

Surat al-Israa'

{ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ }

Glory be to Him — an affirmation of [God's] transcendence — Who carried His servant, Muhammad (s), by night (laylan is in the accusative as an adverbial qualification; isrā' means 'to travel by night'; what is instructive about this mention [of laylan, 'by night'] is that, through its being indefinite, there is an indication of the brevity of its duration) from the Sacred Mosque, that is, Mecca, to the Farthest Mosque, the Holy House [of Jerusalem], so called because of its distance from the former; the environs of which We have blessed, with fruits and rivers, that We might show him some of Our signs, the marvels of Our power. Indeed He is the Hearing, the Seeing, that is to say, the Knower of the Prophet's (s) sayings and deeds. Thus He [God] was gracious to him by way of [carrying him on] the night journey, which comprised his encountering the [other] prophets, his ascension to heaven and the sight of the marvels of the [Divine] Realm and His communion, exalted be He, with him. For he [the Prophet] (s) said: 'I was brought al-Burāq, a white animal, larger than a donkey but smaller than a mule; it was able to place its hoof [back] towards its extremity and so I mounted it. It set off carrying me until I reached the Holy House [of Jerusalem]. [There] I fastened the animal to the ring where the prophets fasten [their animals]. I then went in and prayed two units inside it. As I came out, Gabriel came to me with a jug of wine and a jug of

milk, and so I chose the milk. Gabriel said [to me], "You have made the right choice [by choosing] the primordial nature (fitra)".' He [the Prophet] continued [the narration], 'We then ascended to the heaven of this world, whereat Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said. "Has he been sent for?". "Yes, he has been sent for". Then it was opened for us, and lo! Adam stood before me; he greeted me and prayed for well-being for me. We then ascended to the second heaven and Gabriel asked to be let in. Someone asked, "Who are you?". He replied, "Gabriel", "And who is with you?", "Muhammad (s)", he said.

{ وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً }

God, exalted be He, says: And We gave Moses the Scripture, the Torah, and made it a guidance for the Children of Israel [saying] that they should not choose beside Me any guardian, to whom they delegate their affairs (a variant reading [for yattakhidhū, 'they should [not] choose'] is tattakhidhū, 'you should [not] choose', thus turning away [from the third person address], in which case [the particle] an, 'that', is extra and the 'saying' is implicit).

{ ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا }

descendants of those whom We carried with Noah, in the Ark. Indeed he was a grateful servant, giving thanks to Us frequently, and offering praise in whichever state he found himself.

{ وَقَضَيْنَا إِلَىٰ نَبِيِّ إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا }

And We decreed, We revealed, to the Children of Israel in the Scripture, the Torah: 'You shall indeed work corruption in the land, the land of Syria, through acts of disobedience, twice and you shall indeed become great tyrants', you shall perpetrate grave injustice.

{ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا }

So when the time for the first of the two [prophecies], the first of the two occasions for corruption, came, We roused against you servants of Ours of great might, men who are strong in war and assault, who ransacked, who came and went, seeking you out [through], [your] habitations, in the [very] midst of your homes, in order to slay you and take [others among] you captive, and it was a promise fulfilled. Their first act of corruption was their slaying of [the prophet] Zachariah. So Goliath and his army were roused against them, and they slew them and took their children captive and destroyed the Holy House [of Jerusalem].

{ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا }

Then We gave you back the turn, the [rule of the] state and victory, [to prevail] over them, one hundred years later, by having Goliath slain, and We aided you with children and wealth, and made you greater in number, in clan.

{ إِنِ أَحْسَبْتُمْ أَحْسَبْتُمْ لَأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لَيَسُوءُوا وُجُوهَكُمْ وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيَبْشُرُوا مَا عَلَوُا

ثَمِيرًا }

And We said: 'If you are virtuous, through [acts of] obedience, you are being virtuous to your own souls, since the reward thereof is for them [your souls]; and if you do evil, by way of [working] corruption, it is for them', your evildoing. So when the time, the occasion, for the other [prophecy] comes, We will raise them forth, that they might ravage you, make you grieve through [their] slaying and taking captive [of you], a grief that will be manifest on your faces, and that they might enter the Temple, the Holy House [of Jerusalem], and destroy it, just as they entered it, and destroyed it, the first time, and that they might destroy, lay waste, all that they conquered, [all that] they gained ascendancy over, utterly, with an utter wasting. They indeed wrought corruption a second time when they slew [the prophet] John. Thus Nebuchadnezzar was roused against them, and so he slew thousands of them and took their children captive and destroyed the Holy House [of Jerusalem].

{ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا }

And We said in the Scripture: It may be that your Lord will have mercy upon you, after the second time, if you were to repent; but if you revert, to [working] corruption, We [too] will revert, to punishment. And assuredly they did revert by denying the Prophet (s), and so he was given power over them, through the slaying of the [Banū] Qurayza, the expulsion of the [Banū] Nadīr and the exacting of the jizya-tax from them; and We have made Hell a dungeon for the disbelievers, a place of detention and a prison [for them].

{ إِنَّ هَذَا الْقُرْآنُ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا }

Truly this Qur'ān guides to that, to that way, which is straightest, most upright and correct, and gives tidings to the believers who perform righteous deeds that there is a great reward for them.

{ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا }

And, it [this Qur'ān] informs, that those who do not believe in the Hereafter, We have prepared for them a painful chastisement, namely, the Fire.

{ وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا }

And man prays for ill, against himself and his family when he is frustrated, as [avidly as] he prays for good. And mankind is ever hasty, to pray against himself, without contemplating the consequence thereof.

{ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَلَّنَاهُ فَتُصِيلًا }

And We made the night and the day two signs, [both] indicators of Our power. Then We effaced the sign of the night, extinguishing its light with darkness, so that you might repose therein (the annexation [āyata'layli, 'the sign of the night', is explicative), and made the sign of the day sight-giving, in other words, one in which it is possible to see because of the light; that you may seek, therein, bounty from your Lord, by earning [your livelihood], and that you may know, by both [day and night], the number of years and the reckoning, of the times [of the day], and everything, that might be needed, We have detailed very distinctly, We have explained clearly.

{ وَكُلُّ إِنْسَانٍ لِّرَئْسِهِ طَائِرَةٌ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَشْهُورًا }

And We have attached every person's omen — his deeds — for him to carry, upon his neck — this [site] is singled out for mention because fastening [something] to it is [much] more severe; Mujāhid [b. Jabr al-Makkī] said, 'There is not a child born but it has a leaf around its neck in which it is decreed [that the child will be either] fortunate or damned' — and We shall bring forth for him, on

the Day of Resurrection, a book, in which his deeds are recorded [and], which he will find wide open (yalqāhu manshūran: both are adjectival qualifications of kitāban, 'a book').

{ أَقْرَأْ كِتَابَكَ كَفَىٰ نَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا }

And it will be said to him: 'Read your book! This day your soul suffices as your own reckoner'.

{ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا }

Whoever is guided, is guided only to [the good of] his own soul, because the reward of his guidance will be for him; and whoever goes astray, goes astray only to its [his soul's] detriment, because the sin thereof will be held against it. No burdened, [no] sinful, soul shall bear the burden of another, soul. And We never chastise, anyone, until We have sent a messenger, to make clear to him that which is his obligation.

{ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُنْشَرِفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا هَا كَذِمِيرًا }

And when We desire to destroy a town We command its affluent ones, those [inhabitants] of its who enjoy the graces [of God], meaning its leaders, [We command them] to obedience, by the tongue of Our messengers; but they fall into immorality therein, rebelling against Our command,

and so the Word is justified concerning it, that it should be chastised, and We destroy it utterly, We annihilate it by annihilating its inhabitants and leaving it in ruins.

{ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا }

How many — in other words, many — generations, communities, We have destroyed since Noah! And your Lord suffices as One Informed and Beholder of the sins of His servants, Knower of the hidden and manifest aspects of these [sins] (bi-rabbika, 'your Lord', is semantically connected to bi-dhunūb, 'of the sins').

{ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا }

Whoever desires, through his deeds, the hasty world, that is, [the life of] this world, We hasten for him therein whatever We will, for whom We please, [such] a hastening, (li-man nurīd, 'for whom We please', is a substitute for lahu, 'for him', with the repetition of the genitive particle [li-]). Then We appoint for him, in the Hereafter, Hell, to which he will be exposed, [to which] he will be admitted, condemned, blameful, and rejected, banished from [God's] mercy.

{ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا }

And whoever desires the Hereafter and strives for it with the necessary effort, [that is] he performs the deeds worthy of it, being a believer (wa-huwa mu'minun is a circumstantial qualifier) — for such their effort will find favour, with God, that is, [their effort will be] accepted and rewarded.

{ كَلَّا تَمُدُّ هُوَ لَاءِ وَهُوَ لَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا }

Each, of the two parties, We supply, We give, [to] these and [to] those (hā'ulā' wa-hā'ulā' is a substitute [for kullan, 'each'] from (min is semantically connected to numiddu, 'We supply') from your Lord's bounty, in this world. And your Lord's bounty, therein, is not confined, [it is not] forbidden to anyone.

{ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِالْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا }

See how We have given preference to some of them over others, in provision and renown. And truly the Hereafter is greater, grander, in degrees and greater in preferment, to this world, and so one ought to devote one's attention to it [the Hereafter], to the exclusion of the other.

{ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا }

Do not set up another god besides God, or you will sit blameworthy, forsaken, with no one to assist you.

{ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا }

And your Lord has decreed, He has commanded, that you worship none save Him, and, that you show, kindness to parents, by being dutiful to them. If they should reach old age with you, one of them (ahaduhumā is the subject [of the verb]) or both (a variant reading [for yablughanna] has yablughān, 'both [should] reach', in which case ahaduhumā would be substituting for the [dual indicator] alif [of yablughān]) then do not say to them 'Fie' (read uffan or uffin, uffa or uffi, a verbal noun meaning tabban, 'perish!' or qubhan, 'evil!') nor repulse them, but speak to them gracious words, fair and gentle [words].

{ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا }

And lower to them the wing of humility, show them your submissive side, out of mercy, that is, on account of your affection for them, and say, 'My Lord, have mercy on them, just as they, had mercy on me when [they], reared me when I was little'.

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

Your Lord knows best what is in your hearts, [in the way] of what may be concealed of dutifulness or disobedience [to parents]. If you are righteous, obedient to God, then truly, to those who are

penitent, those who return to obedience of Him, He is Forgiving, of any slip that might have issued on their part regarding their duty to the parents, so long as they do not conceal [within themselves] any disrespect [towards them].

{ وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا }

And give the kinsman his due, of dutifulness and kindness, and the needy and the traveller [as well]; and do not squander, by expending for [any purpose] other than in obedience to God.

{ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا }

Indeed squanderers are brothers of devils, that is, they follow their way, and the Devil was ever ungrateful to his Lord, extremely rejective of His graces: likewise his brother the squanderer.

{ وَإِمَّا تَعْرِضْنَ عَنْهُمْ نُتَعَّأْ مِنْ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا }

But if you [have to] overlook them, that is, the kinsmen and the others mentioned, and do not give to them, seeking mercy from your Lord, [a mercy] which you expect [in the future], that is, [you do not give to them] because of a request for provision which you are waiting to come to you [from your Lord], before you give to them, then speak to them gentle words, pleasant and reasonable [words], promising them that you will give to them when the provision [from God] arrives.

{ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا }

And do not keep your hand chained to your neck, in other words, do not withhold it completely from expending, nor open it, in order to expend, completely, or you will sit blameworthy — this refers to the first case — and denuded, cut off, having nothing — this refers to the latter case.

{ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا }

Truly your Lord expands provision, He makes it abundant, for whomever He will and He straitens, He restricts it for whomever He will. Indeed He is ever Aware and Seer of His servants, Knower of what they hide and what they manifest, giving them provision in accordance with their welfare.

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

And do not slay your children, by burying them alive, fearing penury, poverty. We shall provide for them and for you. Slaying them is truly a great sin.

{ وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا }

And do not come [anywhere] near fornication — this [form of expressing it] is more effective than [saying] ‘Do not commit it’. It is indeed an indecency, an abomination, and, it is, an evil way.

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

And do not slay the soul [whose life] God has made inviolable, except with due cause. Whoever is slain wrongfully, We have certainly given his heir, the one inheriting from him, a warrant, a sanction [to retaliate] against the slayer; but let him not commit excess, [let him not] overstep the bounds, in slaying, by slaying other than the killer [of the one slain], or by other than that [instrument] with which he [the slain] was killed; for he is supported [by the Law].

{ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا }

And do not come [anywhere] near an orphan's property, except in the fairest manner until he comes of age. And fulfil the covenant, should you make a covenant with God or with people [in general]. Indeed the covenant will be enquired into.

{ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَرَبُّوهُ بِالْقِسْطِ السِّتْقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا }

And give full measure, complete it, when you measure, and weigh with a right balance, [with] an even balance: that is better and fairer in return.

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

And do not pursue that of which you have no knowledge. Indeed the hearing and the sight and the heart — of each of these it will be asked, of that person what he did with them.

{ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَا تَتَّبِعُ الْأَجْبَالَ طُولًا }

And do not walk in the earth exultantly, that is, exultant with pride and conceit. Indeed you will not rend the earth, [you will not] pierce it and reach its depths with your pride, nor attain the mountains in height: the meaning is that you shall never attain such ends, so how can you be so arrogant?

{ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا }

All of that, [which has been] mentioned — the evil of it is hateful in the sight of your Lord.

{ ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَكُودًا مَّدْحُورًا }

This is [part] of the wisdom, the admonition, which your Lord has revealed to you, O Muhammad (s). And do not set up with God any other god, or you will be cast into Hell, blameworthy, abandoned, banished from God's mercy.

{ أَفَأَصْنَعُكُمْ رَبُّكُمْ بِالْبَيْنِ وَأَتَّخِذُ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا }

Has your Lord then preferred you, has He distinguished you [exclusively], O Meccans, with sons and chosen for Himself females from among the angels?, as daughters for Himself, in the way that you [are wont to] claim. Truly, by [saying] this, you are speaking a monstrous word!

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

And verily We have dispensed, We have elucidated, in this Qur'ān, similitudes, promises [of reward] and threats [of retribution], so that they may remember, [that they may] be admonished, but it, that [elucidation], only increases them in aversion, to the Truth.

{ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآتَيْنَا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا }

Say, to them: 'If there were with Him, that is, with God, [other] gods, as they say, they would, in that case, have sought against the Lord of the Throne, that is, [against] God, some path, some way, in order to fight Him [off].

{ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا }

Glory be to Him — an affirmation of His transcendence — and exalted be He above what they say, in the way of [His having] associates, greatly!

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

The seven heavens and the earth and all that is therein proclaim His praise, [they] affirm His transcendence. And there is not a thing, among things created, but proclaims, enwrapped [in], His praise, in other words, [everything] says subhāna'Llāh wa-bi-hamdihi, 'Glory and praise be to God'; but you do not understand their glorification, because it is not [proclaimed] in your language. Lo! He is Forbearing, Forgiving, for He does not hasten [to bring about] your punishment.

{ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا }

And when you recite the Qur'ān, We place between you and those who do not believe in the Hereafter a hidden barrier, that is, one that hides you from them, so that they cannot see you — this was revealed regarding those who wanted to assassinate him (s) [the Prophet].

{ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آدَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا }

And We place upon their hearts veils, covers, lest they should understand it, lest they should understand the Qur'ān, in other words, and so [in this way] they do not understand it, and in their

ears a deafness, a heaviness, thus they cannot hear it. And when you mention your Lord alone in the Qur'ān, they turn their backs in aversion, to it.

{ تَخُنُّ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ بِجُورٍ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا مَرْجُلًا مَسْحُورًا }

We know best what they listen to, the reason for [which they listen to] it, in order to mock [it], when they listen to you, [to] your recital, and when they are in secret counsel, holding secret talks among themselves, in other words, when they talk, when (idh substitutes for the preceding idh, 'when') the evildoers say, in their secret conversation: 'You are only following a man bewitched, one duped, his mind overcome'.

{ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا }

God, exalted be He, says: Look how they strike similitudes for you, such as [your being] bewitched, a soothsayer or a poet, and they go astray, thereby from [the path of] guidance, and cannot find a way, a path to it!

{ وَقَالُوا أَعْدَا كُنَّا عِظَامًا وَرُفَاتًا أَعْتَابًا لَمَجْعُوثُونَ خَلْقًا جَدِيدًا }

And they say, in denial of the Resurrection: 'What, when we are bones and fragments, shall we really be raised up in a new creation?'

{ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا }

Say, to them: 'Be stones or iron,

{ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا }

or some creation yet greater in your breasts, [something yet] far less able to accept life, aside from bones and fragments, a spirit will undoubtedly be made to exist in you [to bring you back to life]. They will then say, 'Who shall bring us back?', to life. Say: 'He Who originated you, created you, the first time, when you had not been anything [in existence], because the One Who is able to initiate [creation] is also able to repeat [it], indeed, this [repetition] is easier [than the initiation]. Then they will shake their heads at you, stupefied, and they will say, mockingly: 'When will it be?', that is, the Resurrection. Say: 'Maybe it is near!'

{ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْسَ إِلَّا قَلِيلًا }

The day He calls you, [the day] He calls out to you from your graves by the tongue of [the archangel] Isrāfīl, you will respond, you will answer His call from your graves, with His praise, by His command — it is also said to mean [that you will respond] 'and praise be to Him' — and you will

think that you have remained, in this world, only a little, because of the terror of what you will see [on that day].

{ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ مِمَّهُمْ إِنْ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا }

And tell My servants, the believers, to speak, to disbelievers, that, word, which is finer. For Satan indeed incites ill feeling, he makes trouble, between them, and Satan is indeed man's manifest enemy, his enmity is evident. The 'finer word' is [to say] this:

{ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يُرْحَمَكُمُ أَوْ إِنْ يَشَأْ يُعَذِّبِكُمْ وَمَا أُرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا }

Your Lord knows you best. If He will, He will have mercy on you, by way of [granting you] repentance and faith, or, if He will, for you to be chastised, He will chastise you, by having you die in disbelief. And We did not send you to be a guardian over them, and so compel them to [embrace] faith — this was [revealed] before the command to fight [them].

{ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ مَرْبُورًا }

And your Lord knows best all who are in the heavens and the earth, thus endowing them [each one] with what He will, according to the measure of their states. And verily We have preferred some of the prophets above others, endowing each of them with a particular merit: Moses, with

being spoken to; Abraham, with Friendship; and Muhammad (s), with the Night Journey; and We gave David the Psalms.

{ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا }

Say, to them: 'Call on those whom you assumed, to be gods, besides Him, such as the angels, Jesus and Ezra ('Uzayr); yet they have no power to rid you of misfortune nor to transfer, it to [persons] other than you.

{ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ مِنْ رَحْمَتِهِ وَيَحَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُومًا }

Those whom they call, gods, [they themselves] seek a means to their Lord, [they seek] nearness, by way of obedience, which of them (ayyuhum substitutes for the [third person indicator] wāw of [the verb] yabtaghūna, 'they seek') in other words, [even] he seeks it [this nearness] the one who, is nearer, to Him, so how [much more] is it [sought] in the case of others?; and they hope for His mercy and fear His chastisement, just like others, so how can you call them gods? Truly your Lord's chastisement is a thing to beware of.

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

There is not a town — its inhabitants are the ones meant — but We shall destroy it before the Day of Resurrection, through death, or chastise it with terrible chastisement, by killing [its inhabitants] or otherwise. That has been inscribed in the Book, the Preserved Tablet (al-lawh al-mahfūz).

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

Nothing prevented Us from sending the signs, requested by the people of Mecca, except that the ancients denied them, when We sent such [signs] and so We destroyed them: if We were to send them to these [people of Mecca], they would deny them and would thus deserve destruction. However, We have judged that they be given respite so that the mission of Muhammad (s) be completed. And We gave Thamūd the she-camel as, a sign [that was], apparent, [one that was] clear and evident, but they wronged, they disbelieved, it, and were therefore destroyed. And We do not send signs, miracles, except for deterrence, to servants, so that they might believe.

{ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّئْيَا الَّتِي أَمْرُكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحِفُّهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا }

And, remember, when We said to you, 'Truly your Lord encompasses mankind', in knowledge and power [over them], such that they are within His grasp: so deliver the Message to them and do not fear anyone, because God will protect you from them. And We did not appoint the vision that We showed you, before your very eyes, during the Night Journey, except as a test for people, [for] the

people of Mecca — since they denied it and some of them [even] apostatised when he [the Prophet] informed them of it — and [likewise] the tree cursed in the Qur'ān, namely, the [tree called] Zaqqūm [Q.37:62ff] that issues from the very root of the Blazing Fire [of Hell]; We made it a test for them, because they said, 'Fire consumes trees, so how can it cause it [the Zaqqūm tree] to issue forth?'. And We [seek to] deter them, with it, but it, Our deterrence, only increases them in gross insolence.

{ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا }

And, mention, when We said to the angels, 'Prostrate yourselves before Adam', a prostration of salutation, by inclining oneself, and so they [all] prostrated themselves, except Iblīs: he said, 'Shall I prostrate myself before one whom You have created from clay?' (tīnan, is in the accusative because the operator of the oblique [min, 'of'] has been omitted, in other words [it would normally be] min tīnin).

{ قَالَ أَمَّا آيَاتُكَ هَذِهِ فَأَنْزَلْنَا عَلَيْكَ الْمَاءَ زَوَاجًا فَمَا مِنْ أُقْتَابٍ إِلَّا كَفَّحًا يُعْطَىٰ مِنْهَا خَمِيرًا وَاجْتَعَلَ الْبُنْيَانُ أَعْنَاقًا وَالْأَنْجَامُ نَارًا يُوقَدُ مِنْهَا نَارُ الْإِبْرَاهِيمَ ذِكْرًا وَمَنْ آتَاكَ مِنْ بَعْضِهَا فَلْيُكْفِرْ بِهِ فَمَنْ كَفَرَ بِهِ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ }

Said he, 'Do You see — in other words, inform me: this one whom You have honoured, [whom] You have preferred, above me?, by commanding that prostration should be made before him, when 'I am better than him. You created me from fire, while him You created from clay' [Q. 7:12]. If (la-in:

the lām is for oaths) You defer me to the Day of Resurrection I shall verily eradicate his seed, by leading them astray, [all] save a few', of them, of those whom You have given [divine] protection.

{ قَالَ أَذْهَبَ فَمَنْ بَعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا }

Said He, exalted be He, to him [Iblīs]: 'Begone, deferred to the time of the First Blast [of the Trumpet]. Whoever of them follows you — indeed Hell shall be your requital, [both] yours and theirs, a requital [that is indeed] ample, sufficient and complete.

{ وَأَسْتَفْزِزُ مَنْ أَسْطَعَتْ مِنْهُمْ بَصُونَكُمْ وَأَجْلِبُ عَلَيْهِمْ بِحَبْلِكَ وَرَجَلِكِ وَشَاطِرِ كُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا }

And tempt, dupe, whomever of them you can with your voice, by your calling them with songs and pipes and with every invitation to [acts of] disobedience; and rally, incite, against them your cavalry and your infantry, namely, those who ride and walk in acts of disobedience, and share with them in wealth, that is illicit, such as usury and extortion, and children, from [acts of] adultery, and make promises to them', to the effect that there will not be any resurrection or requital. And Satan promises them, thereby, nothing but delusion, falsehood.

{ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا }

'Truly as for My servants, the believers, you shall have no warrant', [no] sway or ability. And Your Lord suffices as a guardian, as a protector for them against you.

{ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلُوكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا }

Your Lord is He Who drives for you the ships upon the sea that you may seek of His bounty, exalted be He, through [engaging in] commerce. Truly He is ever Merciful towards you, by disposing these [ships] for you.

{ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا بَجَّأكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا }

And when distress, difficulty, befalls you at sea, [such as] fear of drowning, those whom you [are wont to] invoke are no longer present, [those whom] you [are wont to] worship of gods [are no longer present], and so you do not call on them — except Him, exalted be He, for on Him alone you do call, because you are suffering a distress which only He can remove. But when He delivers you, from drowning and brings you, to land, you are rejective, of [God's] Oneness, for man is ever ungrateful, [ever] denying [God's] graces.

{ أَفَأَمْسِئُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَاكِيلًا }

Do you feel secure that He will not cause a side of the earth, in other words, the land, to swallow you up, as [He did] with Korah (Qārūn), or unleash upon you a squall of pebbles? that is, hurl a shower of stones upon you, as [He did] with the people of Lot. Then you will not find for yourselves any guardian, any protector from Him.

{ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَامِرَةً أَخْرَجَ فِي رُءُوسِهِ لَكُمْ قَصِيفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ نَسِيرًا }

Or do you feel secure that He will not return you to it, that is, [to] the sea, a second time and unleash upon you a shattering gale, that is, a violent wind that shatters everything in its path, to destroy your ship, and drown you for your ungratefulness? And then you will not find for yourselves any redresser of this against Us, [any] helper or advocate to demand restitution from Us for what We [will] have done to you.

{ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا }

And verily We have honoured, We have preferred, the Children of Adam, [above other creation], by [giving them] knowledge, speech and [their being] a creation of even proportions amongst other things, including their [means of] purification after death, and carried them over land, on animal-back, and sea, in ships, and provided them with good things and We have preferred them above many of those whom We created, such as livestock and wild animals, with a marked preferment

(the min [of mimman, 'of those whom'] has the sense of mā, 'of what', or something close to it, and includes the angels, the purpose being to give preference to the [angelic] genus; there is no requirement to give [explicit] preference to the individuals [of this category of being], since they [angels] are superior to mankind, excepting the prophets).

{ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا }

Mention, the day when We shall summon all men with their leader, their prophet, and it will be said, 'O community of so-and-so'; or [it bi-imāmihim means] 'with the record of their deeds', in which case it will be said, 'O one of good [deeds], O one of evil [deeds]!': this is [on] the Day of Resurrection. And whoever, from among them, is given his book in his right hand, these being the fortunate, those possessors of understanding in this world — those will read their book, and they will not be wronged, they will [not] be diminished of their deeds, [so much as] a single date-thread.

{ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَصْلَبُ سَبِيلًا }

And whoever has been in this, that is, [in] this world, blind, to the truth, will be blind in the Hereafter, to the path of salvation and the reciting of the Qur'ān, and [even] further astray from the [right] way, more removed from the road [that leads] to it.

{ وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لَتُنْفِرِي عَلَيْنَا غَيْرُهُ وَإِذَا لَا تُحَدِّثُكَ خَلِيلًا }

The following was revealed regarding the [tribe of] Thaqīf, for they had asked him [the Prophet] (s) to declare their valley inviolable and implored him [to grant them this request]: And indeed (wa-in, [the particle in is] softened) they were about to, they nearly did, beguile you away from that which We revealed to you, so that you might invent against Us [something] other than that; and then, had you done that, they would have taken you as a friend.

{ وَلَوْلَا أَنْ بَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا }

And if We had not made you [stand] firm, upon the Truth, by way of [divine] protection ('isma), certainly you might have, you nearly, inclined to them a little, because of the extent of their deception and their persistence. This [statement] is explicit about the fact that the Prophet (s) neither inclined nor came close to doing so.

{ إِذَا لَادَفْتَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا }

Then, had you inclined, We would have surely made you taste a double, chastisement, in life and a double, chastisement, upon death, in other words, twice the chastisement that any other person would receive in this world and the Hereafter. Then you would not have found for yourself any helper against Us, [anyone] to shield [you] from it.

{ وَإِنْ كَادُوا لَيَسْتَفْرِزُوا مِنْكَ مِنَ الْأَمْرِ لِيُخْرِجُوا مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا }

When the Jews said to him, 'If you are a prophet, then make your way to Syria, for it is the land of prophets', the following was revealed: And indeed (wa-in, [the particle in is] softened) they were about to provoke you out of the land, the land of Medina, to expel you from it, but then, had they expelled you, they would not have remained after you, in it, except a little [while], after which they would have been destroyed.

{ سَتَّةَ مَنْ قَدْ أَمْرُسْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا }

[That is] the way in the case of those whom We have sent from among Our messengers before you, that is to say, [that is] Our way [of dealing] with them [their enemies], destroying those who expel them [Our messengers]. And as regards Our [established] way you will not find any change, any alternative [manner].

{ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا }

Establish prayer from the sun's decline, that is, from after midday, until the dark of night, [until] its darkness has fallen, in other words, [perform prayers] at noon, in the afternoon, at sunset and at night, and the recital [of the Qur'ān] at dawn, the morning prayer. Verily the dawn recital is ever witnessed, it is witnessed by the angels of the night and the angels of the day.

{ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا }

And for a part of the night, keep vigil, perform prayer, therewith, with the Qur'ān, as a supererogatory [devotion] for you, as an extra obligation for you to the exclusion of your community, or [it means] as extra merit [for you] on top of the [other] obligatory prayers. It may be that your Lord will raise you to, establish you, in the Hereafter, in, a praiseworthy station, one for which the first and last [of mankind] will praise you — and this is the station of intercession [which will take place] during [the passing of] the Final Judgement.

{ وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا }

And say: 'My Lord, make me enter, Medina, with a veritable entrance, an entrance that is satisfying, one in which I do not see what I dislike, and bring me out, of Mecca, with a veritable departure, a departure such that my heart will not [care to] turn back to look at it [yearningly]. And grant me from Yourself a favourable authority', [grant me] strength with which You render me victorious over Your enemies.

{ وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبٰطِلُ اِنَّ الْبٰطِلَ كَانَ زهٰوِقًا }

And say, upon your entry into Mecca: 'The Truth, Islam, has come and falsehood has vanished away, disbelief has come to nothing. Truly falsehood is ever bound to vanish', [ever bound] to fade away and disappear. Indeed the Prophet (s) entered it [Mecca] and there were 360 idols [which

had been placed] around the [Sacred] House [sc. the Ka'ba]. He [the Prophet] then set about thrusting at them with a stick he was carrying, saying those [words] until they had [all] been toppled, as reported by the two Shaykhs [Bukhārī and Muslim].

{ وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَمَرْحَمَةٌ لِلْمُؤْمِنِينَ وَلَا يَرْبُدُ الظَّالِمِينَ إِلَّا خُسَارًا }

And We reveal of (min [here] is explicative) the Qur'ān that which is a cure, from error, and a mercy for believers, thereby; though it only increases the evildoers, the disbelievers, in loss, because of their disbelief in it.

{ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا }

And when We are gracious to man, the disbelieving [man], he is disregarding, of giving thanks, and turns aside, turning his face away in arrogance; but when an ill, such as poverty or hardship, befalls him, he is in despair, despondent of God's mercy.

{ قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا }

Say: 'Everyone, [including] us and you, acts according to his [own] character, his [own] manner [of conduct], and your Lord knows best who is better guided as to the way', [as to] the path [he follows], and He will reward him [accordingly].

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

And they will question you, that is, the Jews, concerning the Spirit, from which the body receives life. Say, to them: 'The Spirit is of the command of my Lord, that is, [it belongs to] His knowledge, about which you know not. And of knowledge you have not been given except a little', relative to His knowledge, exalted be He.

{ وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا }

And if (la-in, the lām is for oaths) We willed We could take away what We have revealed to you, in other words, [take away] the Qur'ān, by erasing it from the hearts [of men] and from the written copies. Then you would not find in respect thereof any guardian for yourself against Us;

{ إِلَّا مَرَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا }

[it is] only — but We have let it remain — as a mercy from your Lord. Truly His favour to you is ever great, tremendous, for He has revealed to you and granted you the praiseworthy station as well as other [kinds of] merit.

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

Say: 'Verily, should mankind and jinn come together to produce the like of this Qur'ān, [the like thereof] in terms of clarity and rhetorical excellence, they could not produce the like thereof, even if they backed one another', [even if one was] an assistant [of the other]. This [verse] was revealed as a refutation of their statement: 'If we wish we can speak the like of this' [Q. 8:31].

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

And verily We have dispensed, explained, for people in this Qur'ān every [kind of] similitude (min kulli mathalin, [this] is an adjectival qualification of an omitted clause, in other words, ['We have dispensed] a similitude from every kind of similitude'), that they might be admonished; but most people, that is, the people of Mecca, insist on disbelieving, on denying the truth.

{ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا }

And they say (wa-qālū is a supplement to abā [illā], 'insist on'), 'We will not believe you until you make gush forth for us from the ground a spring, from which water issues forth;

{ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن تَحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا }

or until you [come to] have a garden, an orchard, of date-palms and vines, and cause streams to gush forth therein, in the midst of these, abundantly;

{ أَوْ نُسْقِطَ السَّمَاءَ كَمَا نَزَعَمْتَ عَلَيْنَا كِسْفًا أَوْ نَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيْلًا }

or until you cause the heaven to fall upon us, as you assert, in pieces, or bring God and the angels [right] in front [of us], face to face [with us], before [our] very eyes, so that we might see them;

{ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ مَّرْخَرٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرَفِيقِكَ حَتَّى تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا }

or until you [come to] have a house adorned with gold, or ascend into the heaven, upon a ladder, and [even then] we will not believe your ascension, if you were to ascend into it, until you bring down for us, therefrom, a book, in which is [confirmed] your truthfulness, that we may read'. Say, to them: 'Glory be to my Lord — this is a statement of amazement — Am I anything but a human, a messenger [from God]?', in other words, [I am] like all [other] messengers, for they never brought [any] signs except by God's leave.

{ وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا مَّرْسُولًا }

And nothing prevented mankind from believing when guidance came to them, but that they said, that is, [except] their saying in denial: 'Has God sent a human as a messenger [from Him]?', instead of sending an angel.

{ قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يُمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا }

Say, to them: 'Had there been in the earth, instead of humans, angels, walking [and living] secure, We would have sent down to them from the heaven an angel as Messenger', for when a messenger is sent to a people he is [always] of their kind, so that they are able to speak to him and understand from him [his message].

{ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ أَنَّهُ كَانَ بَعِيدًا خَيْرًا بَصِيرًا }

Say: 'God suffices as a witness between me and you, of my sincerity. Truly He is Aware, Seer of His servants', Knower of what they hide and what they manifest.

{ وَمَنْ يَهْدِ اللَّهُ فَبِهِدِّ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَائًا وَبِكُمَا وَصَمًا مَّا أَوَاهُمْ جَهَنَّمَ كُلَّمَا حَبَّتْ

زُرْدَتَاهُمْ سَعِيرًا }

And he whom God guides is rightly guided, and he whom He sends astray — you will not find for them [any] guardians, to guide them, besides Him. And We shall assemble them on the Day of Resurrection, walking, on their faces, blind, dumb, and deaf; their abode shall be Hell — whenever

it abates, [whenever] its flames subside, We shall intensify for them the blaze, the flame and [its] burning.

{ ذَلِكَ جَزَاءُ هُمِ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَلَمْ نُعَمِّرْكُم مِّنْ قَبْلِهِمْ وَلَمْ نُجْعَلْ لَكُم مِّنْ قَبْلِهِمْ آيَاتٍ كَذَلِكَ لِيَتَذَكَّرَ الَّذِينَ يَسْمَعُونَ } [Al-Ankabut: 25]

That is their requital because they disbelieved Our signs and said, in denial of the Resurrection: 'What, when we are bones and fragments, shall we really be raised in a new creation?'

{ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا مَرِيبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا } [Al-Ankabut: 61]

Have they not seen, realised, that God, [He] Who created the heavens and the earth, with all their immensity, has the power to create the like of them?, that is, [the like of] these human beings, [especially] given their smallness? He has appointed for them a term, until [the time for their] death and resurrection, whereof is no doubt; yet the wrongdoers insist on disbelief, on denial of such [a term].

{ قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَشُورًا } [Al-Ankabut: 67]

Say, to them: 'If you possessed the treasures of my Lord's mercy, [those treasures] of provision and rain, you would surely withhold [them], [you would] stint, for fear of spending, fearing that

they would be depleted if [one] spent [from them] and [that] you would then become impoverished; and man is ever niggardly'.

{ وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا }

And verily We gave Moses nine manifest signs, clear [signs], namely, [those of] the hand, the staff, the flood, the locusts, the lice, the frogs, the blood and the obliteration [of their possessions, cf. Q. 10:88], the years [of dearth] and scarcity of fruits [cf. Q. 7:130]. Ask, O Muhammad (s), the Children of Israel, about this (a [rhetorical] question meant as an affirmation for the idolaters of your sincerity; or [it means that] We said to him [Muhammad, s], 'Ask'; a variant reading has the past tense [fa-sā'ala, 'and he asked']), when he came to them, Pharaoh said to him, 'O Moses, I truly think that you are bewitched', duped, your mind deceived.

{ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَاغِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَكْبُورًا }

He [Moses] said, 'Indeed you know that none revealed these, signs, except the Lord of the heavens and the earth, as proofs, lessons; however, you are being stubborn (a variant reading [for 'alimtu, 'you know'] has 'alimtu ['I know']); and I truly think that you, O Pharaoh, are doomed', [that you] will be destroyed — or [it, mathbūran, means that Pharaoh has been] turned away from [all deeds that are] good.

{ فَأَمْرَادَ أَنْ يَسْتَفْرِهَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعاً }

And he, Pharaoh, desired to scare them, to expel Moses and his people, from the land, the land of Egypt; so We drowned him and those with him, all together.

{ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفاً }

And after him We said to the Children of Israel, 'Dwell in the land; but when the promise of the Hereafter, namely, the Hour, comes to pass, We shall bring you [gathered] in mixed company', all together, you and them.

{ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّراً وَنَذِيراً }

With the truth have We revealed it, that is, the Qur'ān, and with the truth, it comprises, has it been revealed, in the way it has, unaffected by any alterations; and We have not sent you, O Muhammad (s), except as a bearer of good tidings, of Paradise, for those who believe, and as a warner, of the Fire, for those who disbelieve.

{ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا }

And [it is] a Qur'ān (qur'ānan is in the accusative because of the verb governing it [which is the following]) that We have divided, that We have revealed in portions over 20 or 23 years, that you may recite it to mankind at intervals, gradually and with deliberateness so that they [are able to] comprehend it, and We have revealed it by [successive] revelation, one part after another, according to what is best [for mankind].

{ قُلْ آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا }

Say, to the disbelievers of Mecca, 'Believe in it or do not believe, as a threat to them; indeed those who were given knowledge before it, before its revelation, namely, the believers from among the People of the Scripture, when it is recited to them, fall down in prostration on their faces,

{ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا }

and say, "Glory be to our Lord, exalting Him above [the claim] that [His] promise [of sending a prophet] had not been fulfilled. Indeed (in, softened) Our Lord's promise, of its [the Qur'ān's] revelation and the sending of the Prophet (s), is bound to be fulfilled".

{ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَنْزِعُ عَنْهُمْ خَشُوعًا }

And they fall down on their faces, weeping (yabkūna is a supplement [to yakhirrūna, 'they fall down'] also containing an adjectival qualification [of those falling down]); and it, the Qur'ān, increases them in humility', in humbleness before God.

{ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَحَافَتُ بِهَا وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا }

The Prophet (s) would often say, 'O God, O Compassionate One'. So they said, 'He [Muhammad, s] forbids us to worship more than one god, and yet he calls upon another [god] together with Him [God]'. The following was then revealed: Say, to them: 'Invoke God or invoke the Compassionate One, that is to say, invoke Him by either of these [Names] or call upon Him by saying, 'O God! O Compassionate One!', whichever (ayyan is conditional; mā is extra), in other words, whichever of these two [Names], you invoke, is beautiful — this [predicate, 'beautiful'] is indicated by the following [statement]), to Him, to the One called by these two [Names], belong the Most Beautiful Names', these two [Names] being from among them; and they [the other Names] are [the following] as [mentioned] in hadīth: God, there is no god except Him, the Compassionate, the Merciful, the King, the Holy, the Peace, the Securer, the Controller, the Mighty, the Compeller, the Sublime, the Creator, the Maker [out of nothing], the Fashioner, the [ever] Forgiving, the Almighty, the Bestower, the Provider, the Deliverer, the Knower, the Seizer, the Extender, the Lowerer, the Raiser, the Glorifier, the Abaser, the Hearer, the Seer, the Arbiter, the Just, the Subtle, the Aware,

the Forbearing, the Tremendous, the Forgiver, the Thankful, the High, the Great, the Preserver, the Conserver, the Reckoner, the Majestic, the Generous, the Watcher, the Responsive, the Embracing, the Wise, the Loving, the Glorious, the Resurrector, the Witnessing, the Truth, the Guardian, the Strong, the Firm, the Patron, the Praiseworthy, the Numberer, the Initiator, the Restorer, the Life-giver, the Death-maker, the Living, the Eternal Sustainer, the Originator, the Magnificent, the One, the Single, the Everlasting Refuge, the Powerful, the Omnipotent, the Advancer, the Deferrer, the First, the Last, the Outward, the Inward, the Ruler, Exalted, the Benign, the Relenting, the Avenger, the Pardoning, the Gentle, Master of the Kingdom, One of Majesty and Munificence, the Equitable, the Gatherer, the Independent, the Availing, the Restrainer, the Harming, the Benefactor, the Light, the Guiding, the Innovator, the Enduring, the Inheritor, the Reasonable, the Patient, as reported by al-Tirmidhī. God, exalted be He, says: And do not be loud in your prayer, when you recite [the Qur'ān] therein, lest the idolaters hear you and curse you, as well as the Qur'ān and the One Who has revealed it; nor be silent, do [not] murmur, therein, so that your companions might [be able to hear it and] benefit [therefrom]; but seek between that, loudness and silence, a, middle, way.

{ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَاكِلٌ مِّنَ الدُّنْيِ وَكَبَّرَهُ كَبِيرًا }

And say: 'Praise be to God, Who has neither taken a son, nor has He any partner in sovereignty, in divineness, nor has He [taken] any ally, to assist Him, out of, because of [any], weakness', that is to

say, He would never become weak and thus need an assistant. And magnify Him with magnifications [worthy of Him], extol Him with a perfect extolling above that He should have taken a son or a partner, and [above] any weakness and [above] all that does not befit Him. The arrangement whereby 'praise' is [invoked] together with this [statement] is meant to indicate that He is the One worthy of all praise, because of the perfection of His Essence and the fact that He alones possesses those attributes of His. Imam Ahmad [b. Hanbal] relates in his Musnad [by way of a report] from Mu'adh al-Juhanī [who heard it] from the Messenger of God (s), who used to say, 'The "glory" verse [in the Qur'ān] is: Praise be to God, Who has neither taken a son, nor has He any partner in sovereignty ... to the end [of the above-mentioned sūra, 17:111]', and God, exalted be He, knows best.

The author of this [commentary] says, 'This [last commentary] constitutes the end of my complement to the commentary on the Noble Qur'ān composed by the inquisitive scholar, the shaykh, Imam Jalāl al-Dīn al-Mahallī al-Shāfi'ī, may God be pleased with him. I have expended every effort in it and reflected throughout it exhaustively, [especially] in those precious things that I have deemed, God willing, to be profitable. I composed it [this commentary] in the same length of time appointed for the one spoken to by God [sc. Moses] and I have made it a means to attaining the Gardens of Bliss. It [this commentary] actually draws on the work which it complements, relying and depending on it for [an understanding of] those allegorical verses. May God have mercy on one who examines it with impartiality, chances upon an error and informs me of it. As I have said:

Tafsir al-Jalalayn, Juza' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

42

“I praise God, my Lord, for He guided me in what I have expressed despite my incapacity and weakness; for who [other than God] is there to avert me from error and who is there to accept from me even a single letter”.

Taken from tafsir.com

Surat al-Kahf

{ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا }

Praise — which is the attribution [to a person] of that which is beautiful — is established [as something that], belongs to God [alone], exalted be He. Now, is the intention here to point this out for the purpose of believing in it, or to praise [God] thereby, or both? All are possibilities, the most profitable of which is [to understand] the third [as being the intention behind this statement]; Who has revealed to His servant, Muhammad (s), the Book, the Qur'ān, and has not allowed for it, that is, [He has not allowed that there be] in it, any crookedness, [any] variance or contradiction (the [last] sentence [wa-lam yaj'al lahu 'iwajan] is a circumstantial qualifier referring to al-kitāb, 'the Book');

{ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا }

[a Book] upright, (qayyiman is a second circumstantial qualifier for [added] emphasis) to warn of, to make, by this Book, the disbelievers fear, severe chastisement from Him, from God, and to bring to the believers who perform righteous deeds the good tidings that theirs will be a fair reward,

{ مَا كُنْتُمْ فِيهِ أَبَدًا }

wherein they will abide forever, and this [reward] is Paradise;

{ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا }

and to warn those, from among the disbelievers, who say, 'God has taken a son'.

{ مَا لَهُمْ مِنْ عِلْمٍ وَلَا لَابَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا }

They do not have, in this, in this saying, any knowledge, nor did their fathers, before them, who [also] used to say this. Dreadful, grave, is the word that comes out of their mouths (kalimatan, 'word', is for specification and it explains the unidentified [feminine] person [of the verb, kaburat, 'dreadful']; and that which is the object of censure has been omitted, and that is their above-mentioned saying [that God has taken a son]). They speak nothing, thereby, but, an utterance of, lies.

{ فَالْعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَامِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا }

Yet it may be that you will consume, destroy, yourself in their wake — following [your being with] them, that is, after they have left you — if they should not believe in this discourse, [in this] Qur'ān, out of grief, out of rage and anguish on your part, because of your eagerness that they believe (asafan, 'out of grief', is in the accusative because it functions as an object denoting reason).

{ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا }

Truly We have made all that is on the earth, in the way of animals, plants, trees, rivers and so on, as an adornment for it, that We may try them, that We may test mankind observing thereby, which of them is best in conduct, therein, that is, [to see which of them] is the most abstemious of it.

{ وَأَنَا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا }

And indeed We shall turn all that is therein into barren shreds, that produce no plants.

{ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا }

Or did you think, did you suppose, that the Companions of the Cave, the cavern in the mountain, and the Inscription, the tablet wherein their names and lineages had been inscribed — the Prophet (s) had been asked about their tale — were, with regard to their tale, a [unique] marvel from among, the entirety [of], Our signs? ('ajaban, 'a marvel' is the predicate of [the defective verb] kāna [sc. kānū], the preceding [min āyātinā, 'from among Our signs'] being a circumstantial qualifier). In other words, [did you suppose] that they were a marvel exclusively from among all [Our] other signs, or that they were the most marvellous among them? Not so.

{ إِذْ أَوْىُّ الْفِتْيَةَ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّبْ لَنَا مِنْ أَمْرِنَا رَشَدًا }

Mention, when the youths took refuge in the Cave (fitya, 'youths', is the plural of fatā, and denotes a mature young man) fearing for their faith from their disbelieving people, they said, 'Our Lord!

Give us mercy from Yourself and remedy for us our affair through rectitude', [through Your] guidance.

{ فَضَرْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا }

So We smote their ears, that is, We made them sleep, in the Cave for several years, for a [fixed] number of years.

{ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزِينِ أَخْصَىٰ لِمَا لَبِثُوا أَمَدًا }

Then We aroused them, We awakened them, that We might know, a knowledge of direct vision, which of the two parties, the two groups in disagreement over the length of their stay [in the cave], was better in calculating (ahsā is [of the pattern] of af'al, meaning 'more precise') what they had tarried (li-mā labithū is semantically connected to the following) in [terms of the] length of time (amadan, [in the accusative] denotes purpose).

{ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرُدُّنَاهُمْ هُدًى }

We relate, recite, to you their story with truth, that is, truthfully. They were indeed youths who believed in their Lord, and We increased them in guidance.

{ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا مِن دُونِهِ إِنَّا لَقَدْ قُنَّا إِذْ أَشْطَطْنَا }

And We strengthened their hearts, to [enable them to] speak the truth, when they stood up, before their king, who had commanded them to prostrate to idols, and said, 'Our Lord is the Lord of the heavens and the earth. We will not call on any god besides Him, that is, other than Him, for then we shall certainly have uttered an outrage, in other words, [we shall have spoken] a statement that contains shatat, meaning one of extreme disbelief, were we, hypothetically, to call on any god other than God.

{ هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ سُلْطَانٌ بَيْنَ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا }

These (hā'ūlā' is the subject [of the sentence]) our people (qawmunā is an explicative supplement [to the subject]) have taken gods besides Him. Why [if what they claim is true] do they not bring some clear warrant, some manifest argument, regarding them? regarding worship of these [idols]. And who does greater wrong — in other words, no one does greater wrong — than he who invents a lie against God?, by ascribing partners to Him, exalted be He. Some among the youths said to the others:

{ وَإِذِ اعْتَرَضْتُهُمْ وَمَا يعبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَبِ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا }

And when you withdraw from them and from that which they worship except God, then take refuge in the Cave. Your Lord will reveal for you something of His mercy and prepare for you in your affair some comfort' (read mirfaqan or marfiqan), that is to say, something for you to find comfort in, in the way of lunch or supper.

{ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَوَارَوْرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا }

And you might have seen the sun, when it rose, inclining (read tazāwaru or tazāwaru) away from their Cave towards the right, side of it, and, when it set, go past them on the left, avoid them and pass over them, so that it does not fall on them at all, while they were in a cavern therein, in an ample space inside the Cave where the coolness and the gentle breeze of the winds reached them. That, which is mentioned, was [one] of God's signs, [one of] the proofs of His power. Whomever God guides, he indeed is rightly guided, and whomever He leads astray, you will not find for him a guiding friend.

{ وَخَسِبُكُمْ أَنْقَاطًا وَهُمْ مَرْقُودٌ وَقَبَّحُكُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَكَلِمَتْ مِنْهُمْ مُرْعَبًا }

And you would have supposed them — had you seen them — awake, that is, conscious, because their eyes were open (ayqāz, 'awake', is the plural of yaqiz), though they were asleep (ruqūd is the plural of rāqid). And We caused them to turn over to the right and to the left, lest the earth consume their flesh, and their dog [lay] stretching its forelegs, his paws, on the threshold, at the opening of the cave: whenever they turned over it would turn over just like them, both during sleep and consciousness. If you had observed them you would have turned away from them in flight and you would have been filled (read la-mulli'ta or la-muli'ta) with awe because of them

(read ru'ban or ru'uban, 'awe'): [it was] through this awe that God protected them from anyone entering upon them.

{ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّكُمْ أَحَدًا }

And so, just as We did with them that which We have mentioned, it was that We aroused them, We awakened them, that they might question one another, concerning their state and the length of their stay [in the cave]. One of them said, 'How long have you tarried?' They said, 'We have tarried a day, or part of a day': [he said this] because they had entered the cave at sunrise and were awakened at sunset, and so they thought that it was [the time of] sunset on the day of their entry. Then, they said, unsure about this [fact], 'Your Lord knows best how long you have tarried. Now send one of you with this silver coin of yours (read bi-warqikum or bi-wariqikum) to the city — which is said to be the one now called Tarsus (Tarasūs) — and let him see which is the purest food, that is, which of the foods of the city is the purest, and [let him] bring you a supply thereof. Let him be careful and not make anyone aware of you.

{ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا }

For indeed if they should come to know of you, they will [either] stone you, kill you by stoning, or make you return to their creed, and then, if you do return to their creed, you will never prosper'.

{ وَكَذَلِكَ أَغْتَرَبْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذِ يَتَنَاوَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا }

And so, just as We aroused them, it was that We disclosed them, [to] their people and the believers, that they, that is, their people, might know that God's promise, of resurrection, is true: by virtue of the fact that One Who has the power to make them sleep for [such] a long period of time, or sustain them in that state without nourishment, also has the power to resurrect the dead; and that, as for the Hour, there is no doubt, no uncertainty, concerning it. Behold (idh adverbially qualifies a'tharnā, 'We disclosed') they were disputing, that is, the believers and the disbelievers, among themselves their affair, the affair of the youths, with regard to building something around them [as a monument]; so they, the disbelievers, said, 'Build over them, that is, around them, a building, to cover them up; their Lord knows them best.' Those who prevailed regarding their affair, the affair of the youths, namely, the believers, 'We will verily set up over them, around them, a place of worship', for prayers to be performed therein. And this indeed took place at the entrance of the cave.

{ سَيَقُولُونَ ثَلَاثَةٌ رَّأَوْهُمْ كُفُّهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُفُّهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَنَامَتْهُمْ كُفُّهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا }

They will say, that is, [some of] those disputing the number of the youths [of the cave] at the time of the Prophet (s), in other words, some of these will say that they [the youths] were: 'Three; their dog the fourth of them'; and they, some [others] among them, will say, 'Five; their dog the sixth of them' — both of these sayings were those of the Christians of Najrān — guessing at random, in other words, out of supposition, not having been present with them [at the time], and this [statement 'guessing at random'] refers back to both sayings, and is in the accusative because it is an object denoting reason, in other words, [they said this] for the reason that they were [merely] supposing it. And they, that is, the believers, will say, 'Seven; and their dog the eighth of them' (the sentence is [part of] the subject clause, the predicate of which is the adjectival qualification of sab'a, 'seven' [namely, thāminuhum, 'the eighth of them'] with the additional wāw [wa-thāminuhum], which is said to be for emphasis, or an indication that the adjective is [semantically] attached to that which it is qualifying). The qualification of the first two sayings as being 'random', but not the third, is proof that [the latter] is the satisfactory and correct [number]. Say: 'My Lord knows best their number, and none knows them except a few': Ibn 'Abbās said, 'I am [one] of these "few" [described]', and he mentioned that they were seven. So do not contend concerning them except with an outward manner [of contention], [except] with that which has been revealed to you, and do not question concerning them, do not ask for opinions [from], any of them, [from] the People of the Scripture, the Jews. The people of Mecca asked him [the Prophet] about the story of the People of the Cave, and so he said to them, 'I will tell you about it tomorrow', but without adding [the words], 'If God wills' (inshā'a' Llāhu) and so the following was revealed:

{ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا }

And never say regarding something, that is, for the purpose of [doing] something, 'I will indeed do that tomorrow', in other words, [I will do something] at some future [point] in time,

{ إِلَّا أَنْ يَشَاءَ اللَّهُ وَذَكَرَ رَبَّكَ إِذَا سَبَّحْتَ وَقُلْتَ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا مَرَشَدًا }

without [adding], 'If God will', in other words, unless [firmly] adhering to the will of God, exalted be He, by saying, 'If God will' (inshā'a'llāh). And remember your Lord, that is, [remember] His will, making [things] conditional on it, if you forget, to make [things] conditional on it: mentioning it after forgetting [it] is the equal [in validity] to mentioning it at the time of the statement — as al-Hasan [al-Basrī] and others have said — as long as the person is still in the [same] place [in which he made the statement]. And say, 'May be my Lord will guide me to [something] closer [in time] than this, [closer] than the story of the People of the Cave, as an indication of [the truth of] my prophethood, by way of guidance, and God indeed did so.

{ وَكَيْفَ فِي كُفَّهِمْ ثَلَاثَ مِائَةِ سَنِينَ وَأَنْزَادُوا تِسْعًا }

And they tarried in the Cave three hundred (read [with tanwīn] thalāthami'atin) years (sinīn is an explicative supplement to thalāthami'atin, 'three hundred'): these three hundred years in the case of the People of the Cave were solar years; but for [the number of] lunar ones, the Arabs add nine years thereto, and this is mentioned in His saying: and add nine, that is, nine years; in other words three hundred solar years, while three hundred and nine lunar ones.

{ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسَ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا }

Say: 'God is more knowledgeable of how long they tarried, [more knowledgeable] than those contending over this [issue] — and this [fact] has already been mentioned [above, verse 19]. To Him belongs the Unseen of the heavens and the earth, that is, [to Him belongs] the knowledge thereof. How well He sees!, namely, God — this form is for [expressing] amazement [at something]. How well He hears!, likewise [for expressing amazement]. These two [expressions] are being used metaphorically. What is meant is that nothing can escape God's sight or hearing. They, the inhabitants of the heavens and the earth, have no guardian, someone to assist [them], besides Him, and He makes none to share in His rule', for He is Independent, without need of a partner.

{ وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا }

And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words. And you will not find, besides Him, any refuge.

{ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
وَكَانَ أَمْرُهُ فُرُطًا }

And restrain yourself, detain [yourself], along with those who call upon their Lord at morning and evening, desiring, through their worship, His Countenance, exalted be He, and not any of the transient things of this world — and these are the poor; and do not let your eyes overlook, turn away [from], them — these [the eyes] are being used to refer to the person [addressed] — desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to

Our remembrance, that is, [to] the Qur'ān — this was 'Uyayna b. Hisn and his companions — and who follows his own whim, by attributing partners [to God], and whose conduct is [mere] prodigality, excess.

{ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا }

And say, to him and to his companions that this Qur'ān is, 'The truth [that comes] from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve' — this is [meant as] a threat to them. Indeed We have prepared for the wrongdoers, that is, the disbelievers, a Fire, and they will be surrounded by its pavilion, [by] that which encloses [the Fire itself]. If they cry out for help, they will be succoured with water like molten copper, like thick [burning] oil, which scalds faces, because of [the intensity of] its heat, if it is brought near them. What an evil drink, that is, and how ill, is the Fire [as], a resting-place! (murtafaqan is a specification derived from the agent of the verb, in other words, vile is the person choosing to rest thereon; and this is in contrast to what He will say next about Paradise: How fair a resting-place [below, verse 31]. For, indeed, what resting-place can there be in the Fire?)

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا }

Truly those who believe and perform righteous deeds — indeed We do not leave the reward of those of good deeds to go to waste (this [last] sentence is the predicate of the [previous]

inna'lladhīna, 'truly those who', and in it an overt identification [of the recipients of the reward] has replaced the [would-be] pronominalisation, in other words, it is 'their reward' [which shall not be left to go to waste], and We will reward them with what it [the reward of good-doers] comprises).

{ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَآئِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا }

Those, for them there shall be Gardens of Eden, as a [place of] residence, underneath which rivers flow; therein they shall be adorned with bracelets of gold (min asāwir: it is said that min here is either extra or partitive; it [asāwir] is the plural of aswira — similar [in pattern] to ahmira [for himār] — which is the plural of siwār) and they shall wear green garments of fine silk (sundus) and [heavy] silk brocade (istabraq is that [silk] which is coarse: [God says] in the verse of [sūrat] al-Rahmān [Q. 55:54], lined with [heavy] silk brocade); reclining therein on couches (arā'ik is the plural of arīka, which is a bed inside a [curtained] canopy, and is also a tent adorned with garments and curtains for a bride). How excellent a reward, a requital, is Paradise, and how fair a resting-place!

{ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا }

And strike, coin, for them, for the disbelievers together with the believers, a similitude: two men (rajulayn is a substitute [for mathalan, 'a similitude'] and constitutes, together with what follows, an explanation of the similitude), to one of whom, the disbeliever, We had assigned two gardens,

orchards, of vines, and We had surrounded them with date-palms and had set between them [a field of] crops, from which he acquired [his] food supplies.

{ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَنْظِلْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا }

Each of the two gardens (kiltā, 'each [of the two]' is a singular [noun] that indicates a dual [number]; and [the entire clause] is the subject) yielded (ātat is the predicate thereof) its produce, its fruit, without stinting, diminishing, anything thereof. And We caused a stream to gush forth therein, to run through them.

{ وَكَانَ لَهُ نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا }

And he had, together with his two gardens, fruit (read thamar, thumur, or thumr, [all of which constitute] the plural of thamra, [sing.] 'a fruit', similar [in pattern] to shajara [pl.] shajar, khashaba [pl.] khushb, or badana [pl.] budn) and he said to his companion, the believer, as he conversed with him, boasting before him: 'I have more wealth than you and am stronger in respect of men', in respect of clansmen.

{ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا }

And he entered his garden, [taking] with him his companion, accompanying him all around it, showing him its fruits — God does not say [here] his 'two gardens', because what is meant is the beautiful [part of the] garden (rawda); or because [to mention just] one suffices — having wronged

himself, through [his] disbelief. He said, 'I do not think that [all] this will ever perish, become non-existent.

{ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا }

Moreover, I do not think that the Hour will ever come; and [even] if I am indeed returned to my Lord, in the Hereafter, according to your claim, I shall surely find better than this as a resort', as a [place of] return.

{ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن نُّرَابٍ ثُمَّ نُبَّطَفَ ثُمَّ سَوَّكَ مِن رَّجُلٍ }

His companion said to him, as he conversed with him, responding to him: 'Do you disbelieve in Him Who created you of dust — as Adam was created of it — then of a drop of fluid, [of] semen, then fashioned you, made you upright and gave you the form of, a man?

{ لَّا كُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا }

But lo (lākinnā is actually [made up of] lākin anā, 'but I ... ', where the hamza vowel has [either] been transferred onto the nūn [of lākin], or omitted [altogether] with the nūn assimilated with the like of it) He [is] (huwa, this is the pronoun of the [subject] matter [to be stated] and is clarified by the sentence that follows it: the meaning [in other words] is '[But, it is that] I say that [He is]') God, my Lord, and I do not ascribe any partner to my Lord.

{ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن كَرِهْتَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا }

And if only when you entered your garden, you had said, upon admiring it, 'This is "What God has willed. There is no power except in God"'. In a hadīth [it is stated that]: 'Whoever is given something good in the way of family or wealth and upon receiving it says, "What God wills [comes to pass]; there is no power except in God" (mā shā'a'llāh lā quwwata illā bi'llāh), he will never experience any ill therefrom'. If you see me (anā is a pronoun separating two direct objects) as less than you in wealth and children,

{ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَرَقًا }

maybe my Lord will give me [something] better than your garden (this is the response to the conditional clause [beginning with lawlā, 'and if only']) and unleash upon it bolts (husbān is the plural of husbāna), that is to say, thunderbolts, from the heaven so that it becomes a bare plain, a [piece of] smooth ground upon which no foot can stand firm;

{ أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلِبًا }

or [maybe] its water will sink [deep] down (ghawran functions in meaning like ghā'iran, and it constitutes a supplement to yursila, 'He [will] unleash', but not [a supplement] to tusbiha, 'it becomes', because the sinking of water [deep into the earth] does not [necessarily] result from thunderbolts) so that you have no means of acquiring it', no possible way of reaching it.

{ وَأَحِيطَ بِشَمْرِهِ فَاصْبِحْ يَنْقَلِبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا }

And his fruit was beset, through the curbing measures mentioned above, [it was beset] together with his garden by destruction and were thus ruined, and so he began to wring his hands, out of regret and anguish, because of what he had spent on it, on the cultivation of his garden, as it lay fallen, [having] collapsed, on its trellises, those supporting the vines, so that [first] these collapsed and then the vine-grapes collapsed [after them], saying, 'O (yā is for exclamation) I wish I had not ascribed any partner to my Lord!'

{ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِراً }

But there was no (read takun or yakun) party, [no] persons, to help him, besides God, at the moment of its destruction, nor could he help himself, at the moment of its destruction, [all by] himself.

{ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَاباً وَخَيْرٌ عُقْباً }

There, that is, [on] the Day of Resurrection, [all] protection (walāya; if read wilāya, then [it means] 'sovereignty') belongs to God, the True (if read as al-haqqu then it is as an adjective qualifying walāya [or wilāya], or [if] read as al-haqqi, then it is an attribute of [God's] Majesty). He is better at rewarding, than the rewarding of any [person] other than Him, if such [a person] were [in a position to] reward; and best in consequence (read 'uquban or 'uqban), [He is best] in terms of the consequence for believers (both [thawāban, 'rewarding', and 'uqban, 'consequence'] are in the accusative for [the purpose of] specification).

{ وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا }

And strike, draw, for them, your people, the similitude of the life of this world (mathala'l-hayāti'l-dunyā constitutes the first direct object) as water (ka-mā'in, the second direct object) which We send down out from the heaven, and the vegetation of the earth mingles with it, [the vegetation] multiplies by the sending down of the water; or it is that the water mixes with the vegetation such that it is nourished and flourishes; and it then becomes, the vegetation becomes, chaff, dried up, its [various] parts [broken up] in fragments, scattered, strewn and dispersed, by the winds, which then blow it away. The import is: [the life of] this world is likened to flourishing vegetation which then becomes dry, is broken up and scattered by the winds (a variant reading [for riyāh, 'winds'] has rīh). And God is Omnipotent, Powerful, over all things.

{ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا }

Wealth and children are an adornment of the life of this world, [adornment] with which one arrays oneself therein. But the enduring things, the righteous deeds — and these are: 'Glory be to God' (subhāna'LLāh), 'Praise be to God' (al-hāmdu li'LLāh), 'There is no god but God (lā ilāha illā'LLāh), 'God is Great' (Allāhu akbar); some add [the following] 'There is no power or strength except in God' (lā hawla wa-lā quwwata illā bi'LLāh) — [these] are better with your Lord for reward and better in [respect of] hope, in other words, [they are better] in terms of what a person hopes for and desires from God, exalted be He.

{ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَامْرُزٍ وَأَرْضًا مُخْرَجَةً فَلَمْ يُبْقَدِرْ مِنْهُمْ أَحَدًا }

And, mention, the day when the mountains shall be set in motion — they shall be removed from the face of the earth and become '[as] scattered dust' [Q. 56:6] (a variant reading [for tusayyaru'l-jibālu] has nusayyiru'l-jibāla, 'We shall set the mountains in motion') and you will see the earth exposed, manifest [in full view], with no mountain or anything else on top of it. And We shall gather them, believers and disbelievers, such that We will not leave out anyone of them.

{ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ نُرَعِّمُكُمْ أَنْ تَجْعَلَ لَكُمْ مَوْعِدًا }

And they shall be presented before your Lord in ranks (saffan is a circumstantial qualifier) in other words, ranged so that every community is in a row [on its own], and it shall be said to them: 'Verily you have come to Us just as We created you the first time, that is to say, individually, barefoot, naked and uncircumcised; and it shall be said to the deniers of the Resurrection: rather you claimed that (a [of allan] is an, softened in place of the hardened one, in other words [it is to be understood as] annahu) We would not appoint for you a tryst', for resurrection.

{ وَوَضَعَ الْكِتَابَ فِي يَمِينِكُمْ وَيُؤْتُونَ يَوْمَئِذٍ بِمَا لَمْ يُحِيسُوا بِالْكِتَابِ لَئِنْ أَحْصَاها وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا }

And the Book shall be set in place, the Book of every man — in his right hand, if [he is from] among the believers, and in his left hand, if [he is from] among the disbelievers. And you will see the guilty,

the disbelievers, apprehensive, fearful, of what is in it, and they will say, when they observe the evil deeds [recorded] in it: 'O (yā is for exclamation) woe to us!, [O this is] our destruction! (this [form waylatanā] is a verbal noun, but in this form it cannot be [conjugated as] a verb) What is it with this Book that it leaves out neither small nor great, from among our sins, but [instead it] has counted it?', enumerated it and fixed it [in the record] — they are stupefied by it in this respect. And they shall find all that they did present, fixed [in writing] in their [individual] Book. And your Lord does not wrong anyone, He does not punish him [if he is] without guilt, nor does He diminish [anything of] the reward of a believer.

{ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا }

And when (idh is dependent because it is governed by [an implicit] udhkur, 'mention [when]') We said to the angels, 'Prostrate before Adam', a prostration involving a bow, not placing one's forehead down [to the ground], as a greeting to him; and so they prostrated, [all] except Iblīs. He was [one] of the jinn — some say that these [creatures] are a species of angels, in which case the exceptive clause [illā Iblīs, 'except Iblīs'] is a continuous one; but it is also said to be discontinuous, since Iblīs is [considered] the progenitor of [all] the jinn, having offspring who are mentioned alongside him further below; angels, on the other hand, do not have offspring; and he transgressed against his Lord's command, that is to say, he rebelled against obedience to Him by refraining from [performing] the prostration. Will you then take him and his offspring — this address is to Adam and his progeny (the [final pronominal suffix] hā' in both words refers to Iblīs) for your patrons

instead of Me, obeying them, when they are an enemy to you?, in other words, [when they are your] enemies (wa-hum lakum 'aduwwun is a circumstantial qualifier). How evil for the evildoers is that substitute!, of Iblīs and his offspring, in obeying them instead of obeying God.

{ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَسْخُودًا مِنَ الْمُضِلِّينَ عَضُدًا }

I did not make them a witness, that is, Iblīs and his offspring, to the creation of the heavens and the earth, nor to their own creation, that is to say, I did not make any of them present at the [moment of the] creation of the other. Nor do I take misleaders, devils, as [My] support, as assistants in [the process of] creation, so why do you obey them?

{ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَذَعَبُوهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا }

And the day (yawma is in the accusative because it is governed by [the implicit] udhkur, 'mention') when He will say (yaqūl, or [it may be] read as naqūl, 'We will say'), 'Call those partners of Mine, [those] graven images, as you used to claim', let them intercede for you in the way you used to claim; and then they will call them, but they will not respond to their call, they will not answer them, and We shall set between them, between the graven images and those who worship them, a gulf of doom — a valley from among the valleys of Hell, in which they shall all be destroyed (the term [mawbiq] derives from [the verb] wabaqa meaning halaka, 'he was destroyed').

{ وَمَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا وَكَمْ يَجِدُوا عَنْهَا مَصْرِفًا }

And the criminals will behold the Fire and realise that, are certain that, they are about to fall into it. And they will find no means of avoiding it, of circumventing [it].

{ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا }

And verily We have dispensed, We have explained, for mankind in this Qur'ān [an example] of every kind of similitude (min kulli mathalin is an adjective qualifying an omitted clause, in other words, '[We have dispensed therein] a similitude from every kind of similitude), that they may be admonished. But man is most disputatious, [he is] most contentious in matters of falsehood (jaldalan is a specification derived from [al-insān, 'man'] the subject of kāna) in other words, the meaning is that the disputatiousness of man is what can be found in him most.

{ وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا }

And nothing prevented people, that is, the disbelievers of Mecca, from believing (an yu'minū is [after al-nāsa, 'people'] constitutes the second direct object clause) when the guidance, the Qur'ān, came to them, and from asking forgiveness of their Lord, without that there should come upon them the precedent of the ancients (sunnatu'l-awwalīn constitutes the subject of the verb) that is to say, Our precedent of dealing with them, which is the destruction decreed for them, or that the chastisement should come upon them before their very eyes, in front of them and for them to see — which was their being killed on the day of Badr (a variant reading [for qibalan] has qubulan, which [in the accusative] is the plural of qabīlin, meaning, 'of various kinds').

{ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مَبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَطْلِ لِيُذْهِبُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُنْرًا }

And We do not send messengers except as bearers of good tidings, to believers, and as warners, as threateners to disbelievers. But those who disbelieve dispute with falsehood, when they say that, 'Has God sent a human as a messenger [from Him]?' [Q. 17:94] and the like of such [statements], that they may refute thereby, that by way of their disputing they may invalidate, the truth, the Qur'ān. And they have taken My signs, namely, the Qur'ān, and that whereof they have been warned, in the way of the Fire, derisively, in mockery.

{ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاہُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا }

And who does greater wrong than he who has been reminded of the signs of his Lord, yet turns away from them and forgets what his hands have sent ahead?, what he has committed in the way of disbelief and acts of disobedience. Indeed on their hearts We have cast veils, coverings, lest they should understand it, that is, lest they should comprehend the Qur'ān, in other words, and so [as a result] they do not comprehend it; and in their ears a deafness, a heaviness, and so they do not hear it; and though you call them to guidance, they will not be guided in that case, that is, given the casting [of veils] mentioned, ever.

{ وَمَرْبُكَ الْعُفُورُ دُو الرِّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا }

And your Lord is the Forgiver, Full of Mercy. Were He to take them to task, in this world, for what they have earned, He would have hastened for them the chastisement, therein; but they have a tryst, which is the Day of Resurrection, from which they will not find any escape, any refuge.

{ وَتِلْكَ الْأَمْثَلُ لِمَا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا }

And those towns, that is to say, the inhabitants of those [towns], such as 'Ād and Thamūd, as well as others, We destroyed them when they did evil, [when] they disbelieved, and We appointed for their destruction (a variant reading [for mahlikihim] has muhlakihim) a tryst.

{ وَإِذْ قَالَ مُوسَىٰ لِقَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا }

And, mention, when Moses, son of Amram ('Imrān), said to his lad, Joshua son of Nun (Yūsha' bin Nūn), who used to follow him around, serve him and acquire knowledge from him, 'I will not give up, I will not stop journeying, until I have reached the juncture of the two seas — the point where the Byzantine sea and the Persian sea meet, beyond the east, — though I march on for ages', for a very long time before reaching it, if it be far.

{ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا سَبَّحَا بِحُوتِهِمَا فَاذَّحَّ سَبِيلُهُ فِي الْبَحْرِ سَرَبًا }

So when they reached a juncture between the two, between the two seas, they forgot their fish — Joshua forgot his luggage [leaving it behind] at the moment of departure, and Moses forgot to remind him — and so it, the fish, made its way into the sea, that is, it formed it — through God's

forming it — by burrowing, that is, like [through] a burrow, which is a passage that is long and enclosed; this was [so] because God, exalted be He, held back the flow of the water [preventing it] from [engulfing] the fish and it [the water] withdrew from around it [the fish] and remained thus like a cleft without closing, and what was beneath it [the cleft] stood still.

{ فَلَمَّا جَاوَرَا قَالِ لِقَتَاهُ أَتْنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا }

And when they had made the traverse, of that location, having journeyed until the morning of the following day, he, Moses, said to his lad, 'Bring us our breakfast, (ghadā') that [meal] which is consumed at the beginning of the day. We have certainly encountered on this journey of ours much fatigue', exhaustion, which took its effect [on them] after the traverse.

{ قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا }

He said, 'Do you see? — in other words, remember, when we sheltered at the rock, in that location, indeed I forgot the fish — and none but Satan made me forget (al-shaytān, 'Satan', substitutes for the [suffixed pronoun] hā' [of ansānī-hu]) to mention it (an adhkurahu, an inclusive substitution, in other words [it should be understood as] ansānī dhikrahu, 'he [Satan] made me forget the mentioning of it') — and it, the fish, made its way into the sea in an amazing manner' ('ajaban constitutes the second direct object), that is to say, Moses and his lad were amazed by it, because of what has already been explained concerning it.

{ قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَرَمَدَّا عَلَى آثَامِهِمَا قَصَصًا }

Said he, Moses, 'That, namely, our losing the fish, is what we have been seeking!', what we have been after, for it is a sign for us of the presence of the one whom we seek. So they turned back, retracing their footsteps, until they reached the rock.

{ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ مَرْحَمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا }

So [there] they found one of Our servants, namely, al-Khidr, to whom We had given mercy from Us — according to one opinion this [mercy] was prophethood; according to another it was authority, and this [latter] is the opinion of the majority of scholars — and We had taught him knowledge from Us ('ilman is the second direct object), in other words, some knowledge of unseen things; al-Bukhārī reports the [following] hadīth: 'Moses was delivering a sermon among the Children of Israel and was asked, "Who is the most knowledgeable of people?", to which he [Moses] said, "Myself". God then reproached him for not having attributed [his] knowledge as [coming] from Him. God then revealed to him the following: "Truly, there is a servant of Mine at the juncture of the two seas; he is more knowledgeable than you". Moses then asked, "My Lord, how do I reach him?" He [God] said, 'Take a fish with you and place it in a basket and [the place] where you lose the fish will be [the place] where he is.'" He [Moses] took a fish and placed it in a basket and departed together with his lad Joshua son of Nun until they reached the rock. [There] they placed their heads back and fell asleep. The fish began to move about in the basket, until it escaped from it and fell into the sea, and it made its way into the sea in an amazing manner. God then held back the flow of the water [preventing it] from [engulfing] the fish, forming a kind of arch over it. When he awoke, his companion [Joshua] forgot to inform him of [what had happened to] the fish, and so

they journeyed on for the remainder of that day and night until on the morning [of the second day] Moses said to his lad, 'Bring us our breakfast', to where he says, and it made its way into the sea in an amazing manner'. He [Bukhārī] said, 'For the fish, it [the way into the sea] was [by] 'burrowing' (saraban), and for Moses and his lad it [this way] was 'amazing' ('ajaban) ...' [and so on] to the end [of Bukhārī's report].

{ قَالَ لَهُ مُوسَىٰ هَلْ أَتَعْبُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَٰ مَرُشِدًا }

Moses said to him, 'May I follow you for the purpose that you teach me of what you have been taught [in the way] of probity?', namely, [something] of right conduct through which I might be rightly-guided (a variant reading [for rashadan] has rushdan, 'probity'); he asked him this because to increase [one's] knowledge is [something which is] always sought.

{ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }

Said he, 'Truly you will not be able to bear with me.

{ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا }

And how can you bear with that whereof you have never been informed?': in the above-mentioned hadīth [of Bukhārī] after this verse [there is the following statement]: 'O Moses, I possess knowledge which God has taught me and which you do not have, and [equally] you possess knowledge which God has taught you and which I do not have'. (His saying khubran, 'informed', is a

verbal noun meaning that which you have never encompassed, in other words, the truth of which you have never been informed of.)

{ قَالَ سَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا }

He said, 'You will find me, God willing, patient, and I will not disobey, in other words, and [you will also find me] non-disobedient [towards], you in any matter', with which you charge me. He [Moses] made this [statement] conditional upon the Will [of God] because he was not confident of himself in what he had committed himself to. Indeed, this is the custom of prophets and saints, namely, that they do not put their trust in themselves for a single moment.

{ قَالَ فَإِنِ ابْتَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا }

He said, 'If you follow me then do not question me (lā tas'alnī, a variant reading has lā tas'alannī) concerning anything, that you might find objectionable in what I do, according to your [limited] knowledge, and be patient, until I [myself] make mention of it to you', in other words, [until] I mention it to you with [an explication of] the reason for it. Moses accepted his precondition bearing in mind the respect which a student should exercise in the presence of a teacher.

{ فَانْطَلَقَا حَتَّى إِذَا مَرَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا }

So they set off, making their way on foot along the coast of the sea, until, when they embarked on the ship, which was carrying them, he, al-Khidr, made a hole in it, by destroying a plank or two on

the starboard side with an axe after they had sailed into deep waters. Said he, Moses, to him, 'Did you make a hole in it to drown its people? (li-tughriqa ahlahā, 'for you to drown its people'; a variant reading has li-yaghraqa ahluhā, 'so that its people might drown'). You have certainly done a dreadful thing', that is, a grave and reprehensible thing — it is reported that the water did not [actually] penetrate it.

{ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }

He said, 'Did I not say [that] you would not be able to bear with me?'

{ قَالَ لَا تَأْتِنِي بِمَا كُنْتَ تَوَدُّهُ وَأَنْتَ أَهْوَىٰ مِنْ أَمْرِي عُسْرًا }

He said, 'Do not take me to task on account of that which I forgot, that is, [on account of the fact that] I was not mindful of submitting to you [in the matter] and of refraining from showing disapproval of your actions, and do not exhaust me, [do not] charge me, in this affair of mine with difficulty', [with] hardship during my companionship of you, in other words, treat me throughout it with forgiveness and indulgence.

{ فَانْطَلَقَا حَتَّىٰ إِذَا لَفِيًّا غُلَامًا فَفَتَلَهُ قَالَ اقْتُلْتَنِي نَفْسًا مِّنْ كَيْفَةٍ بَعِيرٍ نَّفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا }

So they set off, after leaving the ship, making their way on foot, until, when they met a boy, who had not yet reached puberty, playing with [other] boys, among whom his face was the fairest — and he, al-Khidr, slew him, by slitting his throat with a knife while he lay down, or by tearing his

head off with his hand, or by smashing his head against a wall, all of which are [different] opinions (the coordinating fā' [of fa-qatalahu, 'and he slew him'] is used here because [it indicates that] the slaying took place after the encounter; the response to idhā, 'when' is [the following statement, qāla ...]) — he, Moses, said, to him: 'Have you slain an innocent soul, that is, a pure one that had not reached the age of [legal] responsibility (a variant reading [for zākiya] has zakiyya), [one slain] not in retaliation for another soul?, in other words, one that has not slain any soul. Verily you have committed an dreadful thing' (read nukran or nukuran), that is to say, an abomination.

{ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }

He said, 'Did I not say to you that you would never be able to bear with me?' (laka, 'to you', has been added to that [same statement] which was made before because this time there could not be any excuse [for Moses's impatience].

{ قَالَ إِنْ سَأَلْتُنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا }

And for this reason, he said, 'If I ask you about anything after this, after this instance, then do not keep me in your company, do not allow me to follow you, for truly you [will] have found from me (read ladunnī or ladunī), on my part, [sufficient enough] excuse', for you to part company with me.

{ فَأَنْطَلَقَا حَتَّى إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَكَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ قَالَ نُوَسِّتْ لَكَحَدَّثَ عَلَيْهِ أَجْرًا }

So they set off, until, when they came to the folk of a [certain] town, namely, Antioch (Antākya), they asked its folk for food, they asked them for food by way of hospitality, but they refused to extend them any hospitality. They then found in it a wall, one hundred cubits high, about to collapse, that is, it was close to falling down because of its tilt; so he, al-Khidr, straightened it, with his [own] hands. He, Moses, said, to him, 'Had you wished, you could have taken (a variant reading [for la-ttakhadhta] has la-takhidhta) a wage for it', some [sort of] payment, since they did not extend us any hospitality despite our need for food.

{ قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأُؤْتِيكَ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا }

Said he, al-Khidr, to him, 'This is the parting, that is, the moment for parting, between me and you (baynī wa-baynika, here [the preposition] bayna has been annexed to a non-multiple [noun], but this is allowed [grammatically] because it is then repeated with [its other noun together with] the coordinating wāw). I will inform you, before I part company with you, the interpretation of that over which you were not able to maintain patience.

{ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَمَرْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا }

As for the ship, it belonged to poor people, ten [in number], who earned a living on the sea, with it, leasing it [to others], as a way of gaining [a living]; and I wanted to make it defective, for behind them, whenever they returned — or [meaning] before them now — was a king, a disbeliever, seizing every ship, that was usable, by force (ghasban, is in the accusative as a verbal noun containing an explanation of the nature of such 'seizure').

{ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَحَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا }

And as for the boy, his parents were believers and We feared lest he should overwhelm them with insolence and disbelief — for he is as [described] by the hadīth of Muslim, ‘He was [incorrigibly] disposed to disbelief, and had he lived [longer] this [disposition of his] would have oppressed them, because of their love for him, they would have followed him in such [a path of disbelief]’.

{ فَأَمَرْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ نَزَكَةً وَأَقْرَبَ رَحْمًا }

So We desired that their Lord should give them in exchange (read yubaddilahumā or yubdilahumā) one better than him in purity, that is, in righteousness and God-fearing, and closer, than him, to mercy (read ruhman or ruhuman, in other words [it is to be understood as] rahmatan, ‘by way of mercy’) namely, [closer to] dutifulness towards his parents. Thus God, exalted be He, gave them in exchange a girl, who [afterwards] married a prophet and gave birth to a prophet through whom God guided an entire community.

{ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا }

And as for the wall, it belonged to two orphan boys [who lived] in the city, and beneath it there was a treasure, a buried trove of gold and silver, belonging to them. Their father had been a righteous man, and so because of his righteousness they were protected both in [terms of] their souls and

their possessions, and your Lord desired that they should come of age, that is, [He desired for them] the attainment of maturity, and extract their treasure as a mercy from your Lord (rahmatan min rabbik is a direct object denoting reason, operated by [the verb] arāda, 'He desired'). And I did not do it, namely, what has been mentioned of [his] making a hole in the ship, the slaying of the boy and the repair of the wall, of my own accord, that is, [out of] my own choosing; nay, it was because of a command in the form of an inspiration from God. This is the interpretation of that over which you could not maintain patience' (one may say istā'a or istatā'a to mean 'he had the capacity for [something]'; in this instance and the previous one both forms [of the verb] have been used. Moreover, there is a variety of expression in the use of fa-aradtu, 'I desired', fa-aradnā, 'We desired', and fa-arāda rabbuk, 'Your Lord desired').

{ وَيَسْأَلُونَكَ عَنِ الَّذِينَ قُلْنَا سَأَلُوا عَلَيْكَ مِنْهُ ذِكْرًا }

And they, the Jews, question you concerning Dhū'l-Qarnayn, whose name was Alexander; he was not a prophet. Say: 'I shall recite, relate, to you a mention, an account, of him', of his affair.

{ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا }

Indeed We empowered him throughout the land, by facilitating [for him] the journeying therein, and We gave him to everything, of which one might have need, a way, a route to lead him to that which he sought.

{ فَاتَّبَعَ سَبِيلًا }

And he followed a way, he took a route towards the west,

{ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَاذَا الْقَرِينِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا }

until, when he reached the setting of the sun, the place where it sets, he found it setting in a muddy spring ('ayn hamī'a: [a spring] containing ham'a, which is black clay): its setting in a spring is [described as seen] from the perspective of the eye, for otherwise it is far larger [in size] than this world; and he found by it, that is, [by] the spring, a folk, of disbelievers. We said, 'O Dhū'l-Qarnayn — by [means of] inspiration — either chastise, the folk, by slaying [them], or treat them kindly', by [merely] taking them captive.

{ قَالَ إِمَّا أَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا }

He said, 'As for him who does wrong, by way of [practising] idolatry, we shall chastise him, We shall slay him. Then he shall be returned to his Lord and He shall chastise him with an awful chastisement (read nukran or nukuran), that is, a severe [one], in the Fire.

{ وَإِمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا }

But as for him who believes and acts righteously, he shall have the fairest reward, namely, Paradise (the annexation construction [jazā'u l-husnā, 'the fairest reward'] is explicative; a variant reading has jazā'an al-husnā, '[he shall have] as a requital that which is fairest'; al-Farrā' said that this accusative [reading of jazā'an] is [intended] as an explanation [of the nature of the requital] by way

of attribution [to 'that which is fairest']; and we shall speak to him mildly in our command', that is to say, we shall command him with what he will find easy [to bear].

{ ثُمَّ اتَّبَعَ سَبِيلًا }

Then he followed a way, towards the east,

{ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا }

until, when he reached the rising of the sun, the place where it rises, he found it rising on a folk, namely, Negroes (zanj), for whom We had not provided against it, that is, [against] the sun, any [form of] cover, in the way of clothing or roofing, as their land could not support any structures; they had underground tunnels into which they would disappear at the rising of the sun and out of which they would emerge when it was at its highest point [in the sky].

{ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا }

So [it was], in other words, the situation was as We have stated; and We encompassed whatever pertained to him, that is, what Dhū'l-Qarnayn possessed in the way of machinery, men and otherwise, in knowledge.

{ ثُمَّ اتَّبَعَ سَبِيلًا }

Then he followed a way,

{ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا }

until, when he reached between the two barriers (read al-saddayn or al-suddayn here and [likewise] further below [at verse 94, saddan or suddan]) — [these were] two mountains [lying] in the remote regions beyond the land of the Turks; Alexander sealed the breach between the two, as will be described [below] — he found on this side of them, that is, in front of them, a folk that could scarcely comprehend speech, in other words, they could only understand it after much agonising (a variant reading [for yafqahūna, 'comprehend'] has yufqihūna, 'be understood').

{ قَالُوا يَا ذَا الْقُرْبَيْنِ إِنَّا يَا جُوجَ وَمَا جُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا }

They said, 'O Dhū'l-Qarnayn, truly Gog and Magog (read Ya'jūj wa-Ma'jūj or Yājūj wa-Mājūj: these two are non-Arabic names of two tribes and are therefore indeclinable) are causing corruption in the land, plundering and oppressing [us] when they come forth to attack us. So shall we pay you a tribute, some [form of] payment (a variant reading [for kharjan] is kharājan), on condition that you build between us and them a barrier?, an obstruction, so that they will not be able to reach us.

{ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا }

He said, 'That, wealth and so on, wherewith my Lord has empowered me (makkannī, a variant reading has makkannanī) is better, than the tribute that you offer me, and so I have no need for it. I

shall build for you the barrier without [demanding] a fee; so help me with strength, in that which I [will] demand from you, and I will build between you and them a rampart, a fortified barricade.

{ أَتُونِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَامِرًا قَالَ أَتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا }

Bring me ingots of iron!', namely, pieces thereof, as large as the [blocks of] stone to be used in the construction; he used these [ingots] in his construction, placing between them firewood and coal. Until, when he had levelled up [the gap] between the two flanks (read al-sudufayn, or al-sadafayn or al-sudfayn, meaning, the two flanks of the two mountains) he set up bellows and [lit a] fire around this [construction] — he said, 'Blow!', and they blew, until, when he had made it, namely, the iron, a fire, that is, like a fire, he said, 'Bring me molten copper to pour over it' (the two verbs [ātūnī, 'bring me', and ufrigh, 'pour'] are in contention over this [direct object, qitran, 'molten copper']; it [this direct object] has been omitted before the first [verb] because it is being governed by the second [verb]). Thus he poured the molten copper over the hot iron so that it penetrated between the [individual] ingots, making a [solid] single whole.

{ فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَبًّا }

And so they, Gog and Magog, were not able to scale it, to climb up its length, because of its [great] height and smoothness, nor could they pierce it, because of its firmness and thickness.

{ قَالَ هَذَا مِرْحَمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا }

Said he, Dhū'l-Qarnayn, 'This, namely, the barrier, the ability to make it, is a mercy from my Lord, a grace [from Him], because it prevents them from coming forth. But when the promise of my Lord comes to pass, [the promise] of their coming forth, which will be near [the time of] the Resurrection, He will level it, pulverised and flattened, for my Lord's promise, of their coming forth and [of] other things, is [always] true', it will be. God, exalted be He says:

{ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَتَرَكَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا }

And on that day, the day of their coming forth, We shall let some of them surge against others, mixing with one another, on account of their multitude, and the Trumpet, namely, the Horn signalling the Resurrection, shall be blown and We shall gather them, namely, creatures, in one place, on the Day of Resurrection, a [single] gathering.

{ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا }

And on that day We shall present, We shall bring close, Hell to the disbelievers, plain to view,

{ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا }

those [disbelievers] whose eyes (alladhīna kānat a'yunuhum substitutes for al-kāfirīna, 'the disbelievers') were masked from My remembrance, namely, the Qur'ān, such that they were blind, unable to be guided thereby, and who could not [bear to] hear, that is to say, they were unable to

listen to what the Prophet used to recite to them, out of spite for him, and so they did not believe therein.

{ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا لَهُمُ الْجَهَنَّمَ لِلْكَافِرِينَ نُزُلًا }

Do the disbelievers reckon that they can take My servants, namely, My angels, [as well as] Jesus and Ezra, as patrons, as lords, beside Me? (awliyā'a, 'as patrons', constitutes the second [direct] object of [the verb] yattakhidhū, 'that they can take'; the second direct object of [the verb] hasiba, 'reckon', has been omitted). The meaning is: do they suppose that the mentioned 'taking [as patrons]' will not incur My wrath and that I will not punish them for this? No! Truly We have prepared Hell for the disbelievers, these [the ones mentioned above] and others, as [a place of] hospitality, in other words, it has been prepared for them just as a house is prepared for a guest.

{ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا }

Say: 'Shall We inform you who will be the greatest losers in [regard to] their works? (al-akhsarīna a'mālan, a specification that happens to correspond to that which is specifically meant); and these [losers] are described in His words [as being]:

{ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا }

Those whose effort goes astray in the life of this world, [those] whose deeds are invalid, while they reckon, they think, that they are doing good work, [good] deeds for which they will be rewarded.

{ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا }

Those are they who disbelieve in the signs of their Lord, in the proofs of His Oneness, [proofs] such as the Qur'ān and otherwise, and the encounter with Him', that is, and [who disbelieve] in resurrection, reckoning, reward and punishment. So their works have failed, they are invalid, and on the Day of Resurrection We shall not assign any weight to them, in other words, We shall not accord them any value.

{ ذَٰلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا وَتَّخَذُوا آيَاتِي وَمُرْسُلِي هُزُوًا }

That, namely, the matter which I [God] have mentioned concerning the failure of their deeds and so on (dhālika, 'that', constitutes the subject) is their requital — Hell — because they disbelieved and took My signs and My messengers in mockery, that is to say, [taking] both of them as something to be derided.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا }

Truly those who believe and perform righteous deeds — theirs will be, according to God's prescience, the gardens of Firdaws, which are at the centre of Paradise and [at] its highest part (the annexation thereto [of firdaws to jannāt, 'gardens'] is explicative) as [a place of] hospitality, as an abode;

{ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا }

wherein they will abide, with no desire, demand, to be removed from them, to be transferred to some other [gardens].

{ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا }

Say: 'If the sea, in other words, [if] its waters, were ink (midād is what one writes with) for the Words of my Lord, [Words] that testify to His laws and His marvels, such that these [Words] are written with it, the sea would be spent, in recording them, before the Words of my Lord were spent (read as tanfada or yanfada) even though We brought the like of it, namely, [the like of] the sea, as replenishment', in order to add it to the other [sea], it would [also] be spent, while they [God's Words] would not be exhausted (madadan, 'as replenishment', in the accusative because it is a specification).

{ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا }

Say: 'I am only a human being, a son of Adam, like you; it has been revealed to me that your God is only One God (annamā, the anna assimilated with the mā retains [its function of referring to] the verbal noun), in other words, the Oneness of the Divine is [what is being] revealed to me. So whoever hopes to encounter his Lord, through the Resurrection and the Requital, let him do righteous work and not associate with the worship of his Lord, that is to say, [let him not commit idolatry] in [performing] it by feigning [faith] before, anyone'.

Surat Mar'yam

{ لَهُمْ عِضٌ }

Kāf hā yā 'ayn sād: God knows best what He means by these [letters].

{ ذِكْرُ مَرْحَمَتِ رَبِّكَ عَبْدُكَ زَكَرِيَّا }

This is, a mention of your Lord's mercy to His servant ('abdahu, a direct object of rahma, 'mercy') Zachariah (an explication of it [the direct object]),

{ إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا }

when (idh is semantically connected to rahma, 'mercy') he called out to his Lord a call, entailing a supplication, in secret, in the middle of the night, because this [time of the night] invites a faster response [to one's supplication].

{ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا }

He said, 'My Lord, truly the bones, all [the bones], within me have become feeble, weak, and my head is alight with grey hair (shayban, a specification derived from the subject of the verb in other

words, hoariness has spread throughout his hairs just as a spark of fire spreads through firewood) and I wish to supplicate to you, and I have never been in my supplications to You, my Lord, unsuccessful, that is, [I have never been] disappointed, in the past, so do not disappoint me in what follows.

{ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَاتِبْتُ الْأَمْثَالَ عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا }

And truly I fear my kinsfolk, namely, those who will succeed me [as closest after me] in kinship, such as [my] paternal cousins, after me, that is, after my death, [I fear] for the religion, lest they forsake it, as You have witnessed in the case of the Children of Israel, in the way that they changed [their] religion, and my wife is barren, she does not conceive. So grant me from Yourself a successor, a son,

{ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا }

who may inherit from me (read yarithnī in apocopated form as a response to the imperative statement [fa-hab lī, 'grant me'], or read yarithunī as an adjectival qualification of waliyyan, 'a successor') and inherit (also read in both ways [mentioned]), from the House of Jacob, my forefather, [inherit] knowledge and prophethood, and make him, my Lord, acceptable', that is, pleasing to you.

{ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا }

God, exalted be He, in responding to his request for a son that will be the incarnation of His mercy, says: 'O Zachariah! Indeed We give you good tidings of a boy, who will inherit in the way that you have requested — whose name is John. Never before have We made anyone his namesake', that is, [never has there been] anyone with the name 'John'.

{ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَأنتِ عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا }

He said, 'My Lord, how shall I have a son when my wife is barren and I have reached infirm old age?' ('itiyyan, [derives] from [the verb] 'atā, 'it became withered') in other words, [he had reached] extreme old age, 120 years; and his wife had reached the age of 98 ('atiya in terms of its root derives from 'utuwwun, but the tā' is vowelled as -ti-, to soften it, the first wāw [vowel] is changed into a yā' to be in harmony with the -ti- vowel, while the second [wāw letter] is changed into a yā' so that the [previous] yā' can be assimilated with it).

{ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ يَكُنْ شَيْئًا }

He said, 'It, the matter [in question], of creating a boy from both of you, shall be so! Your Lord says, "It is easy for Me, namely, to restore your sexual potency and tear open your wife's womb [in

preparation] for conception, for I certainly created you before when you were nothing”, [you were nothing] before your created form became manifest. As God wished to manifest this great power, He inspired him [the form of] the question, in order for him to receive the response that will indicate it [this power]. And when his soul yearned for the prompt arrival of that whereof he had been given good tidings:

{ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آتَيْنَكَ الْأَنْكَالَ ثَلَاثَ لَيَالٍ سَوِيًّا }

He said, ‘Lord, appoint for me some sign’, namely, some indication of my wife’s becoming pregnant. Said He, ‘Your sign, for this, is that you shall not speak to people, that is, that you [should] refrain from speaking to them, but not [from speaking] the remembrance of God, exalted be He, for three nights, that is, together with the days thereof, as [stated] in [sūrat] Āl ‘Imrān, ‘for three days’ [Q. 3:41], while [you are] in sound health’ (sawiyyan, a circumstantial qualifier referring to the subject of the verb tukallima, ‘you shall [not] speak’) in other words, despite there being no defect [in you].

{ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا }

So he emerged before his people from the sanctuary, that is, from the temple — they had been waiting for him to open it in order to perform [their] prayers therein after his command, as was the

custom — and signalled, indicated, to them, 'Make glorifications, perform prayers, at morning and evening', at the beginning of the day and [at] its end, as per usual. He then realised, upon his being prevented from speaking to them, that she was pregnant with John.

{ يٰحِىِّ اِخْذِ الْكِتٰبَ نَفۡوَةً وَّاٰتِيٰنَاهُ الْحٰكِمَ صَبِيًّا }

And two years after his birth, God, exalted be He, said to him: 'O John! Hold on to the Scripture, namely, the Torah, firmly', earnestly. And We gave him judgement, prophethood, while still a child, a three-year old;

{ وَّحَنٰنًا مِّنۡ لَّدُنَّا وَرَكٰةً وَّكَانَ تَقِيًّا }

and compassion, a mercy for mankind, from Us, from Our presence, and purity, a charity for them, and he was God-fearing — it is related that he never committed a sin, nor contemplated [committing] one;

{ وَّبَرًّاۢ بِوَالِدَيْهِ وَاَلَمْ يَكُنۡ جَبَّارًا عَصِيًّا }

and dutiful to his parents, that is, virtuous towards them. And he was not arrogant or rebellious, disobedient to his Lord.

{ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا }

'And peace, from Us, be upon him, the day he was born, and the day he dies, and the day he shall be raised alive!', that is, [on] those fearful days in which he sees what he will never have seen before — in these he will be given security [from fear].

{ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا }

And mention in the Book, [in] the Qur'ān, Mary, that is, [mention] her tale, when she withdrew from her family to an easterly place, that is, [when] she secluded herself in a place on the east side of [her] home.

{ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا }

Thus she veiled herself from them, she draped herself in a veil to conceal herself while she washed her hair [from lice], or [washed] her clothes, or cleansed herself from her menses; whereupon We sent to her Our Spirit, Gabriel, and he assumed before her, after she donned her clothes, the likeness of a well-proportioned human, perfect in physical form.

{ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا }

He said, 'I am only a messenger of your Lord, that I may give you a boy [who shall be] pure', in [his] prophethood.

{ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا }

He said, 'I am only a messenger of your Lord, that I may give you a boy [who shall be] pure', in [his] prophethood.

{ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَكَمِ يَمْسَسُنِي بَشَرٌ وَكَمْ أَكُفْرًا }

She said, 'How shall I have a boy when no human being has [ever] touched me, by way of conjugality, neither have I been unchaste?', [neither have I been] a fornicator.

{ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَمَرْحَمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا }

He said, 'It, the matter in question, of creating a boy from you without a father, shall be so! Your Lord has said: "It is easy for Me, in other words, by Gabriel's breathing into you, by My command, so that you become pregnant with him — since what has been mentioned is meant as a reason, the following [statement] is added as a supplement thereto: and so that We may make him a sign for mankind, of Our power, and a mercy from Us, to whoever believes in him. And it, the creation of

him, is a thing [already] decreed", according to My knowledge. So Gabriel breathed into the opening of her shirt, whereupon she sensed the formed foetus in her womb.

{ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا }

Thus she conceived him and then withdrew, retreated, with him to a distant place, far from her family.

{ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ سَيًّا مَنْسِيًّا }

And the birth pangs, the pains of childbirth, brought her to the trunk of the palm-tree, that she may support herself against it, and then she gave birth: the conception, formation [of the foetus] and delivery [all] took place within one hour. She said, 'O (yā is [used] to call attention [to something]) would that I had died before this, affair, and become a forgotten thing, beyond recall!', a thing abandoned which no one knows or mentions.

{ فَتَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا }

Then he called her from below her, namely, Gabriel — for he was lower than her, 'Do not grieve. Your Lord has made below you a rivulet, a river of water, which had dried up.

{ وَهَزِيءُ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا }

And shake the trunk of the palm-tree towards you, [a palm-tree] which had withered (the bi- [in bi-jidh'i'l-nakhlati, 'the trunk of the palm-tree] is extra) — there will drop (tusāqit, originally this is tatasāqat, but the second tā' is changed into a sīn and is assimilated with the [second] sīn; a variant reading omits it [the second tā'] altogether) on you dates (rutaban, a specification) fresh and ripe (janiyyan, an adjectival qualification of it [of rutaban, 'dates'])).

{ فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَدَمْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا }

So eat, of the dates, and drink, from the rivulet, and [let] your eye be comforted, by the child ('aynan, '[your] eye', a specification derived from the subject of the verb, in other words [what is meant is] li-taqarra 'aynuki bihi, 'that your eye may be comforted by him') that is, let it [your eye] be at peace and not covet any other than him; and if (immā: the nūn of the conditional particle in is here assimilated with the extra mā) you [happen to] see (tarayinna: the third consonantal root [the yā'] and the second [the hamza] have been omitted, with the [fatha] vowel therein transferred to the [first consonant] the letter rā', and a kasra vowel applied to the yā' of the [feminine] person, because of two unvoiced consonants coming together) any human being, and should he ask you about your child, then say, "I have vowed to the Compassionate One a fast, that is to say, an

abstention from speaking of his affair and from [speaking to] any other humans — which is indicated by [the following statement]), so I will not speak to any human today”, that is, after [saying] this.

{ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا }

Then, carrying him, she brought him to her folk (tahmiluhu, ‘carrying him’, a circumstantial qualifier), and they saw him, and they said, ‘O Mary, truly you have done a curious thing!, an astounding [thing], for you have begotten a son without [his having] a father.

{ يَا أُخْتُ هَامِرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعِيًّا }

O sister of Aaron — he was a righteous man, in other words [what is meant is], O you who are like him in [terms of] chastity — your father was not a wicked man, that is, a fornicator, nor was your mother unchaste’, that is, a fornicatress: so how is it that you have this child?

{ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأُحْشَاءِ صَبِيًّا }

Thereat she pointed, them, to him, intimating [to them that they], ‘talk to him’. They said, ‘How can we talk to one who is, who happens to be, in the cradle, [still] a little child?’

{ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا }

He said, 'Lo! I am God's servant. He has given me the Scripture, namely, the Gospel, and made me a prophet.

{ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا }

And He has made me blessed wherever I may be, that is, [He has made me] of great benefit to mankind — [this is] a foretelling of what had been preordained for him — and He has enjoined upon me prayer and alms-giving, He has commanded me to [do] both of these, as long as I remain alive;

{ وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا }

and [He has made me] dutiful towards my mother (barran, in the accusative because of the implicit [verb] ja'alanī, 'He has made me'). And He has not made me arrogant, haughty, wretched, disobedient to his Lord.

{ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا }

And peace, from God, be upon me the day I was born, and the day I die, and the day I shall be raised alive!' — the same is being said about him as [was said above] regarding the lord John. God, exalted be He, says:

{ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ }

That is Jesus, son of Mary, a statement of truth (read qawlu'l-haqqi, as the predicate of an implied subject, in other words, 'the statement of the son of Mary [is a statement of truth]'; or read qawla'l-haqqi, because of [it being the object of] an implied [verb] qultu, 'I say', meaning, '[I say] a statement of truth') concerning which they are in doubt (yamtarūna, derives from [the infinitive] al-miryā) — they are the Christians, who say, 'Indeed Jesus is the son of God'; [but] they lie.

{ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَدِّعِ سِبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ }

It is not [befitting] for God to take to Himself a son. Glory be to Him — in affirmation of His being transcendent above [doing] such a thing. When He decrees a thing, that is, [when] He will for it to happen, He only says to it, 'Be!', and it is (read fa-yakūnu because of an implied [pronoun] huwa [sc. fa-huwa yakūnu]; or read fa-yakūna because of an implied an [sc. an yakūna]). An example of this is His creating Jesus without [his having had] a father.

{ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ }

And indeed God is my Lord and your Lord. So worship Him (read [the introductory particle] as *inna*, with an implicit [preceding] *udhkur*, 'mention'; or read [it] as *inna*, with an implicit [preceding] *qul*, 'say', [a reading] indicated by [the fact that God says elsewhere] 'I only said to them that which You commanded me: "Worship God, my Lord and your Lord" ' [Q. 5:117]). This, that has been mentioned, is a straight path, a route leading to Paradise.

{ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ }

But the factions differed among themselves, that is to say, the Christians, [they differed] regarding Jesus: was he the son of God? A god alongside Him? Or [was he] the third of three [gods]? So woe — [meaning] severe punishment [will be meted out] — to those who disbelieve, [those who disbelieve] in the way mentioned and in other ways, at the scene of an awful Day, that is to say, [woe to them] when they are present at the Day of Resurrection and [witnessing] its terrors.

{ أَسْمِعْ لَهُمْ وَأُبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ }

How hearing they are and seeing, they are (these two constructions [are used to] express 'amazement', meaning, 'how well they [will] hear and how well they [will] see') on the Day when they come to Us, in the Hereafter. Yet the evildoers (an example of a proper noun ['evildoers'] replacing a third person pronominalisation) today, that is, in this world, are in manifest error, that

is, [error] that is evident therein, having been deaf [unable] to listen to the truth and blind [unable] to see it. In other words, [the meaning is]: O you, the one being addressed, marvel at how [well] they will [be able to] hear and see in the Hereafter after they had been deaf and blind in this world.

{ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ }

And warn them, threaten, O Muhammad (s), the disbelievers of Mecca, of the Day of Regret, namely, the Day of Resurrection, on which the sinner will regret not having been virtuous in [the life of] this world, when the matter will be decided, for them thereupon, that they be chastised, while they, in this world, are [yet] heedless, of it, and do not believe, in it [the Day of Resurrection].

{ إِنَّا نَحْنُ مُرَثُو الْأَرْضِ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ }

Indeed We (innā nahnu, [a repetition of the first person] for emphasis), shall inherit the earth and all who are on it, of rational beings and others, by destroying them, and to Us they shall be returned, thereon [on the Day of Resurrection] for requital.

{ وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا }

And mention, to them, in the Book Abraham, that is, [mention] his tale. Indeed he was a truthful one ([the intensive form siddiq] means 'extremely truthful'), a prophet (the following [statement] substitutes for the [preceding] predicate).

{ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا }

When he said to his father, Āzar, 'O my father! (the [final] tā' here [of abati] has replaced the [possessive] yā' of [genitive] annexation [sc. of yā abī]; the two, however, are never used together) — he [Abraham's father] used to worship idols. Why do you worship that which neither hears nor sees, and is of no avail to you, suffices you [not], in any way? whether in [terms of] benefit or harm.

{ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا }

O my father! Indeed there has come to me of knowledge that which has not come to you. So follow me that I may guide you to a path, a route, that is right, [that is] straight.

{ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا }

O my father! Do not worship Satan, by obeying him through [your] worship of idols. Truly Satan is disobedient ([the intensive form 'asiyyan] means 'one given to disobedience') to the Compassionate One.

{ يَا أَبَتِ ابْنِي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا }

O my father! I do fear lest a chastisement from the Compassionate One should befall you, if you do not repent, and then you become an ally of Satan, an assistant and a comrade [of his] in the Fire.

{ قَالَ أَرَأَيْتَ أَنْتَ عَنِ اللَّهِ يَا إِبْرَاهِيمُ لَنْ لَمْ تَنْتَهَ لِأَمْرِ جَمْعِكَ وَأَهْجُرُنِي مَلِيًّا }

He said, 'Are you renouncing my gods, O Abraham?, so that you are denouncing them [in this way]? If you do not desist, from criticising them, I shall surely assail you, with stones, or with evil words, so beware of me; and stay away from me for a long time'.

{ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا }

He said, 'Peace be to you, from me — in other words, I shall not cause you any harm. I shall ask forgiveness of my Lord for you. Truly He is ever gracious to me (hafiyyan, from hafiyyun, meaning bārrun, 'kind') answering my prayers. And indeed he [Abraham] fulfilled his above-mentioned promise [as described] in [sūrat] al-Shu'arā', And forgive my father [Q. 26:86]; but this was before it became clear to him that he [Abraham's father] was an enemy of God, as mentioned in [sūrat] Barā'a [Q. 9:114].

{ وَأَعْتَرُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا }

And I shall shun you and that which you call upon, [that which] you worship, besides God. I will supplicate, I will worship, my Lord — hopefully in calling upon, in worshipping, my Lord I shall not be wretched', as you have become wretched by your worship of idols.

{ فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا }

And so after he had shunned them and that which they worshipped besides God, by having set off to the Holy Land, We gave him, two sons for him to find solace in, Isaac and Jacob, and each, of the two, We made a prophet.

{ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا }

And We gave them, all three [of them], out of Our mercy, wealth and offspring, and We assigned for them a worthy repute [one] that is lofty, sublime, namely, [We assigned] fair praise [of them] among all the members of the [Abrahamic] religions.

{ وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا }

And mention in the Book Moses. Indeed he was devoted [to God] (read either as mukhlisan, to mean 'one sincerely devoted to worship [of God]'; or read mukhlasan, [to mean 'he was delivered'] as in God had delivered him from defilement) and he was a messenger, a prophet.

{ وَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا }

And We called him — with the words, 'O Moses! Verily I am God' [Q. 27:9] — from the right side of the Mount (al-Tūr, is [actually] the name of a mountain) that is, [from the side] to the right of Moses as he was approaching [the Mount] from Midian; and We brought him near in communion, as God, exalted be He, made him hear His speech.

{ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا }

And We gave him out of Our mercy, Our grace, his brother Aaron (Hārūn, either a substitution [for akhāhu, 'his brother'], or an explicative supplement [thereof]), [likewise] a prophet (nabiyyan, a circumstantial qualifier, constituting the import of the 'gift' [to Moses], which was in response to his [Moses's] request that He [God] send forth his brother with him; he [Aaron] was older in years than him).

{ وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا }

And mention in the Book Ishmael. Indeed he was true to his promise — he never promised anything which he did not fulfil; he [once] waited for three days for someone whom he had promised [to meet]; or [it is said that he waited] an entire year until that person [finally] returned to the place in which he [Ishamel] was [supposed to have met the former]; and he was a messenger, to [the tribe of] Jurhum, a prophet [likewise].

{ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا }

He used to enjoin upon his kinsfolk, that is, his people, prayer and the [payment of] alms, and he was pleasing to his Lord (mardiyyan, 'pleasing', is actually marduwwun, but both wāw letters have been changed to two yā' letters, while the kasra vowel [has also been changed to] a damma vowel).

{ وَأُذْكَرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا }

And mention in the Book Idrīs, who was Noah's great-grandfather. Indeed he was a truthful one, a prophet.

{ وَمَرْفَعَنَا مَكَانًا عَلِيًّا }

And We raised him to a high station — he is alive in the fourth, or sixth, or seventh heaven, or [he is] in Paradise into which he was admitted after he was made to experience death and brought back to life, and he has not exited therefrom.

{ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا بُكِيًّا }

Those (ulā'ika is the subject) to whom God has been gracious (alladhīna an'ama'Llāhu 'alayhim is an adjectival qualification of it [of the subject]) from among the prophets (mina'l-nabiyyīna, an explication of it [of the subject] functioning like an adjectival qualification in terms of import. That which follows it [mina'l-nabiyyīna, 'from among the prophets'] up to [where] the conditional sentence begins, constitutes an adjectival qualification of al-nabiyyīna, 'the prophets'; and so His saying ...) of the seed of Adam, namely, Idrīs, and of those whom We carried with Noah, in the Ark, namely, Abraham — [who is the] son of his [Noah's] son Shem (Sām) — and of the seed of Abraham, namely, Ishmael, Isaac and Jacob, and, of the seed of, Israel — who is Jacob — namely, Moses, Aaron, Zachariah, John and Jesus, and from among those whom We guided and chose, that is to say, from among their number (the predicate of ulā'ika, 'those', is [the following, idhā tutlā ...]) when the signs of the Compassionate One were recited to them, they would fall down prostrating and weeping (these [sujjadan and bukīyyan] constitute the plural [forms] of sājid, 'prostrate', and

bākin, 'weeping' [respectively]) in other words [what is meant is]: be [you] like them (bukiiyyun is originally [formed from] bakūyyin, but the wāw is changed into a yā' and the damma vowel into a kasra).

{ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَصَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا }

But there succeeded after them a posterity who neglected the prayer, by abandoning [performance of] it, [a posterity] such as the Jews and the Christians, and followed [their] lusts, in the way of acts of disobedience. So they shall [soon] encounter Ghayy — a valley in Hell — that is, they shall fall into it;

{ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا }

whereas those who repent and believe and act righteously — such shall enter Paradise and shall not be wronged, they shall [not] be diminished, in any way, in their reward;

{ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا }

[they shall enter] Gardens of Eden, as [a place of] residence (jannāti 'Adnin, substitutes for al-janna, 'Paradise') which the Compassionate One has promised to His servants [a promise] in the Unseen

(bi'l-ghaybi, a circumstantial qualifier, in other words [a promise made while] they do not see it). Indeed His promise, that is to say, that which He promises, is ever fulfilled, meaning that it always arrives (the original [form of ma'tiyyan] is ma'tūyun); or [what is meant by] His promise here is Paradise, to which those deserving of it shall arrive.

{ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا مَرْزُقُهُمْ فِيهَا بُكْرَةٌ وَعَشِيًّا }

Therein they shall not hear anything that is trifling, of talk, but, they shall hear, only [a greeting of] 'Peace!', from the angels to them, or from some among them to others. And therein they will have their provision morning and evening, in other words, according to the [equivalent] measure of these two in the [life of this] world, since there is no day or night in Paradise, only everlasting light and illumination.

{ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا }

That is the Paradise which We shall give as inheritance, [which] We shall grant and [in which] We shall lodge, those of Our servants who are God-fearing, through [their] obedience of Him.

{ وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ سَيِّئًا }

When the Revelation did not come for a number of days, the Prophet (s) said to Gabriel, 'What prevents you from visiting us more often than you do?' and so the following was revealed: And We do not descend except by the commandment of your Lord. To Him belongs all that is before us, namely, ahead of us, of the affairs of the Hereafter, and all that is behind us, of the affairs of this world, and all that is between those [two], namely, all that takes place from this [point in] time until the coming of the Hour, in other words, to Him belongs knowledge of all of those things. And your Lord is never forgetful, meaning that He is never neglectful of you [even] when the Revelation is postponed from [being sent to] you.

{ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا }

He is, the Lord, the Owner, of the heavens and the earth and all that is between them. So worship Him and be steadfast in His worship, in other words, [continue to] perform it patiently. Do you know [of] anyone who could be His namesake? , [anyone] named with that [same title]? No!

{ وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا }

And man, the denier of the Resurrection — namely, Ubayy b. Khalaf or al-Walīd b. al-Mughīra, concerning whom the verse was revealed — says, 'When (read a-idha, either pronouncing the second hamza, or not, but inserting an alif between the two [hamzas] in both [readings]) I am dead,

shall I then be brought forth alive?', from the grave, as Muhammad (s) says? (the interrogative [here] statement is meant as a denial, in other words [he means to say] I shall not be brought forth alive after death; mā [of mā mittu, 'I am dead'] is extra, for emphasis, likewise [extra is] the lām [of la-sawfa, 'shall I then']). He [God] then responds to him with the following saying [of His], exalted be He:

{ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا }

Does not man then remember (yadhdkaru, is actually yatadhakkaru, but the tā' has been changed to a dhāl and assimilated with the [other] dhāl; a variant reading leaves it as yadhkuru) that We created him before, when he was nothing?, and thus infer from the first act [of creation] the [possibility of] resurrection.

{ فَوَرَبِّكَ لَنَحْشُرُهُمُ وَالشَّيَاطِينَ ثُمَّ لَنَنْحَضِرَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا }

For by your Lord, We will surely gather them, namely, the deniers of the Resurrection, and the devils, that is to say, We shall gather every one of them with his devil [bound together] in a chain; then We shall bring them around Hell, [around] the outside of it, crouching, on their knees ([jithiyyan is] the plural of jāthin, and is originally [formed as] jathawuwwin or jathawiyyun [deriving] from [the verb] jathā, [imperfect tense] yajthu or yajthī, two [variant] forms).

{ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا }

Then We shall pluck out from every party, every sect, whichever of them was most hardened in disdain, in insolence, of the Compassionate One.

