 20 to Juz' 30

and from the evil of an envier when he envies', [when] he manifests his envy and behaves in accordance with it — such as the mentioned Labīd from among the Jews who were envious of the Prophet (s); the mention of these three [elements of evil] which are [already] subsumed by [the statement] 'of what He has created', is because of the severity of their evil.

Surat an-Naas

{ قُلْ أَعُوذُ بِرَبِّ النَّاسِ }

Say: 'I seek refuge in the Lord of mankind, their Creator and their Possessor: they [mankind] have been singled out for mention here in order to honour them, and a preface to seeking refuge from the evil of the one who whispers in their hearts;

{ مَلِكِ النَّاسِ }

the King of mankind,

{ إِلَهِ النَّاسِ }

the God of mankind (both [maliki'l-nās and ilāhi'l-nās] are either substitutions or adjectival qualifications or explicative supplements; the repetition of the annexed word [al-nās] is meant as an additional explication),

{ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ }

from the evil of the slinking whisperer, Satan — he is referred to by the name of the action [waswasa] on account of his repeated engaging in it — who slinks [away] and recoils from the heart whenever God is mentioned,

{ الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ }

who whispers in the breasts of mankind, in their hearts — whenever they neglect to remember God,

{ مِنْ الْجِنَّةِ وَالنَّاسِ }

of the jinn and mankind' (mina'l-jinnati wa'l-nāsi: an explication for the whispering Satan being of the jinn and [also] of the humans, similar to God's saying, the devils of humans and jinn [Q. 6:112]; or, mina'l-jinnati, 'of the jinn', is an explication for him [Satan], wa'l-nāsi, 'and [of] mankind' being a supplement to al-waswās, 'the whisperer'). Both [explanations] apply to the evil of the mentioned Labīd and his daughters; the objection to the first opinion is that humans do not 'whisper' in the hearts of [other] humans, but that it is the jinn who whisper in their hearts: I would respond by saying that human beings also 'whisper' in a manner appropriate to them, [beginning] externally, whereafter their whispers reach the heart and establish themselves in it in the way in which this [customarily] happens. But God knows best what is correct, and to Him shall be the return and the final destination, and may God bless our lord Muhammad and his family and Companions, and grant [them all] much peace, forever and always. God suffices for us and [what] an excellent guardian [is He]! And there is no power or might except in God, the Sublime, the Tremendous.

Tafsir al-Jalalayn

© 2008 Royal Aal al-Bayt Institute for Islamic Thought, Amman, Jordan (<http://www.aalalbayt.org>)

® All Rights Reserved

Apart from any fair dealing for the purposes of research or private study, or criticism or review, this work may not be reproduced, stored or transmitted, in any form or by any means, without the prior permission in writing of the Great Tafsirs Project, Royal Aal al-Bayt Institute for Islamic Thought (aalal-bayt@rhc.jo)