{ ثُمَّ لَنَعْلَمَنَّ أَيُّهُمْ أَبْغِيظُنَّ وَأَكْرَهُنَّ }

Then indeed We shall know best those most deserving of it, most worthy of [being in] Hell, the most hardened of them and others [like them], for the burning, for the admission [into it] and the scorching [therein], and We shall start with them ([siliyyan is] originally [formed as] salawiyyun, from [the verb] saliya or salaya).

{ وَإِنَّ مِنْكُمْ لُكُلًّا مَقْضِيًّا }

There is not one of you but shall come to it, that is, [but] shall enter Hell. That is an inevitability [already] decreed by your Lord, [something which] He made inevitable and [which] He decreed; He will not waive it.

{ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا }

Then We will deliver (read nunajjī or nunjī) those who were wary, of [committing] idolatry or disbelief, [We will deliver them] from it, and leave those who did wrong, by way of idolatry and disbelief, crouching therein, on their knees.

{ وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا }

And when Our manifest, evident (bayyinātin, 'manifest', is a circumstantial qualifier) signs, in the Qur'ān, are recited to them, namely, [to] the believers and the disbelievers, those who disbelieve say to those who believe, 'Which of the two parties — us or you — is better in station, in lodging and abode (read as maqāman, it is [derived] from [the first form] qāma, 'he stood'; read as muqāman, it is [derived] from the [fourth form] aqāma, 'he took up residence') and more excellent in assembly?' (nadiyyan, meaning the place in which a folk assemble and converse). They [the disbelievers] mean 'we [are the better of the two parties]', and so we will fare better than you. God, exalted be He, says:

{ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أُمَّثَانًا وَمِرْيَانًا }

And how many — in other words, many — a generation, that is, a community from among the communities of the past, have We destroyed before them, who were superior in [their possession of] gear, in wealth and chattel, and in appearance, [superior] as a sight (ri'yan derives from [the

infinitive] al-ru'ya). Thus in the same way that We destroyed those [ones] because of their disbelief, We will destroy these [ones also].

{ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا مَرَّؤُا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا }

Say: 'As for him who is in error (man kāna fī'l-dalālati, a conditional clause, the response to which is [fa'l-yamdud, 'He shall prolong' and what follows it]) the Compassionate One shall defer (fa'l-yamdud, functions in the sense of a predicate) him, from chastisement by [granting him] some respite, in this world, drawing him on [to his eventual chastisement] gradually, until, when they catch sight of that which they were promised, whether it be chastisement [in this world], by being killed or taken captive, or the Hour, the Resurrection that comprises Hell, they will enter it. Then they will surely know who is worse in [respect of] position and weaker in [respect of the number of] hosts', in [respect of the number of] supporters, themselves or the believers? Their hosts will be the devils, while the hosts of the believers against them will be the angels.

{ وَيَرْبِدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا }

And God increases in guidance those who found [right] guidance, through faith, [increasing them] by way of the signs He reveals to them; and the enduring things, the righteous deeds — namely, obedience [the reward of] which endures for that person — are better in your Lord's sight in [terms

of] reward, and better in [terms of the] return, that is, as something which will be repaid and returned to him [the believer], in contrast to the deeds of the disbelievers. The [use of the qualification] khayr, 'better', here is meant to counter [the use of the same in] their statement, 'Which of the two parties is better in station?' [above, Q. 19:73].

{ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُبَيِّنَنَّ مَا لَمْ يُكَلِّمُوا وَوَكَلَدًا }

Have you seen him who disbelieves in Our signs, namely, al-'Ās b. Wā'il, and says, to Khabbāb b. al-Aratt — who had said to him, 'You will be resurrected after death!', and who had requested from him repayment of money — 'I shall assuredly be given, on the supposition that there is [such a thing as] resurrection, wealth and children?', and so I will repay you [then]. God, exalted be He, says

{ أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا }

Has he come to learn [something] of the Unseen, that is, has he been given [some] knowledge of it and [of the fact] that he will be given what he has mentioned (here the interrogative hamza [of a-ittala'a, 'has he come to learn?'] suffices in place of the conjunctive hamza, which has therefore been omitted) or has he made a covenant with the Compassionate One?, to [the effect that he] be given what he claims?

{ كَلَّا سَتَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا }

Nay, he shall not be given [any of] that, but We will assuredly write down, We shall command that it be written down, that which he says and prolong for him the chastisement endlessly, We shall give him because of that [claim] an extra chastisement, in addition to the chastisement for his disbelief;

{ وَرِثَتُهُ مَا يَقُولُ وَيَأْتِنَا فَرْدًا }

and We shall take over from him that which he talks about, of wealth and children, and he shall come to Us, on the Day of Resurrection, alone, with neither wealth nor children.

{ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا }

And they, namely, the disbelievers of Mecca, have taken besides God, graven images [as], [other] gods, for them to worship, that they may be for them a [source of] might, [that they may be] intercessors before God, so that they will not be chastised.

{ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا }

Nay, that is to say, there is none to prevent their being chastised, but they, namely, the [idol] gods, shall reject their worship, that is, they will deny it — as [is stated] in another verse: It was not us that they used to worship [Q. 28:63]) — and they shall be [pitted] against them as opponents, enemies, supporting one another [against them].

{ الْمُرْتَدَّاتُ أَمْرُسْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوَضُّهُمْ أَمْراً }

Have you not regarded that We unleash the devils against, We have set them upon, the disbelievers to urge them, to incite them to [commit] acts of disobedience, impetuously?

{ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً }

So do not make haste against them, to demand [that they receive] chastisement. Indeed We are only counting for them, the days and the nights, or [their] every breath, carefully, until the time [arrives] for their chastisement.

{ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفداً }

Mention, the day on which We shall gather those who fear God, by their [adherence to] faith, to the Compassionate One, [honoured] on mounts (wafdan, the [accusative] plural of wāfid, meaning 'mounted');

{ وَسَوْفَ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا }

and drive the guilty, [guilty] on account of their disbelief, into Hell, a thirsty herd (wirdan, the [accusative] plural of wārid, meaning 'one who is thirsty and on foot).

{ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا }

They, namely, mankind, will not have the power to intercede, save him who has made a covenant with the Compassionate One, [the covenant being] the profession of lā ilāha illā'LLāh wa-lā hawla wa-lā quwwata illā bi'LLāh, 'there is no god but God, and there is no power or strength except in God'.

{ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا }

And they say, that is, the Jews and the Christians and those who claim that the angels are God's daughters, 'The Compassionate One has taken a son'. [But] God, exalted be He, says to them:

{ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا }

Truly you have uttered something hideous, that is, a great abomination.

{ تَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَشِقُّ الْأَرْضُ وَيَخِرُّ الْجِبَالُ هَدًّا }

The heavens are almost (read takādu, or yakādu) rent (read takādu tatafattarna), by being torn apart (a variant reading has yanfatirna), because of it and the earth [is almost] split asunder, and the mountains [almost] fall down crashing, collapsing on top of them, because of [the fact]:

{ أَنْ دَعَوْا لِلرَّحْمَنِ وَكَدًّا }

that they have ascribed a son to the Compassionate One. God, exalted be He, says:

{ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَكَدًّا }

when it is not meet for [the Majesty of] the Compassionate One to take a son, that is to say, such a thing does not befit Him.

{ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًّا }

There is none in the heavens and the earth but he comes to the Compassionate One as a servant, servile, submissive, on the Day of Resurrection, including [individuals such as] Ezra and Jesus.

{ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا }

Verily He knows their number and has counted them precisely, and therefore [the knowledge of] their total number does not elude Him, not even [the knowledge] of one of them.

{ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا }

And each one of them will come to Him on the Day of Resurrection, [each one] alone, without wealth or any helper to protect him.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا }

Truly those who believe and perform righteous deeds — for them the Compassionate One shall appoint love, between them, so that they have mutual love and affection, and God, exalted be He, will love them.

{ فَإِنَّمَا يَسَّرْنَاهُ لِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُذِمِرَ بِهِ قَوْمًا لُدًّا }

Indeed We have made it easy, namely, the Qur'ān, in your tongue, only that you may bear good tidings therewith to the God-fearing, those who will be prosperous because of their faith, and warn, threaten, therewith a folk [who are] contumacious (luddan, the [accusative] plural of aladd), in other words, [extremely] disputatious, [using] false arguments — and they are the disbelievers of Mecca.

Tafsir al-Jalalayn, Juza' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

{ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ مَرِئًا }

And how many — in other words, many — a generation, namely, [how many] a community from among the communities of the past, We have destroyed before them, for their denial of [Our] messengers. Can you see, [can] you find, [so much as] one of them, or hear from them [so much as] the faintest sound? No, indeed! So, just as We destroyed those [folk], We shall destroy these [Meccans].

Surat Taha

{ طه }

Tā hā: God knows best what He means by these [letters].

{ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ }

We have not revealed the Qur'ān to you, O Muhammad (s), that you should be miserable, that you should toil because of what you used to do after it was revealed [to you], in the way of long vigils performing night prayers; in other words, so unburden your soul;

{ إِلَّا تَذَكَّرَ لِمَنْ يَخْشَىٰ }

but, We have revealed it, only to remind, therewith, him who fears, God;

{ تَنْزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَىٰ }

a revelation (tanzīlan, a substitution, standing in place of the [conjugated] verb [derived] therefrom which renders it [tanzīlan] accusative) from Him Who created the earth and the high heavens ('ulā, the plural of 'ulyā, similar [in pattern] to kubrā, kubar, 'large');

{ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ }

He is, the Compassionate One presided upon the Throne (al-'arsh, in the [classical Arabic] language denotes a king's seat) a presiding befitting of Him;

{ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ }

to Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them, of creatures, and whatever is beneath the soil (al-tharā, is moist earth) meaning [whatever is beneath] the seven earths, since these lie beneath it.

{ وَإِنْ تَجَهَّرَ بِ الْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ }

And should you be loud in your speech, in remembrance [of God] or supplication, then God has no need for this to be [spoken] loud, then indeed He knows the secret and [that which is] yet more hidden, than that [secret], namely, that which the soul whispers [to itself] and that which occurs to the mind but which you do not speak of [to anyone], so do not strain yourself to be loud [in your speech].

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ }

God — there is no god save Him. To Him belong the Most Beautiful Names, the ninety nine [Names], cited in the hadīth (al-husnā is the feminine form of al-ahsan, 'the best').

{ وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ }

Has the story of Moses — indeed, it has — come to you?

{ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنستُ نَارًا الْعَلِيِّ آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ الْنَّارِ هُدًى }

When he caught sight of a fire and said to his family, namely, to his wife, 'Wait, here! — this was when he was leaving Midian, heading for Egypt — Indeed I see a fire [in the distance]. Perhaps I [can] bring you a brand from it, [bring you] a burning wick or a torch, or find at the fire some guidance', that is, someone to guide me by showing me the [proper] route — for he had lost it in the darkness of the night. He [Moses] said, 'perhaps' (la'alla) because he could not be certain of fulfilling his promise.

{ فَلَمَّا أَنهَا نُودِيَ بِمُوسَىٰ }

And when he reached it — it was a boxthorn — he was called [by name], 'O Moses!

{ إِنِّي أَنَا رَبُّكَ فَاسْخَلِعْ بِكَ بِنُورِ الْمُقَدَّسِ طُورِ }

Indeed (read as innī, if one understands nūdiya, 'he was called', as meaning qīla, 'it was said'; or read it as annī, because of an implied [prefixed] bā') I am (anā, reiterates the [first person indicator] yā' [of innī] used by the [direct] speaker) your Lord. So take off your sandals, for lo! you are in the holy, [meaning] either the pure, or the blessed, valley of Tuwā ([this is] either a substitution, or an explicative supplement; read [Tuwan] with nunation or [Tuwā] without: it is [considered] declinable on account of it being a location; but [alternatively considered] indeclinable, if taken as considered a feminine proper noun denoting a place name).

{ وَأَنَا أَخْتَرُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ }

And I [Myself] have chosen you, from among [all of] your people, so listen to what is being revealed, to you from Me.

{ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي }

Verily I am God — there is no god except Me. So worship Me and establish prayer for to make remembrance of Me, in it.

{ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِجَزَىٰ كُلِّ نَفْسٍ بِمَا تَسْعَىٰ }

The Hour is assuredly coming. [But] I will to keep it hidden, from mankind — and its nearness [in time] will manifest itself to them through its signs — so that every soul may be requited, thereupon, for what it strives for, of good or evil.

{ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ }

So do not let him bar you, distract you, from it, that is, from believing in it, who believes not in it but follows his own whim, in denying [the truth of] it, lest you perish, that is, lest you be ruined if you are barred from [remembering] it.

{ وَمَا تِلْكَ يَمِينِكَ يَا مُوسَىٰ }

And what is that, that happens to be, in your right hand, O Moses?' (the interrogative is meant as an affirmative, [but it is expressed as an interrogative] in order that the miracle [to be manifested] in it be [shown as] consequent upon it).

{ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ }

He said, 'It is my staff. I lean, I support myself, upon it, when I leap [across something] or walk, and I beat down [leaves], I strike the leaves on trees, with it, so that they fall, for my sheep, which then consume them; and I have uses for it (ma'ārib, 'uses', is the plural of ma'ruba, with the rā' taking

any [one] of the three vowels [sc. ma'ruba, ma'raba or ma'riba] meaning 'needs') in other ways, such as [using it] to carry food supplies and waterskins, as well as to drive away [undesirable] animals. He [Moses] gives an extensive response to indicate his [many] needs for it.

{ قَالَ أَفْتَهَا مُوسَىٰ }

He said, 'Cast it down, O Moses!'

{ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى }

And he cast it down, and lo! it was a serpent, a giant snake, moving swiftly, moving about on its belly swiftly with the speed of a small snake — which is called al-jānn and which is [also] used to refer to this [serpent] in another verse [Q. 27:10; Q. 28:31].

{ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ }

He said, 'Take [hold of] it and do not fear, it. We will restore it to its former state (sīratahā, in the accusative because the genitive-operating preposition has been removed). And so he placed his hand in its mouth and it became a staff once again; and it became clear that the place into which he put his hand was the place where it [the staff] is held, between its two prongs. Moses was shown this [miracle] lest he be terrified when it turns into a snake in the presence of Pharaoh.

{ وَأَضْمَهُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِن غَيْرِ سَوْءٍ آيَةٍ أُخْرَىٰ }

And thrust your hand, the right one, meaning, the palm, into your flank — that is, your left side, below the arm into the armpit, and [then] take it out — it will emerge white, in contrast to the skin-colour that it was, without any fault, that is, [without any sign of] leprosy, radiating like the rays of the sun, blinding to the eyes [of onlookers]. [That is] yet another sign (āyatan ukhrā: this together with baydā'a, 'white', constitute two circumstantial qualifiers referring to the subject of [the verb] takhruj, 'it will emerge').

{ لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ }

That We may show you, thereby, when you do this [as described above] in order to manifest it, of Our greatest signs, the sign that is the greatest proof of [the truth of] your Mission [from God]: and should he want it to be restored to its former state, he would thrust it into his armpit, as has been mentioned, and [then] bring it out.

{ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ }

Go, as a messenger [from God], to Pharaoh, and [to] those with him. He has indeed transgressed', he has exceeded the [usual] limits in his disbelief by claiming to be a god.

{ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي }

He said, 'My Lord, expand my breast for me, expand it so that it may accommodate the [weight of the Divine] Message.

{ وَيَسِّرْ لِي أَمْرِي }

And make easy, facilitate, for me my affair, that I may deliver it.

{ وَأَخْلِلْ عُنُقَةَ مَنْ لِسَانِي }

And undo the knot upon my tongue — the result of his having been burnt by a live coal which he had placed [accidentally] in his mouth as a child;

{ يَفْقَهُوا قَوْلِي }

so that they may understand what I [shall] say, when I am delivering the Message.

{ وَأَجْعَلْ لِي وَرِيعًا مِّنْ أَهْلِي }

And appoint for me a minister, an assistant for that [task], from my family,

{ هَارُونَ أَخِي }

Aaron (Hārūna, constitutes the second object), my brother (akhī, an explicative supplement).

{ أَشَدُّ بِهِ أَمْرِي }

Confirm through him my strength, my courage;

{ وَأَشْرِكُهُ فِي أَمْرِي }

and let him share in my affair, namely, in [the delivery of] the Message (both verbs [ushdud, 'confirm', and ashrikhu, 'let him share'] are in the imperative and in the apocopated imperfect tense, constituting the response to the request [of Moses]).

{ كَيْ نُسَبِّحَكَ كَثِيرًا }

So that we may glorify You, [by making] glorifications, over and over again,

{ إِنَّكَ كُنْتَ تَنَا بَصِيرًا }

Indeed You are ever Seeing of us', ever Knowing, having been gracious [to us] by way of [appointing us to deliver] the Message.

{ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ }

He said, 'You have been granted your request, O Moses!, as a favour [from Us] to you.

{ وَتَذَكَّرَكَ كَثِيرًا }

and remember You, [by making] remembrance, over and over again.

{ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ }

And certainly, We have done you a favour [already] another time,

{ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ }

when (idh, for explanation [of that favour]) We revealed to your mother, either in [her] sleep or by way of inspiration — when she gave birth to you and feared that Pharaoh would have you slain for being one of the newborn [of the Children of Israel] — that which was revealed, regarding your affair (this [mā yūhā, 'that which was revealed'] is substituted by [what follows, an iqdhifīhi ...]),

{ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّهُ وَآلِقْتِ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي }

“Cast him, place him, in the ark, then cast him, [while] in the ark, into the river, [into] the flow of the Nile, and then the river shall throw him up onto the shore, that is, its bank (the imperative here [fa'l-yulqihi, 'let it throw him'] functions as a predicate); [there] an enemy of Mine and an enemy of his, namely, Pharaoh, shall take him”. And, after he took you, I cast upon you love from Me, that you may be loved by people; and indeed Pharaoh, and all who saw you, loved you; and that you might be reared under My eyes, be nurtured under My guardianship and My protection of you.

{ إِذْ تَمْشِي أُخْتُكَ قَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ

مَدْيَنَ ثُمَّ رَجَّيْتَهُ عَلَىٰ أَقْدَمِ مِوَسَىٰ }

When (idh, for explanation) your sister, Maryam, walked up, to obtain news of you, for they had brought wet nurses [for you] but you would not take to the breast of any of them, and she then said, “Shall I show you someone who will take care of him?”. Her offer was accepted and so she brought [them] his mother and he took to her breasts. Thus We restored you to your mother that her eyes might rejoice, in seeing you again, and not grieve, at that point [anymore]. Then you slew a soul, namely, the Copt in Egypt — and you became distressed for having slain him because of [how] Pharaoh [would react]; whereupon We delivered you from [great] distress, and We tried you with various ordeals, We tested you by landing you in some other [ordeal] and [again] delivered you from it. Then you stayed for several years, ten [years], among the people of Midian, after you

had reached it having left Egypt, [staying] with the prophet Shu'ayb and marrying his daughter. Then you came [hither] as ordained, in My knowledge, with the Message [that you will deliver] — and this was when you were forty years old, O Moses!

{ وَأَصْطَفَيْنَاكَ لِنَفْسِي }

And I chose you for Myself, to deliver the Message.

{ أَذْهَبُ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَّ فِي ذِكْرِي }

Go, you and your brother, to the people, with My, nine, signs, and do not flag, be remiss, in remembrance of Me, by uttering glorifications and otherwise.

{ أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى }

Go the two of you to Pharaoh. Truly he has transgressed [the bounds], in claiming to be the Lord.

{ فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى }

And speak to him gentle words, for him to renounce such [claims], that perhaps he may be mindful, be admonished, or fear', God and so repent — the 'hope' [for Pharaoh's repentance] is [expressed] from their perspective, for God knows that he was not going to repent.

{ قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْعَىٰ }'

The two [of them] said, 'Our Lord, We truly fear that he may forestall us, that is, by hastening to punish us, or become tyrannical', against us, that is, be high-handed [with us].

{ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَمْرِي }'

He said, 'Do not fear, for I shall be with the two of you, by [providing you with] My assistance, hearing, what he says, and seeing, what he does.

{ فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعِ الْهُدَىٰ }'

So go to him and say, "Truly we are two messengers of your Lord, so let the Children of Israel go with us, to Syria, and do not [continue to] chastise them, in other words, release them from your exploitation of them in those oppressive works of yours, such as digging, construction and the lifting of heavy objects. We have verily brought you a sign, a definitive argument, from your Lord, as proof of our truthfulness in [delivering] the Message; and may peace be upon him who follows [right] guidance, that is to say, may he be secure from [God's] chastisement.

{ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ }'

Indeed it has been revealed to us that the chastisement shall befall him who denies, [the truth of] what we have brought, and turns away” ', [and who] rejects it. And so they came to him and said [to him] all of what has been mentioned.

{ قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَىٰ }

He said, 'So who is your Lord, O Moses?' — he [Pharaoh] restricted this [question] to him [Moses], because [between him and Aaron] he is the principal [bearer of God's Message] and also because of his [Pharaoh's] having pampered him while he was being reared [as a child].

{ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ }

He said, 'Our Lord is He Who gave to everything, in creation, its [peculiar] nature, through which it is distinguished from another [thing], and then guided [it]', the animal among them to its source of food, drink and procreation and in other ways.

{ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ }

He, Pharaoh, said, 'So what of, the status [of], the generations, the communities, of old?', such as the people of Noah, Hūd, Lot and Sālih, with regard to their having worshipped graven images.

{ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى }

Said he, Moses, 'The knowledge thereof, that is, the knowledge of their [otherworldly] status, is, preserved, with my Lord, in a Book, namely, the Preserved Tablet (al-lawh al-mahfūz), and He shall requite them in accordance with it on the Day of Resurrection. My Lord does not err, He is [never] absent from anything, nor does He, my Lord, forget, anything.

{ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّاكَ لَكُمْ فِيهَا صُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَشْجَارًا مِنْ بَنَاتِ شَتَّى }

He is, the One Who made for you, as well as [for] all creatures, the earth a cradle, a bed, and threaded, facilitated, for you therein ways, roads, and sent down from the heaven water, rain. God, exalted be He, says, as a complement to Moses's description of Him and as an address to the people of Mecca: and therewith We brought forth various kinds, species, of plants (shattā, 'various', adjectivally qualifies azwājan, 'kinds'), in other words, [plants] of different colours, flavours and [different] in other ways (shattā is the plural of shatīt, similar [in pattern] to marīd, [plural] mardā, as [may be used] in [a phrase like] shatta al-amr, 'the affair has become divided').

{ كُلُوا وَأَمْرًا عَوًّا أَعَامَكُمُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي الْأَلْبَابِ }

Eat, thereof, and pasture your cattle, therein (an'ām, 'cattle', is the plural of na'am, which are camels, cows and sheep; one says ra'atu'l-an'āmu, 'the cattle grazed' or ra'aytuhā, 'I grazed them'; the imperative here is meant as a permissive and a reminder of [God's] grace, the sentence being a circumstantial qualifier referring to the subject of [the verb] akhrajnā, 'We brought forth', in other words [what is meant is], '[We brought forth the plants] permitting you to eat thereof and to graze [your] cattle [thereon]'). In that, which is mentioned here, there are indeed signs, indeed lessons, for people of sense, possessors of intellect (al-nuhā, the plural of nuhya, similar [in pattern] to ghurfa, [plural] ghuraf. The intellect is called by this [term, nuhya] because it shows a person the sense to refrain from committing vile deeds).

{ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ }

From it, that is, from the earth, We created you, by creating your father Adam from it, and into it We shall restore you, [when you are] interred after death, and from it We shall bring you forth, at the Resurrection, a second time', in the same way that We brought you forth [from it] when We initiated your creation.

{ وَلَقَدْ أَمَرْنَا آلَ آدَمَ أَنْ كُفُوا لِمَا كَانُوا يَكْفُونَ }
{ وَلَقَدْ أَمَرْنَا آلَ آدَمَ أَنْ كُفُوا لِمَا كَانُوا يَكْفُونَ }

And verily We showed him, that is, We made Pharaoh see, all Our signs, [all] nine, but he denied, them, and claimed that they were [the result of] sorcery, and refused, to affirm the Oneness [of God], exalted be He.

{ قَالَ أَحْسِنَّا لَشِحْرِنَا مِنْ أَمْرِنَا سِحْرِكَ يَا مُوسَىٰ }

He said, 'Have you come to us so that you may expel us from our land, Egypt, and so that kingship over it may be yours, by your sorcery, O Moses?

{ فَلَنَأْتِيَنَّكَ سِحْرٌ مِّثْلَهُ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا }

Yet We [too] shall produce for you a sorcery like it, [one] which will counter it. So fix a tryst between us and you, for that [purpose], [a tryst] which neither we nor you shall fail to keep, [at] a place (makānan is in the accusative because the genitive-operator preposition [fi, 'at'] has been removed) of equal distance (read siwān or suwān), in other words, in the middle, equidistant for a person coming from either side.

{ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى }

Said he, Moses, 'Your tryst shall be the Day of Adornment — a festive day of theirs on which they adorn themselves and [the public] assemble — and let the people assemble, [let] the inhabitants of Egypt gather, at forenoon', the time for this [tryst], to observe what will transpire.

{ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ }

Then Pharaoh withdrew, retreated, and summoned up his guile, that is to say, those [human] elements of his guile from among the sorcerers, and then came, with them to the tryst.

{ قَالَ لَهُمْ مُوسَىٰ وَيَاكُمْ لَا تَفْتُرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ }

Moses said to them — and there were 72 of them, each with a rope and a staff in his hand — 'Woe to you!, meaning, may God make you liable to woe. Do not invent a lie against God, by ascribing partners to Him, lest He annihilate you (read fa-yushitakum or fa-yashatakum) by some chastisement, from Him. For verily he who invents lies, against God, fails', [he] is the loser.

{ فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ }

So they disputed their matter among themselves, regarding Moses and his brother, and kept secret their private counsel, that is, their conversation regarding the two,

{ قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ سِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ }

They said, to each other, 'These two men (hādhān, this [form] concords with the forms used by those [grammarians] who use the alif [ending] for all three cases of the dual person; Abū 'Amr has [the variant reading] hādhayn) are indeed sorcerers who intend to expel you from your land by their sorcery, and do away with your excellent traditions (muthlā, the feminine form of amthal, meaning 'the noblest') in other words, [they will do away with the loyalty of] the noblemen among you, because these [latter] will prefer the two of them [Moses and Aaron] on account of their triumph.

{ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعَلَىٰ }

So summon up your guile, in the way of sorcery (read fa'jma'ū, from [the first form] jama'a, meaning 'he gathered', or read fa-ajmi'ū, from [the fourth form] ajma'a, meaning 'he resolved [to do something]') and come in battle-line (saffan, a circumstantial qualifier, meaning 'standing in rows'). For truly he who is uppermost, [he who] triumphs, this day shall be the victor!

{ قَالُوا يَا مُوسَىٰ إِمَّا أَنْ نُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَٰئِكَ مِنَ الْقِيٰمَةِ }

They said, 'O Moses, you choose: either cast, your staff first, or we shall be the first to cast', their staff.

{ قَالَ بَلْ أَتَوْا بِإِدَا حِبَالُهُمْ وَعَصِيَّهُمْ يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَىٰ }

He said, 'Nay, you cast!', and so they cast, and lo! their ropes and their staffs ('isiyyihim: derives from 'isūwwun, but the two wāw [letters] have been changed into two yā' [letters], with the kasra vowel applied to both the 'ayn and the sād) appeared to him by [the effect of] their sorcery as though they were, snakes, gliding swiftly, on their bellies.

{ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ }

And Moses sensed fear within himself, that is to say, he feared that if [the effect of] their sorcery was of the same kind as his miracle, he would become suspect in people's minds and they would not believe in him.

{ فَلَمَّا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ }

We said, to him, 'Do not be afraid! Indeed you shall have the upper hand, over them by triumphing.

{ وَالْقَ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَعَوْا إِنَّمَا صَعَوْا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ }

And cast that which is in your right hand — and this was his staff. It shall swallow up that which they have produced. For what they have produced is only a sorcerer's trick, that is to say, a kind thereof, and the sorcerer does not succeed wherever he may go', in his sorcery. So Moses cast his staff and it swallowed up all of that which they [had] produced.

{ فَأَلْقَى السَّحْرَةَ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَامْرُونَ وَمُوسَىٰ }

Thereat the sorcerers cast [their heads] down prostrating, they fell down prostrating to God, exalted be He: They said, 'We [now] believe in the Lord of Aaron and Moses'.

{ قَالَ آمَنْتُ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كَمَا الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا فَطَعْنَ أَيَدِيكُمْ وَأَمْرٌ جَلَّكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُدُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَىٰ }

Said he, Pharaoh, 'Do you profess belief (read a-āmantum pronouncing both hamzas, or with the second changed to an alif) in him before I, myself, give you permission? He is indeed your chief, your teacher, who taught you sorcery. I shall assuredly cut off your hands and feet on opposite sides (min khilāfin, a circumstantial qualifier meaning 'alternate [hands and feet]', in other words, the right hands and the left feet) and I shall assuredly crucify you on the trunks of palm trees. And you shall then know which of us — meaning himself and the Lord of Moses — is harsher in

[inflicting] chastisement, and [which of us is] more lasting', more enduring in [sustaining] opposition to him [Moses].

{ قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا }

They said, 'We will not choose you over what has come to us of clear signs, proving the truthfulness of Moses, and [over] Him Who originated us, created us (wa'lladhī fatarana, either an oath, or a supplement to [the preceding] mā, 'what'). Decree what you will decree, that is, do what you say. What you decree is only [relevant] in the life of this world (al-hayāta'l-dunyā, is in the accusative because the scope [of his decree] is being indicated, in other words '[you can only decree] in it'); yet you will be requited for it in the Hereafter.

{ إِنَّا آمَنَّا بِرَبِّنَا لِيُغْفِرَ لَنَا خَطَايَاَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ }

Indeed We profess belief in our Lord, that He may forgive us our sins, in the way of ascribing partners [to God] and otherwise, and the sorcery to which you forced us, to learn and to perform in order to oppose Moses. And God is better, than you in rewarding if he is obeyed, and more enduring', than you in chastisement if he is disobeyed.

{ إِنَّهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ }

God, exalted be He, says: Truly whoever comes to his Lord a criminal, a disbeliever, like Pharaoh, for him there shall be Hell wherein he shall neither die, and thus find rest, nor live, a life of any benefit to him.

{ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ }

And whoever comes to Him a believer, having performed righteous deeds — the obligatory and supererogatory deeds, for such shall be the highest degrees (al-'ulā, the plural of 'ulyā, the feminine form of a'lā) —

{ جَنَّاتٌ عُدْنُ نَجْرِيٍّ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى }

the Gardens of Eden, that is to say, as a [place of] residence (this [jannātu 'Adnin, 'Gardens of Eden'] is an explication thereof [of al-darajātu'l-'ulā, 'the highest degrees']) underneath which rivers flow, abiding therein, and that is the reward of him who keeps pure, of sins.

{ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ لِنَبِّئَهُمْ أَنَّهُمْ لَكُمْ كَاوَلَاءُ تَخَشَىٰ }

And verily We revealed to Moses, [saying], 'Lead My servants on a journey by night (read as an asri, 'that: lead on a journey by night', from [fourth form] asrā, 'he travelled by night'; or read as an'isri, from [first form] sarā, 'he travelled by night', both being alternative forms), in other words, travel

with them by night from the land of Egypt, and strike for them, make for them, by striking your staff, a dry path in the sea. So he fulfilled what he had been commanded, and God made the ground dry so that they were able to pass through it. Do not fear to be overtaken, that is, [fearing] that Pharaoh might catch you, and do not be afraid', of drowning.

{ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ }

Then Pharaoh pursued them with his hosts, with him [Pharaoh] alongside them, and there engulfed them what did engulf them of the sea, and it drowned them.

{ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ }

And Pharaoh led his people astray, by calling them to worship him, and he did not guide them, nay he led them to destruction, in contrast to what he said [to them], and I guide you only to the path of rectitude [Q. 40:29].

{ يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰءَ }

O Children of Israel, truly We delivered you from your enemy, Pharaoh, by drowning him, and We made a tryst with you on the right side of the [Tūr] Mount, in order to give Moses the Torah, that it may be implemented it [by you], and We sent down to you manna and quails, namely, turunjabīn

[citrus fruit] and the quail. The ones being addressed in the vocative [by 'O Children of Israel'] are those Jews living at the time of the Prophet (s), and they are addressed with reference to the graces which God bestowed on their forefathers at the time of the prophet Moses as a preface to what God [now] says to them:

{ كُلُوا مِنْ طَيِّبَاتِ مَا مَرَرْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ }

'Eat of the good things We have provided you, that is to say, of that which has been bestowed on you as a grace [from God], but do not transgress regarding it, by being ungrateful for the grace thereof, lest My wrath descend on you ([if read] fa-yahilla, it means '[lest] it [My wrath] become incumbent [upon you]'; or [if read] fa-yuhilla, it means '[lest] it descend [on you]'). And he on whom My wrath descends (read yahlil, 'becomes incumbent', or yahlul, 'descends') certainly perishes, falls into the Fire.

{ وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ }

And indeed I am Forgiving toward him who repents, from ascribing partners [to God], and believes, affirms God's Oneness, and acts righteously, is sincere in [performing] the obligatory and the supererogatory [deeds], and then follows guidance', by adhering to what has been mentioned up to his death.

{ وَمَا أَغْجَبَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ }

‘And what has hurried you [to depart] from your people, in order to come to the appointed time to receive the Torah, O Moses?’

{ قَالَ هُمْ أَوْلَاءِ عَلَيَّ أَتْرَبِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ }

He said, ‘They are close, behind me, coming, upon my track, and I hastened to You, my Lord, that You may be pleased’, with me, in other words, to please you [even] more — before [giving] the response, he gives an excuse, according to what he supposed [was the situation with his people],

{ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ }

But those he supposed [to be following him] had remained behind, for He, exalted be He, said, ‘Indeed We tried your people after you, that is, after your departure from them, and the Samaritan led them astray’, so they took to worshipping the [golden] calf.

{ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَيْسَ لَكُمْ بِعَدُوِّكُمْ رَبُّكُمْ وَعَدَاءٌ حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَمَرْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ

رَبِّكُمْ فَآخَلَفْتُم مَّوْعِدِي }

Thereupon Moses returned to his people, angry, with them, and sad, extremely grieved. He said, 'O my people, did not your Lord promise you a fair promise?, that is, a true [promise] that He will give you the Torah? Did the period, the length of my absence from you, seem too long for you, or did you desire that wrath should become incumbent against you from your Lord, by your worship of the [golden] calf, and so you broke your tryst with me?', and failed to follow after me?

{ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا أَوْمَرًا مِّن مَّرِيَّةِ الْقَوْمِ فَقَدَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ }

They said, 'We did not break our tryst with you of our own accord (read the mīm with any of the three vowellings, meaning 'by our own power' or 'of our own will'), but we were laden with (read hamalnā, 'we carried', or hummilnā, 'we were made to carry') the burdens, the weight, of the people's ornaments, of the trinkets of Pharaoh's folk — which the Children of Israel had borrowed from them on the pretext of [using them for] a wedding, but which had remained with them — and we cast them, we threw them into the fire at the command of the Samaritan, and so, just as We cast, did the Samaritan cast, what he had on him of their trinkets together with the dust that he took from the track left by the hoof of Gabriel's steed, as follows:

{ فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خَوَامِرٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ }

Then he produced for them a calf, which he fashioned from the [melted] trinkets — a [mere] body, of flesh and blood, with a low, in other words, [it made] a sound that was audible; it was transformed into such [a state] because of the dust [from Gabriel's steed] the effect of which is [to create] life in whatever thing it is placed. After he had fashioned it, he placed it [the dust] in its mouth. And they, namely, the Samaritan and his followers, said, 'This is your God and the God of Moses: so he, Moses, forgot', his Lord here and set off in search of him. God, exalted be He, says:

{ أَفَلَا يَرَوْنَ أَنَّهُمْ إِلَىٰ رَبِّهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا }

Did they not see that ([in allā] an has been softened in place of the hardened form, with its subject omitted, in other words [it should be] annahu) it, the Calf, did not reciprocate their words, that is, that it did not give them any response in return, nor did it have any power over hurt for them, that is, [any power] to prevent it, or any benefit?, that is, [any power] to procure it [for them], in other words, how can such [a thing] be taken as a god?

{ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِي قَوْمِ إِتْمَا قُتِيتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي }

And Aaron had certainly said to them beforehand, that is, before the return of Moses, 'O my people, you are only being tested thereby! But truly your Lord is the Compassionate One, so follow me, in worship of Him, and obey my command', therein.

{ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يُرْجِعَ إِلَيْنَا مُوسَىٰ }

They said, 'We will not cease to cling to it, persisting in worship of it, until Moses returns to us'.

{ قَالَ يَا هَرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا }

He, Moses, said, upon his return, 'O Aaron, what held you back when you saw them going astray, by worshipping it,

{ أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي }

that ([allā] read an [instead], the lā being extra) you did not follow me? Did you then disobey my command?', by remaining among those who worship [something] other than God, exalted be He?

{ قَالَ يَوْمَ لَا تُأْخِذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَكَمْ تَرُقُّبُ قَوْلِي }

He, Aaron, said, 'O son of my mother (read ya'bna'ummi or ya'bna'umma, meaning ummī, 'my mother') the mention of her is more effective in provoking the affection of his heart — do not clutch my beard, which he had seized with his left hand, or my head!, for he had seized his hair with his right hand in anger. Indeed I feared that, if I followed you, for inevitably a group of those who did not worship the calf would have followed me, you would have said, "You have caused

division among the Children of Israel — and have been furious with me — and you did not wait for my word”’, concerning what my opinion would have been in this matter.

{ قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ }

He said, ‘And what have you to say, what was the motive for [doing] what you did, O Samaritan?’

{ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي }

He said, ‘I perceived what they did not perceive (read [either as third person plural] yabsurū or [as second person plural] tabsurū ‘[what] you [did not] perceive’), in other words, I realised what they did not realise, so I seized a handful, of dust, from the track of, [from] the hoof of the steed of, the messenger, Gabriel, and threw it [in], I cast it onto the figure of the calf that had been fashioned. Thus my soul prompted, [thus] it adorned for, me’ and it was cast into me [the idea] that I seize a handful of the dust from that mentioned [hoof] and cast it onto what possessed no spirit, so that it might [thus] acquire a spirit. I had seen that your people had asked that you make for them a god, and so my soul suggested to me [the idea] that this calf should be their god.

{ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ يُخْلَفَهُ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا }

Said he, Moses to him, 'Begone! It shall be yours [as your lot] throughout life, that is, for the duration of your life, to say, to whomever you may see, "Do not touch [me]!", that is, do not come near me — he used to wander about [aimlessly] throughout the land, and whenever he touched a person, or a person touched him, both would succumb to a fever. And indeed there will be a tryst for you, for you to be chastised, which you will not fail to keep (read lan tukhlifahu, meaning '[a tryst] which you shall not miss'; or lan tukhlafahu, 'for which you will not be forgotten', meaning: 'nay you will be sent forth to [keep] it'). Now look at your god to whom you remained clinging! (zalta is actually zalilta, but the first lām has been omitted in order to soften it), that is to say, [you remained] by his [your god's] side, worshipping him. We will surely burn it, in fire, and then scatter [the ashes of] it into the waters, we will disperse it into the winds of the sea; and, after having slaughtered it, Moses did [exactly] that which he has mentioned.

{ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا }

Indeed your God is the One God, than whom there is no other god. He embraces all things in [His knowledge] ('ilman, a specification derived from the subject of the verb, in other words, it means 'His knowledge embraces all things').

{ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا }

Thus, just as We have related to you O Muhammad (s) this story, We relate to you some stories, [some] accounts, of what is past, of communities, and We have given you from Ourselves a Reminder, a Qur'ān.

{ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا }

Whoever turns away from it, and does not believe in it, he shall indeed, on the Day of Resurrection, bear a burden, a heavy load of sin;

{ خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا }

therein, that is, in the chastisement for [such] sin, abiding. And evil for them on the Day of Resurrection is that burden! (himlan, a specification qualifying the person of [the verb] sā'a, 'evil'; the subject of derision, the implied wizruhum, 'their sin', has been omitted; the lām [of lahum] is explicative and substitutes for yawma'l-qiyāma, 'the Day of Resurrection).

{ يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ مُرْقًا }

The day the Trumpet is blown, the Horn, the Second Blast, and We shall assemble the criminals, the disbelievers, on that day bruised, in the eye along with their faces blackened.

{ يَحَافِظُونَ بَيْنَهُمْ إِنْ لَبِثُوا إِلَّا عَشْرًا }

They will whisper to one another, speaking secretly amongst themselves: 'You have tarried, in this world, only ten nights', with the [full ten] days.

{ تَعْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثُوا إِلَّا يَوْمًا }

We know very well what they will say, regarding this matter — that is, it is not as they say — when the justest, the most upright, of them in the way, in this, will say, 'You have tarried only a day': they will deem their stay in this world as having been very brief, on account of the terrors they will witness in the Hereafter.

{ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا }

They will question you concerning the mountains, how will they be on the Day of Resurrection? Say, to them: 'My Lord will scatter them as ashes, by pulverising them into moving sand and dispersing them with the wind;

{ فَيَذَرُهَا قَاعًا صَفْصَفًا }

then He will leave them a level hollow, a flattened [level] surface,

{لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا}

wherein you will see neither crookedness, [neither] slope, nor any curving', [nor] any rise.

{يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا}

On that day, that is, on the day the mountains are scattered as ashes, they will follow, that is, mankind [will follow], after rising from their graves, the Summoner, to the Gathering, by [the call of] his voice — this [Summoner] will be [the archangel] Isrāfīl, and he will say: 'Forward to the parade before God!' — there will be no deviation therein, that is, in the manner in which they follow [him], in other words, they cannot but follow [him]. Voices will be hushed, will become silent, before the Compassionate One, so that you hear nothing but a faint shuffle, the light tread of feet walking towards the Gathering, similar to the sound of the hoofs of camels as they pass.

{يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا}

On that day intercession will not profit, anyone, except [intercession] from him whom the Compassionate One permits, that he intercede for such [a person], and whose word He approves, that is to say, because such [an intercessor] will say, 'there is no god but God' (lā ilāha illā'LLāh).

{ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا }

He knows what is before them, of the affairs of the Hereafter, and behind them, of the affairs of this world, and they do not comprehend such [things] in knowledge: they have no knowledge of such [things].

{ وَعَنْتِ أُلُوجُهُ لِحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا }

And faces shall be humbled, they shall be submissive, before the Living, the Eternal Sustainer, namely, God; and he will certainly have failed, he will have lost, [he] who carries [the burden of] evildoing, that is, [of] idolatry.

{ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَحَافُ ظُلْمًا وَلَا هَضْمًا }

But whoever does righteous deeds, acts of obedience, being a believer, shall fear neither wrong, by having his evil deeds increased, nor injustice, by having his good deeds diminished.

{ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا }

Thus (kadhālika, a supplement to [the previous] kadhālika naqussu, 'thus We relate' [Q. 20:99]), just as We have revealed what has been mentioned, We have revealed it, that is, the Qur'ān, as an

Arabic Qur'ān, and We have distributed, We have repeated, in it [statements] of threats, so that they may fear, associating others with God, or it, the Qur'ān, may arouse in them a remembrance, of the destruction of those communities before, and may thus be admonished.

{ فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا }

So exalted be God, the King, the Truth, above what the idolaters say. And do not hasten with the Qur'ān, that is, to recite it, before its revelation is completed for you, [before] Gabriel is through delivering it, and say, 'My Lord, increase me in knowledge', that is, [knowledge] of the Qur'ān: thus every time something of it was revealed to him his knowledge increased because of it.

{ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَكَمْ تَجَدُّ لَهُ عِزْمًا }

And We made a covenant with Adam, We enjoined him not to eat of the tree, before, that is, before he ate of it, but he forgot, he disregarded Our covenant, and We did not find in him any constancy, any resoluteness or patience in [abiding by] what We forbade him from.

{ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى }

And, mention, when We said to the angels, 'Prostrate before Adam'; so they prostrated, except Iblīs, who was the father of the jinn — he used to keep company with the angels and worship God alongside them: he refused, to prostrate before Adam, he said: 'I am better than him' [Q. 7:12].

{ فقلنا يا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِرَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى }

Then We said, 'Adam, indeed this is an enemy of yours and of your wife, Eve (read Hawwā'). So do not let him cause you both to be expelled from the Garden, so that you then toil, [so that you then] become fatigued by [the toil of] tillage, sowing, harvesting, milling, baking and otherwise — the statement is restricted to [the mention of] his [Adam's] 'toil' because it is the man who has to strive [to provide] for his wife.

{ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى }

It is indeed [assured] for you that you will neither be hungry therein nor go naked,

{ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى }

And it is indeed [assured] for you (read wa-annaka or wa-innaka, as a supplement to the subject of inna [sc. laka, that is, 'you'] and its clause) neither to be thirsty therein, nor to suffer the sun': you will not be exposed to any heat of a midday sun, for there is no sun in Paradise.

{ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ } {

Then Satan whispered to him saying, 'O Adam, shall I guide you to the Tree of Immortality, which gives everlasting life to the one who eats thereof, and a kingdom that does not waste away?', that does not perish while he remains immortal.

{ فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا صُورُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن مَّرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ } {

So both of them, Adam and Eve, ate of it, and their shameful parts were exposed to them, that is, the front [private part] of each became visible to the other, as well as the other's behind — both of these [parts] are called saw'a, 'shame', because its exposure 'shames' (yasū'u) that person); and they began to piece together, they took to sticking, onto themselves leaves of the Garden, to cover themselves up therewith. And Adam disobeyed his Lord and so he erred, by [his] eating from the tree.

{ ثُمَّ اجْتَبَاهُ رَبُّهُ فَقَاتَبَ عَلَيْهِ وَهَدَىٰ } {

Thereafter his Lord chose him, He brought him close [to Him], and relented to him, He accepted his repentance, and guided him, that is, He guided him to seek repentance regularly.

{ قَالَ أَهْبِطْ مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْتَقِ }'

He said, 'Go down both of you, that is, Adam and Eve, including all of your progeny, from it, from the Garden, all together, some of you, some of the progeny, being enemies of others, because of some wronging others. Yet if (the nūn of the conditional particle in has been assimilated with the mā, which is extra) there should come to you guidance from Me, then whoever follows My guidance, the Qur'ān, shall not go astray, in this world, neither shall he be miserable, in the Hereafter.

{ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى }

But whoever disregards My remembrance, [disregards] the Qur'ān and does not believe in it, his shall be a straitened life (read dankan with nunation, a verbal noun meaning 'straitened [circumstances]'). This [statement] has been interpreted in one hadīth to mean the punishment of the grave for the disbeliever. And on the Day of Resurrection We shall bring him to the assembly, namely, the one who disregards the Qur'ān, blind', blind in eyesight.

{ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا }

He shall say, 'My Lord, why have you brought me to the assembly blind, though I used to see?', in the world and at the raising from the grave?

{ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ }

He will say, 'So it, the affair, is. Our signs came to you, but you forgot them, you neglected them and did not believe in them; and so, just as you forgot Our signs, today you will be forgotten', abandoned in the Fire.

{ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ }

And so, just as We requite him who disregards the Qur'ān, We requite him who is prodigal, [him who] associates others with God, and believes not in the signs of his Lord. And the chastisement of the Hereafter is more terrible, than the chastisement of the life of this world and the punishment of the grave, and more enduring, longer lasting.

{ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنْ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ }

Is it not a guidance, has it not become clear, to them, to the disbelievers of Mecca, how many (kam, is predicative and the object of [the following] ahlaknā) We destroyed, in other words, Our frequent destruction, before them of generations, that is, of past communities, for denying

messengers, amid [the ruins of] whose dwelling-places they walk? (yamshūna is a circumstantial qualifier referring to the person of the pronoun lahum, 'to them') during their journeys to Syria and other places, that they might thus be admonished? (what has been mentioned [by grammarians] regarding the derivation of [the verb] ihlāk to be that verb that does not contain a particle referring to [the object of] the action of the verb, as a way of preserving the [original] sense [of the statement], is acceptable). Surely in that there are signs, lessons, for people of sense, for possessors of intellect.

{ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِنَرَامَا وَأَجَلٌ مُّسَمًّى }

And but for a decree that had already preceded from your Lord, that their chastisement be deferred to the Hereafter, it, destruction, would have been an inevitability, [their destruction] would have been necessary in this world, and a specified term, fixed for them (ajalun musamman, a supplement to the pronoun concealed in kāna, 'it would have been', the separation [of both subjects] by the predicate of both serves as an emphasis).

{ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ }

So be patient with what they say — this is abrogated by the 'fighting' verse [cf. Q. 2:190ff] — and make glorifications, pray, by praising your Lord (bi-hamdi rabbika is a circumstantial qualifier, in

other words, 'ensconced in such [praise]') before the rising of the sun, the morning prayer, and before its setting — the afternoon prayer — and in the watches of the night, [during] the hours thereof, and make glorifications, perform the sunset and the evening prayer, and at either side of the day (wa-atrāfa'l-nahāri, a supplement to the syntactical locus of the accusative clause wa-min ānā'i, 'and in the watches'), in other words, perform the noon prayer, because the time for it begins at the point where the sun starts to go down, which is the [end] side of the first half [of the day] and the [start] side of the second half [of the day]; that perhaps you may be pleased, with the reward that you will be given.

{ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَمْثَلًا مِنْهُ نَزْمَةَ الْحَيَاةِ الدُّنْيَا لَنُفْتِنَهُمْ فِيهِ وَمَنْزِقٌ رَبِّكَ خَيْرٌ وَأَبْقَىٰ }

And do not extend your glance toward what We have given to some pairs, [certain] categories, among them to enjoy, [as] the flower of the life of this world, its adornment and delight, that We may try them thereby, [to see] if they transgress [the bounds]. And your Lord's provision, in Paradise, is better, than what they have been given in this world, and more enduring, longer lasting.

{ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ مَرْزُقًا تُحْنُ مَرْزُقًا وَالْعَاقِبَةُ لِلتَّقْوَىٰ }

And bid your family to prayer, and be steadfast in [the maintenance of] it. We do not ask of you, We [do not] charge you with [the procurement of], any provision, [either] for yourself or for anyone else. We [it is Who] provide you, and the [best] sequel, Paradise, will be in favour of God-fearing, for such people.

{ وَقَالُوا لَوْلَا يَا نَبِيَّآءَ مِنْ رَبِّهِ أَوْلَم تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ }

And they, the idolaters, say, 'Why does he, Muhammad (s), not bring us a sign from his Lord?', of the sort which they request. Has there not come to them (read ta'tihim or ya'tihim) the clear proof, the statements, of what is in the former scriptures?, the tales contained in the Qur'ān relating to past communities and [the details of] their destruction for denying the messengers?

{ وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذَلَّ وَنَحْزَىٰ }

Had We destroyed them with a chastisement before him, before [the coming of] Muhammad (s) the Messenger, they would have said, on the Day of Resurrection: 'Our Lord, if only You had sent us a messenger, so that we might have followed those signs of Yours, given to the messengers [to convey], before we were [thus] abased, at the Resurrection, and disgraced?', in Hell.

{ قُلْ كُلُّ مُرْتَبِّصٍ فَتَرَىٰ نَصُوحًا فَنَسْعَلُمُونَ مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ }

Tafsir al-Jalalayn, Juz' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiya',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

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Say, to them: 'Each, [one] of us and you, is waiting, to [see] what this affair will lead to. So wait! For you shall indeed know, at the Resurrection, who are the followers of the even path, the straight way, and who is [rightly] guided', away from error, us or you.

Taken from tafsir.com

Surat al-An'biyaa'

{ أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ }

Nigh has drawn for mankind, the people of Mecca, the deniers of the Resurrection, their reckoning, [on] the Day of Resurrection, yet they are heedless, of it, disregarding, of the preparation [required] for it by way of [embracing] faith.

{ مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ }

There does not come to them any new reminder from their Lord, [revealed] gradually, in other words, [new] words of the Qur'ān, but they listen to it as they play, [as they] engage in mockery,

{ لَا هِيَ قُلُوبُهُمْ وَأَسْرُوا التَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ }

with their hearts preoccupied, heedless of its meanings. And they are secret in [their] conference, [their] speech, [they] the evildoers (alladhīna zalamū, a substitution for the [third person plural indicator] wāw of wa-asarrū'l-najwā, 'and they are secret in conference') 'Is this, namely, Muhammad (s), other than a [mortal] human being like yourselves?, and so what he produces is [mere] sorcery. Will you then take [to] sorcery, [will] you [succumb and] follow it, even though you are able to see?', [even though] you know that it is sorcery?

{ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ }

He said, to them, 'My Lord knows the words, that are [spoken], in the heavens and the earth, and He is the Hearer, of what they keep secret, the Knower', of it.

{ بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ }

Nay (bal, in the three instances [below] effects a transition from one subject to another) but they say, regarding those parts of the Qur'ān he [the Prophet] has brought [to them] are: 'A muddle of nightmares, a confusion [of things] he has seen in [his] sleep. Nay, he has fabricated it, he has invented it; nay, he is a poet, and what he has brought is [merely] poetry! So let him bring us a sign, such as was sent to the ancients', like the she-camel [Sālih], the staff and the [glowing] hand [of Moses]. God, exalted be He, says:

{ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ }

No town before them ever believed — meaning [none of] its inhabitants — of those that We destroyed, for the denial of the signs brought to them. Would they then believe? No.

{ وَمَا أُرْسِلْنَا قَبْلَكَ إِلَّا مَرِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ }

And We sent none before you other than men to whom We revealed (read nūhī or yūhā, '[to whom] it is revealed') and [We sent] not any angels. Ask the People of the Remembrance, those with knowledge of the Torah and the Gospel, if you do not know, this; for they will know it. Since you are more likely to believe them than the believers are to believing Muhammad (s).

{ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ }

And We did not make them, namely, the messengers, bodies that did not eat food, nay, they eat it; and they were not immortal, in this world.

{ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ }

Then We fulfilled to them the promise, to deliver them. So We delivered them and whomever We would, [of] those who believed in them, and We destroyed the prodigal, those who denied them.

{ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ }

Now We have sent down [as revelation] to you, O clan of Quraysh, a Book in which there is the remembrance that is yours, for it is in your language. Will you not understand?, and so believe in it?

{ وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ }

And how many did We destroy of towns — meaning its inhabitants — that had been wrongdoing, disbelieving, and brought forth another people after it!

{ فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ }

And when they felt Our might, [when] the inhabitants of the town sensed destruction [to be near], behold, they ran away from it, they flee hastily [therefrom].

{ لَا تَرْكُضُوا وَأْمُرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِكُمْ لَعَلَّكُمْ تُسْأَلُونَ }

But the angels said to them scornfully: 'Do not run [away]! Return to the opulence, the comforts, which you were given to enjoy and your dwelling-places, that perhaps you might be asked', for something of your worldly possessions as usual.

{ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ }

They said, 'O (yā is for calling attention [to something]) woe to us!, [this is] our destruction! We have indeed been doing wrong', through [our] disbelief.

{ فَمَا نَزَلَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ }

So that, saying, remained their cry, which they would make and repeat, until We made them as reaped [crops], as crops harvested with sickles when they were killed with the sword, stilled, dead, like the stillness of fire when it is extinguished.

{ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينٍ }

And We did not create the heaven and the earth and all that is between them, playing, being frivolous, but to indicate Our power and to benefit Our servants.

{ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلَاءَ تَتَّخِذُونَهُمْ لِذُنُوبِهِمْ لَأَنزَلْنَاهُمْ مِمَّا فَاعِلِينَ }

Had We desired to find some diversion, that which provides diversion, in the way of a partner or a child, We would have found it with Ourselves, from among the beautiful-eyed houris or angels, were We to do [so]. But We did not do so, thus We never desired it.

{ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ }

Nay, but We hurl, We cast, the truth, faith, against falsehood, disbelief, and it obliterates it, and behold, it vanishes, disappears (damaghahu, 'it obliterates it', actually means 'it struck the brain

with a blow', [a blow] which is fatal). And for you, O disbelievers of Mecca, there shall be woe, severe chastisement, for what you ascribe, to God, of mate or child.

{ وَكَهْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ }

And to Him, exalted be He, belongs whoever is in the heavens and the earth, as possessions, and those who are near Him, namely, the angels (wa-man 'indah, the subject, the predicate of which [is the following clause]) do not disdain to worship Him, nor do they weary.

{ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ }

They glorify [Him] night and day, and they do not falter, in it, for it comes to them as [naturally as] breathing comes to us, [something] which we can never be distracted from.

{ أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ }

Or (am, functions with the meaning of bal, 'nay', to effect a transition [in subject-matter]; the hamza is for [rhetorical] denial) have they chosen gods, that are, from the earth, such as stones, gold or silver, who, that is, gods [who], resurrect? who bring the dead back to life? No! Indeed only one who brings the dead back to life can be God.

{ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ }

Had there been in [either of] them, that is, [in] the heavens and the earth, gods other than God, that is, other than Him, the two would have surely deteriorated, they [the heavens and the earth] would have deviated from their observed order, because counteractive forces would exist among such [gods], as is usually the case, when there is more than one ruler, that there is counteraction and a lack of consensus regarding something. So glory be to God — an exaltation — the Lord, the Creator, of the Throne, al-kursī, above what they ascribe, the disbelievers, to God, of His having a partner and otherwise.

{ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ }

He shall not be questioned about what He does, but they shall be questioned, about their actions.

{ أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَلْبِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ }

Or have they chosen besides Him, exalted be He, other than Him, gods? (herein is an interrogative meant as a rebuke). Say: 'Bring your proof, for this — but such a thing is impossible. This is the Remembrance of those with me, namely, my community, and that [Remembrance] is the Qur'ān, and the Remembrance of those before me, of communities, namely, the Torah and the Gospel and

other Books of God, not a single one of which contains the statement that with God there exists another god, in the way that they claim — exalted be He above such a thing. Nay, but most of them do not know the truth, the affirmation of God's Oneness, and so they are disregarding, of that discernment that leads to [knowledge of] it.

{ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ }

And We did not send any Messenger before you but We revealed to him (read nūhī or yūhā, '[but] it was revealed to him') that, 'There is no god except Me, so worship Me', that is, affirm My Oneness.

{ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ مُّكْرَمُونَ }

And they say, 'The Compassionate One has taken a son', from the angels. Glory be to Him! Nay, but they are [merely] servants who are honoured, in His presence; for [the very] servitude [of all creatures to Him] is inconsistent with [the attribution of any of them as] progeny [of His].

{ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ }

They do not [venture to] speak before Him — they only speak after He has spoken, and they act according to His command, that is, following [His issuing of] it.

{ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَمَرَ نَصِيٌّ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ }

He knows what is before them and what is behind them, that is, what they have done and what they will do, and they do not intercede except for him with whom He is satisfied, that he be interceded for, and they, for awe of Him, exalted be He, are apprehensive, fearful.

{ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكْ بَجْرِهِ جَهَنَّمَ كَذَلِكَ بَجْرِي الظَّالِمِينَ }

And should any of them say, 'I am a god besides Him', that is, [besides] God, in other words, [a god] other than Him — and this is Iblīs, who summoned [others] to worship his soul and commanded that it be obeyed — such a one We will requite with Hell. Thus, in the same way that We requite him, We requite wrong-doers, idolaters.

{ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا السَّمَوتِ وَالْأَرْضَ كَانَتْ مَرْتِقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ }

Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, We made seven heavens and seven earths — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other

words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness?

{ وَجَعَلْنَا فِي الْأَرْضِ مَرَوِاسِي أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ }

And We set in the earth firm mountains lest it should shake with them, and We set in them, [in] the firm mountains, ravines, as roads (subulan substitutes [for fijājan, 'ravines', which are wide through-routes]), that perhaps they may be guided, to their destinations during travel.

{ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ }

And We made the heaven a roof, for the earth, [functioning] like the roof of a house, preserved, from collapsing; and yet of the signs thereof, namely, [the signs of this heaven such as] the sun, the moon and the stars, they are disregarding, failing to reflect on them and thus realise that the Creator of such [things] can have no partner.

{ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ }

And He it is Who created the night and the day, and the sun and the moon, each (kullun, the nunation of this [particle] stands in place of the second noun [of the genitive construction] that would have been al-shams, 'the sun', or al-qamar, 'the moon', or their subsidiaries, namely, al-nujūm, 'the stars') in an orbit, a circular [one] like a mill in the sky, swimming, moving with speed,

like a swimmer in water. In order to effect the analogy with the latter, the plural person [of the verb employed] for rational beings is used.

{ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ }

When the disbelievers said that Muhammad (s) would die, the following was revealed: And We did not assign to any human being before you immortality, permanence [of life] in this world. What, if you [are fated to] die, will they be immortal?, in it? No! (The last sentence constitutes the [syntactical] locus of the interrogative of denial).

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَلُوكُمْ بِالشَّرِّ وَالْحَيْرِ فَتْنَةً وَّالْبِنَاءِ تُرْجَعُونَ }

Every soul shall taste death, in this world, and We will try you, We will test you, with ill and good, such as poverty and wealth, sickness and health, as an ordeal (fitnatan, an object denoting reason, in other words, for the purpose of seeing whether you will be patient and give thanks or not). And then unto Us you shall be brought back, that We may requite you.

{ وَإِذَا مَرَّكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهْدَىٰ الَّذِي يَذْكُرُ الْهَيْكَلُ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ }

And whenever the disbelievers see you, they only take you in derision, that is, as one to be derided, saying: 'Is this the one who mentions your gods?', that is, [the one who] derides them? And yet when it comes to the mention of the Compassionate One, to them, they (hum, [repeated] for emphasis) are disbelieving, of it, saying, 'We do not know of any such [individual]'.

{ خَلِقَ الْإِنْسَانَ مِنْ عَجَلٍ سَأَوْمِرِكُمْ أَيَّاتِي فَلَا تَسْتَعْجِلُونِ }

The following was revealed regarding their demand that chastisement be hastened: Man was created of haste, that is to say, because he is so hasty in his affairs, it is as if he had been created out of it. Assuredly I shall show you My signs, My promises of chastisement, so do not demand that I hasten, in [sending] it. And so He [God] made them suffer death at [the battle of] Badr.

{ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ }

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

{ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ }

[God] exalted be He, says: If those who disbelieved only knew of the time when they shall not [be able to] ward off, repel, the Fire from their faces, nor from their backs, nor shall they be helped, [nor] shall they be protected from it at the Resurrection (the response to the [conditional particle] law, 'if only', is [something along the lines of] 'they would not have said that').

{ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ }

Nay, but it, the Resurrection, shall come upon them suddenly, dumbfounding them, confusing them, and they shall not be able to ward it off, nor shall they be granted any respite, [nor shall they] be given any [extra] time to make a repentance or offer an excuse.

{ وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And verily messengers before you were derided — herein is a statement to comfort the Prophet (s) — but those who mocked them were encircled by, it was sent down [against them], that which they used to deride, namely, chastisement — likewise it shall befall those who have derided you.

{ قُلْ مَن يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ }

Say, to them: 'Who can guard you, preserve you, by night and day from the Compassionate One?', from His chastisement, if it should befall you? In other words, no one can do such a thing. Those being addressed [here] do not fear God's chastisement because they deny [the truth of] it. Nay, but of the Remembrance of their Lord, that is, the Qur'ān, they are disregarding, failing to reflect on it.

{ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مَتَابِعُونَ }

Or is it that they have (am, 'or', functions with the sense of a hamza used to indicate denial, that is, [read it as] a-lahum, 'do they have') gods to defend them, against that which might cause them harm, besides Us? In other words, do they have anyone other than Us to defend them against such [things]? No! They, namely, the gods, cannot help themselves, and so they will not [be able to] help them; nor shall they, the disbelievers, be protected from Us, from Our chastisement (one may say sahibaka'llāhu, to mean 'May God preserve and protect you').

{ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ }

Nay, but We provided [comforts] for these and their fathers, in the way of the graces which We bestowed on them, until life lasted long for them, so that they were deluded by such [longevity]. Do they not see how We visit the land, [how] We target their land, diminishing it at its edges?, by granting the Prophet victory [through conquest]. Are they the ones who will prevail? No, it is rather the Prophet and his Companions [who will do so].

{ قُلْ إِنَّمَا أَنذَرْتُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ }

Say, to them: 'I warn you only by the Revelation', [that comes] from God, and not by my own prompting. But the deaf do not hear the call when (idhā, read pronouncing both hamzas fully, or omitting the second [hamza] between it and the yā') they are warned. They are like those who are deaf, when they fail to act in accordance with the warnings they hear.

{ وَلَٰكِنْ مَسَّنُهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ }

And if a whiff, a slight instance, of your Lord's chastisement were to touch them, they would indeed say, 'O (yā, used for drawing attention [to something]) woe for us!, [O this is] our destruction! Truly we were doing evil', in ascribing partners to God and denying [the Mission of] Muhammad (s).

{ وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ }

And We shall set up the just balances, the equitable ones, for the Day of Resurrection, that is, on it, and no soul shall be wronged in any way, neither by deducting a good deed [from its record], nor by adding [to it] an evil one; and even if it, the action, be the weight of a [single] mustard seed, We shall produce it, with its full weight, and We suffice as reckoners, to count all things.

{ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ }

And verily We gave Moses and Aaron the Criterion, the Torah that discriminates between truth and falsehood, and [between] what is lawful and unlawful, and an illumination, by it, and remembrance, an admonition therein, for those who are wary of God,

{ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ }

those who fear their Lord in concealment, from people, that is, when they are in seclusion from them, and who, on account of the Hour, that is, [on account of] its terrors, are apprehensive, fearful.

{ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ }

And this, namely, the Qur'ān, is a blessed Remembrance which We have revealed. Will you then deny it? (the interrogative here is intended as a rebuke).

{ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ }

And this, namely, the Qur'ān, is a blessed Remembrance which We have revealed. Will you then deny it? (the interrogative here is intended as a rebuke).

{ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ }

And verily We had given Abraham his rectitude before, that is, his [right] guidance before he came of age — and We were Aware of him, in that he was deserving of such [guidance],

{ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ }

when he said to his father and his people, 'What are these images, [these] idols, to which you [constantly] cleave?', that is, which you are constantly worshipping.

{ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ }

They said, 'We found our fathers worshipping them', and so we followed their example

{ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ }

He said, to them, 'Truly you and your fathers, by worshipping them, have been in manifest error'.

{ قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ }

They said, 'Do you bring us the truth, in that which you are saying, or are you being frivolous?', in this regard.

{ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ }

He said, 'Nay, but your Lord, the [only] One worthy of being worshipped, is the Lord, the Owner, of the heavens and the earth, [the One] Who originated them, [Who] created them without any precedent, and to that, which I have said, I am a witness.

{ وَتَلَّ اللَّهُ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ }

And, by God, I shall devise [a stratagem] against your idols after you have gone away, with your backs turned'.

{ فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ }

And so, after they had set off to a gathering of theirs on one of their festival days, he reduced them to fragments (read judhādhan or jidhādhan, meaning 'pieces'), [smashing them] with a hatchet, [all] except the principal one among them, around whose neck he hung the hatchet, that they might return to it, that is, to the principal one, and see what he had done to the others.

{ قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ }

They said, upon returning and seeing what had been done, 'Who has done this to our gods? Truly he is an evildoer', in this regard.

{ قَالُوا سَمِعْنَا قَتَىٰ يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ }

They said, one to the other: 'We heard a young man making [ill] mention of them, deriding them — he is called Abraham'.

{ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ }

They said, 'Then bring him before the people's eyes, that is, openly, that they may testify', against him as being the perpetrator.

{ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِاللَّهِتَانِي إِِبْرَاهِيمُ }

They said, to him, after he had been brought [before them]: 'So, is it you (read a-anta, [either] pronouncing fully the two hamzas; or substituting an alif for the second one, or not pronouncing it [the second one], and inserting an alif between the one not pronounced and the other one, or without [this insertion]) who has done this to our gods, O Abraham?'

{ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ }

He said, concealing his deed: 'Rather it was this principal one among them did it. So question them, about the perpetrator of this, if they can speak!' (here the response to the conditional statement precedes [the conditional clause]; in the preceding clause there is an intimation for them that an idol, acknowledged as being incapable of action, cannot be a god).

{ فَارْجِعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ }

So they turned [thinking] to themselves, in reflection, and they said, to themselves: 'Truly it is you who are the evildoers', for worshipping that which cannot speak.

{ ثُمَّ نَكِسُوا عَلَىٰ أَرْؤُسِهِمْ لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ }

Then they were turned, by God, on their heads, that is to say, they were made to return to their disbelief and said, 'By God, you are certainly aware that these [idols] cannot speak', in other words, how can you thus command us to question them?

{ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ }

He said, 'Do you then worship, besides God, that is, in His place, that which cannot benefit you in any way, with regard to [granting you] provision and otherwise, nor harm you?, in any way if you were not to worship it?

{ أَفَلَا تَعْقِلُونَ }

Fie (read uffin or uffan, with the sense of a verbal noun, meaning 'a putrid thing or a vile thing [be]') on you and what you worship besides God, that is, other than Him. Do you not comprehend?', that these idols are not worthy of being worshipped and are not fit for such [a purpose] — only God, exalted be He, is worthy of it.

{ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ }

They said, 'Burn him, that is, [burn] Abraham, and stand by your gods, by having him burnt, if you are to do anything', in the way of standing by them. Thus they gathered lots of firewood and lit a fire throughout it. They then tied up Abraham, placed him in a ballista and had him hurled into the fire. God, exalted be He, says:

{ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ }

We said, 'O fire! Be coolness and safety for Abraham!', and so it only consumed the bonds [with which he had been tied]. Its heat departed, but its luminosity remained. And by His words *wasalāman*, 'and safety', Abraham was safe from (*salima*) death because of its coolness.

{ وَأَمْرًا دُونَ ذَلِكَ فَجَعَلْنَاهُمْ الْأَخْسَرِينَ }

And they sought to outwit him, namely, by having him burnt, but We made them the greater losers, in what they sought.

{ وَجَعَلْنَاهُ نُورًا إِلَىٰ الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ }

And We delivered him, as well as Lot — son of his [Abraham's] brother Hārān — from Iraq, [and brought them] to the land which We have blessed for all peoples, [blessed it] with an abundance of rivers and trees, and this is Syria. Abraham settled in Palestine, and Lot in the Sinful City (*al-mu'tafika*, cf. Q. 53:53); and between the two is [the distance of] a day's journey.

{ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ }

And We gave him, namely, Abraham — for he had asked for a child, as mentioned in [sūrat] al-Sāffāt [Q. 37:100] — Isaac, and Jacob as a gift, that is, as [something] in addition to what was requested; or it means 'a grandson'; and each of them, that is, himself and the two born of him, We made righteous, [We made them] prophets.

{ وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ }

And We made them leaders (read a-immatan pronouncing both hamzas, or substituting the second one with a yā'), whose example of good [conduct] is followed, guiding, people, by Our command, to Our religion, and We inspired in them the performance of good deeds and the maintenance of prayers and the payment of alms, that is, [We inspired] that these [good deeds] be performed, [prayers] be maintained, and [alms] be payed by them and by their followers (the [final] hā' of iqāma has been omitted to soften [the reading]), and they used to worship Us.

{ وَلَوْطًا أَنْبِئَاهُ حُكْمًا وَعِلْمًا وَبَجَيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَحْشَاءَ إِنَّهُمْ كَانُوا قَوْمًا سَاقِطِينَ }

And to Lot We gave judgement, the ability to judge decisively between opposing parties, and knowledge; and We delivered him from the town which had been committing, that is, whose inhabitants had been committing, deeds of, vileness, by way of homosexual intercourse, hazelnut-hurling and bird-games and other things. Truly they were a folk of evil [people] (saw' is the verbal noun of sā'ahu, 'he harmed him', the opposite of sarrahu, 'he delighted him'), immoral.

{ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ }

And We admitted him into Our mercy, by Our saving him from his people. He was indeed one of the righteous.

{ وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ }

And, mention, Noah (what follows [Nūhan] substitutes for it) when he called, when he supplicated [to God] against his people — with the words My Lord, do not leave [upon the earth any inhabitant from among the disbelievers] ... to the end [of the verse, Q. 71:26], before, that is, before [the time of] Abraham and Lot. And We responded to him, and delivered him and his people, who were in the Ark with him, from the great agony, namely, [from] drowning and his people's denial of him.

{ وَصَرَّفْنَا مِنْ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِلَهُم كَانُوا قَوْمٌ سَوَاءٌ فَأَعْرَفْنَاهُمْ أَجْمَعِينَ }

And We helped him, We defended him, against the people who denied Our signs, the ones indicating his Mission, lest they cause him any harm. They were indeed an evil people, so We drowned them all.

{ وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ عَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ }

And, mention, David and Solomon, that is, [mention] their story (Dāwūda wa-Sulaymāna is substituted by [the following, idh yahkumāni ...]) when they gave judgement concerning the tillage, a field of crops or a vineyard, when the sheep of a [certain] people strayed into it, that is, [when these sheep] grazed there at night, but without a shepherd, because they had escaped; and We

were witnesses to their judgement (li-hukmihim shāhidīna: here the plural person is being used in the case of a dual). David decreed: to the owner of the tillage belong the head of the sheep. Solomon decreed: he shall benefit from [the use of] their milk, offspring and wool until such time as the tillage is restored to its original state at the hands of the owner [of the sheep], after which he [the owner of the tillage] should return them [the sheep] to him [their owner].

{ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمْنَا هَيْمَانَ وَكَلَّمْنَا هَارُونَ وَكَلَّمْنَا شُلَيْمَانَ وَكَلَّمْنَا دَاوُدَ الْجَبَالَ يُسَبِّحُونَ وَالطَّيْرَ وَكَلَّمْنَا فَاعِلِينَ }

And We gave understanding of this, that is, the judgement, to Solomon. [It is said that] both of their decisions were [the result of] independent judgement [exercised by both], and that David consulted Solomon; but it is also said [that their decisions were] by way of inspiration [from God] — the second [decision] abrogated the first. And to each, of the twain, We gave judgement, prophethood, and knowledge, in matters of religion. And We disposed the mountains to glorify [God] with David, and the birds also, were disposed to glorify [God] with him, for he [David] had commanded such [glorification on their part], so that whenever there was a lapse [on his part], he would [be reminded to] apply himself to the task [of glorifying God] promptly. And We were [certainly] doers, of this disposing of them to glorify [God] along with him, even if it should amaze you, that they should [be able to] respond to the lord David.

{ وَعَلَّمْنَاهُ صِنْعَةَ لُبِّسٍ لَكُمْ لِيُخَصِّنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ }

And We taught him the art of making garments, namely, coats of mail — [which are called labūs] because they are worn (tulbas). He was the first [human being] to make them; hitherto there were [only] plates [of armour] — for you, as well as all mankind, to protect you (read nuhsinakum, [the subject being] 'God'; or yuhsinakum, [the subject being] 'David'; or tuhsinakum, [the subject being] 'garments') against your [mutual] violence, your wars against your enemies. Will you then, O people of Mecca, be thankful?, for My favours, by believing in the Messenger — in other words, be thankful to Me by [doing] this.

{ وَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ }

And, We disposed, for Solomon the wind to blow strongly — in another verse it is [described as being] rukhā'an, 'to blow softly' [Q. 38:36]; in other words, [it is either] blowing violently or gently [respectively], according to what he [Solomon] wanted — making its way, at his command, to the land which We have blessed, namely, Syria; and We have knowledge of all things, among them the fact that God, exalted be He, knew that what He gave to Solomon would prompt him to be subservient to his Lord, and so God did this in accordance with His knowledge.

{ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ }

And, We disposed, of the devils some that dived for him, plunging into the sea and bringing out of it jewels for Solomon, and performed tasks other than that, that is, other than diving, such as building and otherwise. And We were watchful over them, lest they should spoil what they had made, for whenever they completed a task before nightfall, they would [invariably] spoil it, unless they were occupied with some other [task].

{ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ }

And, mention, Job (Ayyūba, is substituted by [the following, idh nādā rabbahu ...]) when he called out to his Lord — after he had been afflicted with the loss of all of his possessions and children, the laceration of his body, his being shunned by all except his wife, for a period of thirteen, seventeen, or eighteen years, as well as [the affliction of enduring] a straitened means of livelihood — ‘Indeed (read annī because of the implicit yā’ [of the first person pronoun]) harm, adversity, has befallen me, and You are the Most Merciful of the merciful’.

{ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ مِّنْ رَّحْمَةٍ مِّنْ عِنْدِنَا وَذَكَرْنَا لِلْعَالَمِينَ }

So We responded to him, in his call, and removed the harm that had befallen him, and We gave him [back] his family, his male and female children, by bringing them back to life — of each sex there were three or seven along with them [other children] the like of them, from his wife, for she

was made younger. He had also possessed a threshing floor for wheat and another for barley, so God sent two clouds and one of them poured forth gold onto the wheat threshing floor and the other poured forth silver onto the barley threshing floor, until they overflowed; as a mercy (rahmatan, a direct object denoting reason) from Us (min 'indinā, an adjectival phrase) and a reminder to worshippers, that they be patient and thus be rewarded [by God].

{ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ }

And, mention, Ishmael and Idrīs and Dhū'l-Kifl — all were of the patient, in [maintaining] obedience to God and staying away from acts of disobedience to Him.

{ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ }

And We admitted them into Our mercy, through [granting them] prophethood. Indeed they were among the worthy, of it. Dhū'l-Kifl was so called because he undertook (takaffala) to fast every day and stay up every night in prayer, and to pass judgement between people without succumbing to anger, and fulfilled this [undertaking]. It is also said, however, that he was not a prophet.

{ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ }

And, mention, Dhū'l-Nūn, the one of the whale, namely, Jonah son of Amittai (Yūnus bin Mattā) when he went off enraged ([Dhā'l-Nūn] is substituted by [the clause idh dhahaba mughādiban]) by his people, that is, furious with them because of what he had suffered at their hands — even though he had not been granted permission [by God to go off as he did] — thinking that We had no power over him, that is, that We could [not] compel him to [submit to] Our decree in the way that We did by imprisoning him inside the stomach of the whale; or that We could [not] make circumstances difficult for him. Then he cried out in the darkneses, [through] the darkness of the night, the darkness of the sea and the darkness of the whale's stomach, that: 'There is no god except You! Glory be to You! I have indeed been one of the wrongdoers', for leaving my people without [Your] permission.

{ فَاسْتَجَبْنَا لَهُ وَجِئْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ }

So We responded to him and delivered him from the distress, by [means of] those words, and thus, in the same way that We delivered him, We deliver the believers, from their anguish when they call out to Us seeking succour.

{ وَمَنْ كَرِهَ آتَا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ }

And, mention, Zachariah (Zakariyyā, is substituted by [the following, idh nādā rabbahu ...]) when he cried out to his Lord, saying: 'My Lord, do not leave me without an heir, without a son to inherit from me, and You are the best of inheritors', the One that endures after all of your creation has perished.

{ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ }

So We responded to him, in his call, and gave him John, as a son, and We restored [fertility to] his wife for him, and so she bore a child, having been barren. Truly they, those prophets that have been mentioned, would hasten to, [they would] hurry [to perform], good works, [namely] acts of obedience, and supplicate Us out of desire, for Our mercy, and in awe, of Our chastisement, and they were submissive before Us, humble in their worship.

{ وَالَّتِي أَحْصَيْتُ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ }

And, mention Mary, the one who guarded her virginity, [the one who] preserved it from being taken, so We breathed into her of Our spirit, namely, Gabriel, when he breathed into the opening of her garment and she conceived Jesus. And We made her and her son a sign for all the worlds, that is, [for] mankind, jinn and angels, because she bore him without [having] a male [partner].

{ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ }

'Truly this, creed of Islam, is your community, your religion, O you who are being addressed — in other words, you must adhere to it as, one community, [this being] a necessary state [of affairs], and I am your Lord, so worship Me', affirm My Oneness.

{ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا مَرَاجِعُونَ }

But they, that is to say, some of those being addressed, fragmented their affair among themselves, that is, they became divided in the matter of their religion, and at variance over it — these are the [different] sects of the Jews and the Christians. God, exalted be He, says: All shall return to Us, and We will requite each according to his deeds.

{ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَكْفُرْكَانِ لَسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ }

And whoever performs righteous deeds, being a believer — no rejection, that is, no denial, will there be of his endeavour, and We will indeed write it down for him, by commanding the guardian angels to record it and then We requite him for it.

{ وَحَرَامٌ عَلَيْنَا عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ }

It is forbidden for any town, meaning [it is forbidden for] its people, which We have destroyed that they should (lā yarji'ūna: the lā is extra) return, that is, their return to this world is prohibited.

{ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ }

Until (hattā, [a particle] expressing the end of the prohibition of their return) when Gog and Magog (read Ya'jūju wa-Ma'jūju or Yājūju wa-Mājūju, [these are] non-Arabic names of two tribes; there is an implicit genitive annexation before this clause, namely, the [gates of the] sadd, 'the barrier', [built] against them) are let loose (read futihat or futtihat) — and this will happen near the [time of the] Resurrection — and they slide down, they hasten, from every slope, [every] highland.

{ وَأَقْرَبُ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَوِيلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ }

And the true promise, that is, the Day of Resurrection, draws near and behold, when, the gaze of the disbelievers will be fixed, on that Day, because of its severity, saying: 'O (yā is for exclamation) woe to us!, [this is] our destruction! Verily, in the [life of the] world, we were oblivious to this, Day. Nay, but we were doing wrong', to our souls by our denial of the messengers.

{ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ }

'Truly you, O people of Mecca, and what you worship besides God, that is, other than Him, in the way of graven images, shall be fuel for Hell, [you shall be] its fodder; and you shall come to it', [you shall] enter it.

{ لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ }

Had these, graven images, been gods, as you claim, they would never have come to it, [they would never have] entered it, and they will all, both the worshippers and the worshipped, abide therein.

{ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ }

For them, for the worshippers, there will be groaning therein and they will not hear in it, anything, because of the ferocity with which it boils. When [‘Abd Allāh] Ibn al-Ziba’rī said, ‘Ezra, Jesus and the angels were worshipped: they must also be in the Fire then, according to what has just been stated’, the following was revealed:

{ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ }

Indeed those to whom [the promise of] the best reward, the [best] status, went beforehand from Us, and among such are those who have just been mentioned: they will be kept away from it.

{ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ }

They will not hear the faintest sound from it and they will abide in what their souls desired, of bliss.

{لَا يَخْزِيهِمُ الْفَزَعُ الْأَكْبَرُ وَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ }

The Supreme Terror — which is that a servant be ordered off to the Fire, shall not grieve them, and the angels shall receive them, upon their exiting from their graves, saying to them: ‘This is your day, the one which you were promised’, during the [life of the] world.

{يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ يُعِيدُهُ وَعُدَّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ }

The day (yawma is in the accusative because of an implied preceding udhkur, ‘mention’) when We shall roll up the heaven as the Scribe, [al-sijill being] the name of an angel, rolls up the written scroll, that is, the scroll of the son of Adam when he dies (the lām [of li'l-kitāb] is extra; alternatively, [one may read the verse so that] al-sijill is ‘the scroll’, and al-kitāb means al-maktūb ‘what is written’, in which case the lām [of li'l-kitāb] has the sense of [the particle] ‘alā, ‘over’; a variant reading [for li'l-kitāb] has the plural, li'l-kutub, ‘the books’). As We began the first creation, from non-existence, We shall repeat it, after making it non-existent (the kāf [of ka-mā, ‘as’] is semantically connected to nu'īdu, ‘We shall repeat [it]’, and its [suffixed] pronoun [-hu, ‘it’] refers back to awwala, ‘the first’; the mā relates to the verbal noun) — a promise binding on Us (wa'dan is in the accusative because [it is the direct object] of an implied preceding wa'adnā, ‘We promised’,

and [the clause] constitutes a confirmation of the import of the preceding [verse, 103]). Truly We shall do [that], which We have promised.

{ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ }

Certainly We wrote in the Scripture, (al-zabūr) means 'the Book', that is, the revealed Books of God, after the Remembrance, meaning the Mother of the Book (umm al-kitāb), which is [kept] with God: 'Indeed the land, the land of Paradise, shall be inherited by My righteous servants' — [this promise] applies to all righteous ones.

{ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ }

Indeed there is in this, Qur'ān, a proclamation, sufficient means for [securing] entry into Paradise, for a people who are devout, acting in accordance with [what is stipulated in] it.

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ }

We did not send you, O Muhammad (s), except as a mercy, that is, to [give] mercy, to all the worlds, [the worlds of] mankind and jinn through you.

{ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ إِنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ }

Say: 'All that is being revealed to me is that your God is One God, that is, the only thing that is being revealed to me with respect to the Divine is His Oneness. So will you submit?', [will you] accede to [affirming] the Oneness of the Divine that is being revealed to me? (the interrogative is meant as an imperative).

{ فَإِنْ تَوَلَّوْا فُتُلْءَادَتُّكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِي أَقْرِبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ }

But if they turn away, from this, say: 'I have proclaimed to you, I have notified you of [my declaration of] war [on you], all alike ('alā sawā' is a circumstantial qualifier referring to both the subject of the verb and the object) that is to say, you are [all] equal in having knowledge of this: I shall not proceed independently without [having first informed] you, in order for you to make preparations, although I do not know whether near or far is that which you have been promised', with respect to chastisement, or to the [Day of] Resurrection that comprises this [chastisement]; only God knows it.

{ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ }

Indeed He, exalted be He, knows whatever is spoken aloud, and what you and others do, and He knows what you conceal, both you and others, of secrets.

{ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ }

I do not know; perhaps that, which I have notified you of, but whose time is not known, may be a trial, a test, for you, to see how you will act, and an enjoyment for a while, that is, until your terms of life are concluded (this [second] clause [wa-matā'un, 'and an enjoyment'] counters the former, which is the object of the optative expressed by [the particle] la'alla, 'perhaps'; the second [clause] cannot be an optative).

{ قَالَ رَبِّ اجْعَلْ لِي آيَةً وَارْحَمْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الْمُسْتَعَانُ عَلَىٰ مَا نَصِفُونَ }

Say (qul, a variant reading has qāla, 'He said'): 'My Lord! Judge, between me and my deniers, with truth, by [assigning] chastisement for them or victory [for me] over them. And so they were chastised at [the battles of] Badr, Uhud, Hunayn, al-Ahzāb and al-Khandaq and he [the Prophet] was given victory over them. And our Lord is the Compassionate One, Whose help is to be sought against what you allege', when you invent lies against God, saying that '[God] has taken a son' [cf. Q. 2:116]; and against me, when you say, '[he is] a sorcerer' [cf. Q. 38:4], or against the Qur'ān, when you say, '[it is] poetry' [cf. Q. 52:30].

Surat al-Hajj

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زلزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ }

O mankind, that is, the inhabitants of Mecca and others: fear your Lord, that is, of His punishment, by being obedient to Him. Surely the earthquake of the Hour [of Doom], that is, the violent quaking of the earth after which the sun will rise from the west, [something] which will be near [the time of] the Hour, is a tremendous thing, in the way it will distress people — this itself being a sort of punishment.

{ يَوْمَ تَرُوهَا كذَهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَكُلُّ حَامِلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ }

On the day when you behold it, every, actually, nursing female, on account of this [tremendous day], will neglect her suckling, that is, she will forget it; and every pregnant female will deliver her burden, and you will see mankind [as though] drunk, because of the severity of [their] fear, yet they will not be drunk, because of any drink; but God's chastisement is severe, and so they will be terrified of it.

{ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ }

The following was revealed regarding al-Nadr b. al-Hārith and his companions: And among mankind are those who dispute about God without any knowledge — they would say, 'The angels are God's daughters, and the Qur'ān [a collection of] the fables of the ancients'. In addition, they would deny resurrection and the bringing back to life of those who had become dust — and [those who] follow, in their manner of disputing, every rebellious devil,

{ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ }

about whom it has been decreed, in other words, it has been decreed with regards to a devil, that whoever takes him for a friend, that is, [whoever] follows him, he will make him go astray and will lead him, summon him, to the chastisement of the Blaze, namely, to the Fire.

{ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نَّبَاتٍ مِّن ثَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لَّيْسَ لَكُم وُقُوفٌ فِي الْأَمْرِ حَامٍ مَا شَاءَ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُمْ مَّن يَمُوتُ وَمِنكُمْ مَّن يَرُدُّ إِلَىٰ أُمِّهِ الْأَعْمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عَلَيْهِ شَيْئًا وَسِرِّي الْأَمْرِ ضَاهِمَةٌ فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَبْتَت مِن كُلِّ نَرْوَجٍ بَهِيحٍ }

O mankind, in other words, [O] people of Mecca, if you are in doubt about the Resurrection, then lo! [consider that] We have created you, that is, [We have created] your origin — Adam — from dust then, We created his progeny, from a drop, a sperm-drop, then from a clot, congealed blood,

then from a [little] lump of flesh (mudgha), a piece of flesh, the size of what one would [be able to] chew (mā yumdagħ), partly formed, shaped, complete in form, and partly unformed, that is, uncomplete in form, that We may make clear to you, the perfect nature of Our power, that you might [then] infer from this initial act of creation, the [reality of its future] restoration. And We establish (nuqirru, marks a new [grammatically independent] sentence) in the wombs whatever We will for a specified time, that is, until the time for it to come out, then We bring you forth, from the bellies of your mothers, as infants, and then, We extend your life, that you may come of age (ashuddakum), that is to say, [your] prime and strength, which is [that age] between thirty and forty years. And there are some of you who are taken away, by death, before coming of age, and there are some of you who are relegated to the most abject time of life, its most despicable [state] of decrepitude and senility, so that after [having had] some knowledge, he no longer knows anything — 'Ikrima said, 'Whoever recites the Qur'ān, such a state will not befall him'. And you see the earth torpid, barren, yet when We send down water upon it, it stirs, it moves, and swells, it rises and grows, and grows [plants of] (anbatat min, min is extra) every delightful, fair, kind, species.

{ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

That, which is mentioned, from the commencement of man's creation to the end of [the description of] the earth being revived, is because God, He is the Truth, the Constant, the Permanent, and because He revives the dead and has power over all things;

{ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ }

and because the Hour will come, whereof there is no doubt, uncertainty; and because God will resurrect those who are in the graves.

{ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ }

The following was revealed regarding Abū Jahl: And among mankind there are some who dispute about God without [any] knowledge or guidance, [being] with him, or an enlightening Scripture, one containing light, [being] with him,

{ تَأْنِي عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ }

turning aside (thāniya 'itfihi, a circumstantial qualifier, meaning 'turning his neck aside in disdain of belief; al-ītf means 'a side', and can be either the left or the right) to go astray (read li-yadilla; or li-yudilla, 'to lead [others] astray') from the way of God, that is, [from] His religion. For him there will be ignominy, chastisement, in this world — thus he [Abū Jahl] was slain on the day of Badr — and

on the Day of Resurrection We shall make him taste the chastisement of the burning, that is, [the chastisement of] being burnt in the Fire, and it shall be said to him:

{ ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ }

‘That is [the chastisement] for what your hands have sent ahead, in other words, what you have offered [in the way of deeds] — He refers to him with reference to the two [hands] as opposed to other [parts], because most actions are effected through them — and because God is not unjust to His servants’, chastising them without [their having committed] any sin.

{ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ }

And among mankind there are those who worship God on a knife-edge: that is, with uncertainty in his worship — such [a person] has been likened the [knife-] edge of a mountain in his precariousness — if good [fortune] befalls him, [so that he enjoys] health and security with respect to his own self and his property, he is reassured by it; but if an ordeal befalls him, a trial or ill-health with regard to himself or his property, he makes a turnabout, that is, he reverts to disbelief, losing both this world, when what he had hoped for in it has eluded him, and the Hereafter, by [his] disbelief. That is the manifest loss.

{ يَدْعُونَ مِن دُونِ اللَّهِ مَا لَآ يَضُرُّهُ وَمَا لَآ يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ }

He calls on, he worships, besides God, in the way of idols, that which could not hurt him, should he refrain from worshipping it, and that which could not profit him, if were to worship it. Such, a call, is extreme error, from the truth.

{ يَدْعُو لِمَنْ صَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَكَيْسَ الْعَشِيرُ }

He calls on him (the lām [of la-man] is extra) whose harm, when worshipped, is likelier than his benefit, even if he were to have any benefit, as he imagines [him to have]. Truly an evil patron, is he, that is, [an evil] helper, and an evil friend, [an evil] companion is he. After the mention of 'the doubter' and [his being in manifest] 'loss' [above, verse 11] there follows [the mention of] the believers and [their] reward, as follows:

{ إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ }

Truly God shall admit those who believe and perform righteous deeds, in the way of obligatory and supererogatory acts [of worship], into gardens underneath which rivers flow. Indeed God does whatever He desires, in the way of showing beneficence to those who obey Him and degrading those who disobey Him.

{ مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ }

Whoever supposes that God will not help him, namely, Muhammad (s) His Prophet, in this world and the Hereafter, let him extend a rope to the ceiling, [to] the roof of his house, fixing it there and [tying it] to his neck, and let him hang himself, that is, let him choke to death because of it, by severing his soul from [any existence on] the earth, as [reported] in the [various] Sahīh compilations. Then let him see whether his strategy, against the Prophet being helped, dispels that which enrages him, about it. In other words, let him choke to death with rage because of it, for it is inevitable.

{ وَكَذَلِكَ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ }

So, just as We revealed the previous verse, We revealed it, that is, the remainder of the Qur'ān, as clear signs, manifest [signs] (bayyināt, 'clear signs', is a circumstantial qualifier) and indeed God guides whomever He desires, that he be guided (wa-anna'Llāha yahdī man yurīdu, a supplement to the [suffixed pronoun] hā', 'it', of anzalnāhu, 'We revealed it').

{ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ }

Truly those who believe, and those of Jewry, namely, the Jews, and the Sabaeans, a sect from among them, and the Christians, and the Magians and the polytheists — God will indeed judge between them on the Day of Resurrection, by admitting the believers into Paradise, and all others

into the Fire. Assuredly God, over all things, [the things] which they do, is Witness, Knowing them a knowledge of direct vision ('ilm mushāhada).

{ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ }

Have you not seen, [have you not] realised, that to God prostrate whoever is in the heavens and whoever is in the earth, together with the sun and the moon, and the stars and the mountains, and the trees and the animals, that is, how they are submissive to Him in what He wills of them, as well as many of mankind?, namely, the believers, [who prostrate to Him] in addition to their submissiveness [to Him] when prostrating in prayer. And for many the chastisement has become due, and these are the disbelievers, for they refuse to prostrate, [an action] which is contingent on belief. And he whom God abases, [he whom] He makes unprosperous, there is none to give him honour, [none] to make him fortunate. Indeed God does whatever He will, in the way of abasing or giving honour.

{ هَذَانِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن تَأْمُرُ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ }

These twain are two contenders, that is, the believers constitute one contending party, and the five [categories of] disbelievers constitute the other contending party (the term [khasm, 'contender']

may be used to refer to one or many) who contend concerning their Lord, that is to say, concerning His religion. As for those who disbelieve, garments of fire will be cut out for them, [garments] which they will wear — meaning that the Fire will encompass them — and boiling water will be poured over their heads, [hamīm is] water that has reached an extreme temperature,

{ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ }

whereby will be melted that which is in their bellies, of fats and otherwise, and, whereby will be grilled, their skins.

{ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ }

And there will be hooked rods of iron for them, for their heads to be beaten with.

{ كَلَّمَآءَ أَمْرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ }

Whenever they desire to exit from it, that is, [from] the Fire, on account of [their] anguish, they are made to return into it, they are driven back into it with the hooked rods, and, it shall be said to them: 'Taste the chastisement of the burning!', namely, the one that has reached ultimate [degree of] combustion.

{ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَكِبَاسُهُمْ فِيهَا حَرِيرٌ }

And He [God] says of the believers: Indeed God shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow; adorned therein with bracelets of gold and pearl (read wa-lu'lu'in, genitive, to mean [bracelets] made of both [elements], so that the pearls are set in gold; or read wa-lu'lu'an, accusative, as a supplement to the [syntactical] locus of min asāwira, 'bracelets'); and their raiment therein will be silk, namely, the one forbidden for men to wear in this world.

{ وَهَدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوا إِلَى صِرَاطِ الْحَمِيدِ }

And they shall be guided, in this world, to wholesome words, namely, 'There is no god except God', and they shall be guided to the path of the Praised, that is, to the praiseworthy way of God and His religion.

{ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلَمِ تُدْقُهُ مِنْ عَذَابِ أَلِيمٍ }

Truly those who disbelieve, and who bar from the way of God, [from] obedience to Him, and, from, the Sacred Mosque, which We have assigned, as a [holy] rite and a place of devotion, for mankind, equally for the dweller, the one who resides, therein and the visitor, the passer-by; and whoever

seeks [to commit] sacrilege therein (the bā' [of bi-ilhādin, 'sacrilege'] is extra) by doing wrong, in other words, for such a reason, committing what is forbidden, even if he should curse the [Mosque's] attendant, We shall make him taste a painful chastisement, that is, some such [chastisement] (from this [last clause] one may derive the predicate of [the introductory particle] inna, 'truly', and it is this: 'We shall make them taste a painful chastisement'.

{ وَأَذِّنَا لِأِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ }

And, mention, when We settled, [when] We pointed out, for Abraham the site of the House, that he may build it — for it [the House] had been raised [to heaven] at the time of the Flood — and We commanded him, [saying]: 'Do not ascribe any partner to Me and purify My House, of graven images, for those who circumambulate it and those who are resident, staying therein, and those who bow and prostrate ([al-rukka' and al-sujūd] are the plural forms of rāki' and sājid [respectively]), those praying.

{ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ }

And announce, call out, among the people the [season for] Pilgrimage. Thus he cried out from [the top of] the mountain of Abū Qubays, 'O people, your Lord has built a House and has made pilgrimage to it an obligation upon you, so respond to [the call of] your Lord', turning his face to the

right and to the left, to the east and to the west; and every one of those for whom the performance of the pilgrimage had been preordained [by God] from among the loins of men and the wombs of women, responded to him [thus]: 'At Your service, our Lord, [we are] at Your service' (labbayka'Liāhumma labbayk). The response to the command [clause] is [the following]: and they shall come to you on foot, walking (rijāl, plural of rājil, similar [in pattern] to qā'im, 'standing', and [its plural] qiyām) and, riding, on every lean camel, that is, [on] every emaciated camel (dāmir, [this term] may be used to refer to both male and female [camels]). They shall come, that is, the lean camels (by grammatical agreement with the [feminine verb] form) from every deep ravine, [from every] distant route,

{ لَيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا مَرَرْتَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ }

that they may witness, that they may be present before, things that are of benefit to them, in this world, such as commerce, or [of benefit] in the Hereafter, or in both — all [of which are [valid alternative] opinions — and mention God's Name on appointed days, namely, the ten days of Dhū'l-Hijja, or the Day of 'Arafa, or from the Day of Immolation up to the last days of tashrīq — all of which are [valid alternative] opinions — over the livestock which He has provided them, such as the camels, cows and sheep immolated on the Day of the 'Īd, and any subsequent offerings or

sacrifices. “So eat thereof, if it be recommended, and feed the wretched poor”, that is, the one in dire poverty.

{ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَيُطَوفُوا بِلَيْتِ الْعَبِيقِ }

Then let them do away with their self-neglect, that is to say, [let them] remove any dirt or unkemptness, such as [any] long fingernails, and let them fulfil (read wa'l-yūfū or wa'l-yuwaffū) their vows, in the way of offerings and sacrifices, and perform the circumambulation, the circumambulation following the egress [from 'Arafa], of the Ancient House', that is, the Old one, because it was the first House founded for mankind.

{ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ }

[That is] that (dhālika, the predicate of an implied subject, in other words: ‘the matter’ or ‘the affair’ is ‘that which has been mentioned’). And whoever venerates the sacraments of God, namely, those things whose violation is forbidden, that, veneration of them, shall be better for him with his Lord, in the Hereafter. And cattle are lawful for you, to consume, after [their] slaughter, except for that which has been recited to you, as being unlawful, in [the verse]: Forbidden to you is carrion ... [Q. 5:3]. The exceptive clause [above] is a discontinuous one; but it could also be [taken as]

continuous, so that the prohibition is of that which has died and so on. So avoid the abomination of idols (mina'l-awthān: min here is explicative [as opposed to partitive], in other words, '[avoid abomination], namely, idols'), and avoid false speech, that is to say, ascribing partners to God in your [uttering of the] talbiya, or [avoid] bearing false witness;

{ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ }

being hanīfs to God, [being] of those who have submitted [to God], inclining away from every religion except His religion, not ascribing partners to Him (this [clause] emphasises the preceding one, both [clauses] being circumstantial qualifiers referring to the [third person plural indicator] wāw [of ijtanibū, 'avoid']). For whoever ascribes partners to God, it is as though he had fallen from the heaven and been snatched away by [vulture] birds, that is, [as though] they had seized him swiftly, or [as though] the wind had blown him, dropped him, into a far-off place, so that there is no hope of his being saved.

{ ذَلِكَ وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ }

That (dhālika, an implied subject, al-amru, 'the matter [is]', is taken to precede this [predicate]). And whoever venerates the sacraments of God, then that, in other words, then that veneration of them — namely, [of] the beasts of sacrifice offered in the Sanctuary, after the best of them have

been selected and fattened — derives from the piety of the hearts, of those individuals. These [sacraments] are called sha'ā'ir because they are marked out [ish'ār] with something to indicate that they are offerings, such as having a hump pierced with a piece of metal.

{ لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ }

You may benefit from them, such as riding on them and carrying your loads on them in a way that does not harm them, until a specified time, the time for its immolation. Thereafter its lawful sacrifice, that is, the site where its immolation becomes due, is by the Ancient House, meaning, the entire [Meccan] Sanctuary.

{ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّكُمْ إِلَهًُا وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُحْسِنِينَ }

And for every community, that is, [for every] believing group that came before you, We have appointed a [holy] rite (read mansakan as the verbal noun ['ritual'], or mansikan as a noun denoting the site [for a rite]) in other words, [for every community We have appointed] a sacrificial slaughter or the site for such [a ritual], that they might mention God's Name over the livestock that He has provided them, at the point of slaughtering them. For your God is One God, so submit, yield, to Him. And give good tidings to the humbly obedient,

{ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُصِيبِي الْأَصْلَافِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ }

who, when God is mentioned, their hearts tremble, fear, and who endure [patiently] whatever may befall them, of ordeals, and who observe prayer, at its appointed times, and who, from that which We have provided them, expend, [from it] give voluntary alms.

{ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ }

And [as for] the sacrificial camels (al-budn, plural of badana, which are 'camels') — We have appointed them for you as one of God's sacraments, the [ritual] ceremonies of His religion. There is good for you in them, benefit for you in this world, as already mentioned, and a reward in the Hereafter. So mention God's Name over them, at the point of immolating them, when they are lined up, standing on three legs, with the left foreleg hobbled. Then, when their flanks have collapsed, fallen to the ground after immolation — which is the time when one may eat of them — eat of them, if you wish, and feed the [self-contained] beggar (al-qāni', [a beggar] who is content with what he is given, neither asking nor approaching [people]) and the suppliant (al-mu'tarr, [a beggar] who asks [for charity] or approaches [people for that purpose]). So, that is, similar to such a disposal, We have disposed them for you, that it may be immolated or ridden — for otherwise it would not have been possible — that perhaps you might be thankful, for My graces to you.

{ لَنْ يَنَالَهُ اللَّهُ لِحُومِهَا وَلَا دِمَائُهَا وَلَكِنَّ يَنَالُهُ اتَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ }

Neither their flesh nor their blood shall reach God, that is, neither of these shall be raised up to Him; rather it is your piety that shall reach Him, that is, it is your righteous action, performed purely for Him, together with [your] faith, that shall be raised up to Him. Thus has He disposed them for you, that you may magnify God for His guiding you, for His pointing out to you the [ritual] ceremonies of His religion and the rites of His pilgrimage. And give good tidings to the virtuous, namely, those who affirm the Oneness [of God].

{ إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ }

Indeed God protects those who believe, against the [ruinous] misguidance of idolaters. Indeed God does not love the treacherous, with regard to what is entrusted to him, the ungrateful, for His grace — these are the idolaters — in other words, He will punish them.

{ أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنفُسِهِمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ }

Permission is granted to those who fight, namely, to the believers, to fight back — this was the first verse to be revealed regarding the struggle [in the way of God] (jihād), because they have been

wronged, as a result of the wrong done to them by the disbelievers. And God is truly able to help them;

{ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَئِنْ صَرْنَاهُ مِنْ نَبْصُرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ }

they are, those who were expelled from their homes without right, for their expulsion; they were expelled, only because they said, that is, because of their saying: 'Our Lord is God', alone: such a saying is 'right', and so then to be expelled for [saying] it is to be expelled without right. Were it not for God's causing some people (ba'dahum, 'some', substitutes for al-nāsa, 'people') to drive back others, destruction would have befallen (read la-huddimat to emphasise a great number [of destructions]); or read la-hudimat) the monasteries, (sawāmi') is for monks, and churches, (kanā'is) are for Christians, and synagogues, (salawāt) is the Hebrew term for Jewish houses of worship (kanā'is), and mosques, (masājid) are for Muslims, in which, that is, in which mentioned places, God's Name is mentioned greatly, and with such destruction acts of worship cease. Assuredly God will help those who help Him, that is, [who] help His religion. God is truly Strong, overpowering His creation, Mighty, Invincible in terms of His dominion and power;

{ الَّذِينَ إِذْ مَكَتَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَهُمْ عَلَى الْمَنَكِرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ }

those who, if We empower them in the land, by granting them victory over their enemies, maintain the prayer, and pay the alms, and enjoin decency and forbid indecency (this [last] is the response to the conditional clause, which together with the response constitute a relative clause of the relative noun ['those who']; hum, 'they [are]', may be taken as the implied subject before this). And with God rests the outcome of all matters, in other words, to Him these [matters] return in the Hereafter.

{ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ }

And if they deny you — these [words] to the end [of the statement] are meant to comfort the Prophet (s) — the people of Noah denied before them (kadhhabat, in the feminine person on the basis of the [overall] import), and 'Ād, the people of Hūd, and Thamūd, the people of Sālih,

{ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ }

as well as the people of Abraham, and the people of Lot,

{ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأْمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ }

and the inhabitants of Midian, the people of Shu'ayb, and Moses was also denied: he was denied by the [native] Egyptians (al-qibt), and not by his people, the Children of Israel. In other words, [all

of] those [people] denied their messengers, so take them [these messengers] as a good example [of constancy]. And I granted the disbelievers respite, I postponed [dealing with] them by deferring their requital, then I seized them, with chastisement, and how [terrible] was My abhorrence! (nakīr), that is to say, My rebuke (inkār) of them for their denial, by My destroying them (the interrogative is meant as an affirmative, in other words,: it [My chastisement] was well-placed).

{ فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَسِّرٌ مُّعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ }

How many a town I have destroyed (ahlaktuhā, a variant reading has ahlaknāhā, 'We have destroyed'), while it was doing wrong, that is, while its inhabitants were [doing wrong] by being disbelievers, but now it lies fallen down, collapsed, on its roofs and, how many, a neglected well, abandoned because of the death of its owners, and a lofty palace, stands empty because of the death of its residents.

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَا كُن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ }

Have they, namely, the disbelievers of Mecca, not travelled in the land so that they may have hearts with which to comprehend, what befell deniers before them, or ears with which to hear?, the stories of how they were destroyed and their dwelling-places were ruined, and so take heed?

Indeed it is not the eyes that turn blind, but it is the hearts that turn blind within the breasts (allatī fī'l-sudūr, for emphasis).

{ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ }

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{ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ }

And they ask you to hasten the chastisement, even though God would never break His promise, of sending down the chastisement [upon them] — and so He sent it down on the day of Badr. And truly a day with your Lord, of the days of the Hereafter, on account of the [severity of the] chastisement, is like a thousand years of your counting (read ta'uddūna, or ya'uddūna, 'their counting'), in this world.

{ وَكَأَيِّن مِّن قَرْيَةٍ أَهْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ }

To how many a town did I give respite while it was doing wrong; [but] then I seized it, meaning, [I seized] its inhabitants, and with Me lies the journey's end, the [final] return.

{ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ }

Say: 'O mankind, that is, [O] people of Mecca, I am only a manifest warner to you', one whose warning is plain; but also I am a giver of good tidings to the believers.

{ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ }

And so those who believe and perform righteous deeds — for them there shall be forgiveness, of their sins, and a glorious provision, namely, Paradise.

{ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ }

But those who strive against Our signs, namely, the Qur'ān, in order to invalidate them, seeking to incapacitate (mu'ajjizīna) those who follow the Prophet ([this meaning of mu'ajjizīna] being derived from their assumption that these [followers] are incapable individuals) and impeding them from [practising their] faith; or [mu'ajjizīna means] supposing Us to be incapable against them (a variant reading [of mu'ajjizīna] has mu'ājjizīna, meaning, 'contending with Us') that is to say, they suppose

that they will [be able to] elude Us by denying resurrection and requital — those, they shall be the inhabitants of hell-fire.

{ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

And We did not send before you any messenger (rasūl) — this is a prophet who has been commanded to deliver a Message — or prophet (nabī) — one who has not been commanded to deliver anything — but that when he recited [the scripture] Satan cast into his recitation, what is not from the Qur'ān, but which those to whom he [the prophet] had been sent would find pleasing. The Prophet (s) had, during an assembly of the [men of] Quraysh, after reciting the [following verses from] sūrat al-Najm, Have you considered Lāt and 'Uzzā? And Manāt, the third one? [53:19-20] added, as a result of Satan casting them onto his tongue without his [the Prophet's] being aware of it, [the following words]: 'those are the high-flying cranes (al-gharānīq al-'ulā) and indeed their intercession is to be hoped for', and so they [the men of Quraysh] were thereby delighted. Gabriel, however, later informed him [the Prophet] of this that Satan had cast onto his tongue and he was grieved by it; but was [subsequently] comforted with this following verse that he might be reassured [of God's pleasure]: thereat God abrogates, nullifies, whatever Satan had cast, then God confirms His revelations. And God is Knower, of Satan's casting of that which has been mentioned, Wise, in His enabling him [Satan] to do such things, for He does whatever He will.

{ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ }

That He may make what Satan has cast a trial, a test, for those in whose hearts is a sickness, dissension and hypocrisy, and those whose hearts are hardened, namely, the idolaters, [hardened] against acceptance of the truth. For truly the evildoers, the disbelievers, are [steeped] in extreme defiance, [in] a protracted feud with the Prophet (s) and the believers, for his tongue uttered mention of their gods in a way that pleased them, and yet this was later nullified.

{ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

And that those who have been given knowledge, [of] God's Oneness and the Qur'ān, may know that it, the Qur'ān, is the truth from your Lord, so that they may believe therein, and their hearts may find reassurance in it. And assuredly God guides those who believe to a straight path, [a straight] route, namely, the religion of Islam.

{ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يُؤْمِرُ عَقِيمٍ }

And those who disbelieve will not cease to be in doubt of it, that is, the Qur'ān — because of what Satan had cast onto the tongue of the Prophet (s) and what had thereafter been nullified — until the Hour comes upon them unawares, that is, the Hour of their death or [of] resurrection, [comes

upon them] suddenly, or there come upon them the chastisement of a day of desolation ('aqīm), namely, the day of Badr, which held nothing of good for disbelievers, much like a sterile wind (rīh 'aqīm) that bears no good; or it means, the Day of Resurrection, [referred to as 'desolate'] because thereafter there will be no more night.

{ الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ }

Sovereignty on that day, namely, on the Day of Resurrection, will be God's, alone (the [sense of God's] 'consolidation' [of sovereignty on that Day] suggested by the clause renders the adverbial qualifier [yawma'idhin, 'on that day'] into [accusative] dependent status). He will judge between them, between believers and disbelievers in the way that He explains next: Then those who believed and performed righteous deeds will be in Gardens of Bliss, as a bounty from God,

{ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ }

while those who disbelieved and denied Our signs, for them will be a humiliating chastisement, a severe [one], because of their disbelief.

{ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَسِّرَنَّا فَتَنَهُمُ اللَّهُ مِرْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ }

And those who emigrated in the way of God, that is, in obedience to Him, from [emigrating from] Mecca to Medina, and then were slain, or died, God shall provide them with a good provision, namely, the provision of Paradise. Truly God is the best of providers, the most excellent of givers.

{ لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ }

Assuredly He will admit them into a place (read mudkhalan or madkhalan, [respectively] signifying the means of entry, or the place [entered]) that is pleasing to them, and that is Paradise. And truly God is Knowing, of their intentions, Forbearing, in refraining from punishing them.

{ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ }

That, which We have related to you, [is so]. And whoever retaliates, [whoever] from among the believers requites, with the like of what he was made to suffer, at the hands of the idolaters wrongfully: that is whoever fights against them if they fight against him during the sacred month, and then is [again] made to suffer aggression, by them, that is to say, he is [again] wronged, by being expelled from his house, God will surely help him. Indeed God is Pardoning, to believers, Forgiving, them their engaging in combat during the sacred month.

{ ذَلِكَ بَأَنَّ اللَّهَ يُبْلِغُ الدَّلِيلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ }

That, help, is because God makes the night pass into the day and makes the day pass into the night, that is to say, He makes each enter into the other by increasing the one [and decreasing the other], which is a sign of His power, exalted be He, [the same power] that produces [His] help, and because God is Hearer, of the supplications of believers, Seer, of them, giving them faith and responding to their supplications.

{ ذَلِكَ بَأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ }

That, help, also, is because God, He is the Truth, the Established [Truth], and what they call on (yad'ūna; also read tad'ūna, 'you call on'), [what] they worship, besides Him, namely, idols, that is the False, the transient, and because God, He is the High, the One [supreme] above all things in His power, the Great, besides Whom all things are insignificant.

{ الْمُرْسَلُونَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ }

Have you not seen, realised, that God sends down water, rain, from the heaven whereupon the earth turns green, with plants — and this [too] is a sign of His power. Indeed God is Subtle, in dealing with His servants, when He brings forth plants through water, Aware, of what is in their hearts when the rain is delayed.

{ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ }

To Him belongs all that is in the heavens and all that is in the earth, in terms of ownership. Surely God, He is Independent, of His servants, Praiseworthy, to His friends.

{ الْم تَرَأَى أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَأَنْفَلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ لِلرَّعُوفِ رَحِيمٌ }

Have you not seen, realised, that God has disposed for you all that is in the earth, of beasts, and [that] the ships run upon the sea, for transport and to carry loads, by His command, by His leave, and He holds back the heaven lest it should fall on the earth, save [when it may do so] by His leave, and you are destroyed. Surely God is, with mankind, Gentle, Merciful, in disposing [things for them] and holding [others] back [from them].

{ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ }

And He it is Who gave you life, by originating you, then He will cause you to die, upon the conclusion of your terms [of life], then He will give you life [again], at the Resurrection. Truly man, that is, [truly] the idolater, is very ungrateful, for God's graces by neglecting to affirm His Oneness.

{ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٌ }

For every community We have appointed a [holy] rite (read mansakan or mansikan) a [Holy] Law, which they are to observe, which they are to implement. So do not let them dispute with you, the

intended meaning is 'do not dispute with them', about the matter, namely, the matter of the slaughter animal, when they said, 'What God has killed is worthier for you to eat than what you killed'; but summon [people] to your Lord, [to] His religion. Indeed you follow a straight guidance, [a straight] religion.

{ وَإِنْ جَادَلُوكَ فَقُلْ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ }

And if they dispute with you, in the matter of religion, say, 'God knows best what you do, and will requite you for it — this was [revealed] before the command to fight [them].

{ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ }

God will judge between you, O believers and disbelievers, on the Day of Resurrection concerning that wherein you used to differ', when each of the two parties would say the opposite of what the other said.

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ }

Do you not know (the interrogative here is meant as an affirmative) that God knows all that is in the heaven and the earth? Truly that, which has been mentioned, is [recorded] in a Book, namely,

the Preserved Tablet (al-lawh al-mahfūz). Indeed that, namely, the knowledge of what has been mentioned, is easy for God.

{ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ }

And they, the idolaters, worship besides God that, namely, idols, for which He has never revealed any warrant, [any] definitive proof, and that of which they have no knowledge, [when they claim] that these are gods. And those who do evil, by way of [practising] idolatry, shall have no helper, to protect them against God's chastisement.

{ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ }

And they, the idolaters, worship besides God that, namely, idols, for which He has never revealed any warrant, [any] definitive proof, and that of which they have no knowledge, [when they claim] that these are gods. And those who do evil, by way of [practising] idolatry, shall have no helper, to protect them against God's chastisement.

{ وَإِذَا نَسُوا آيَاتِنَا يَتَّبِعُونَ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُتَكْرِبِينَ كَأَدْوَانَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَبْصُوكُمْ شَرًّا مِّنْ ذَلِكَ أَلَا تَتَّقُونَ }

{ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَنَسُوا نَصِيرًا }

And when Our signs, in the Qur'ān, are recited to them, [though they are] clear, manifest, signs (bayyinātin, a circumstantial qualifier) you perceive on the faces of those who disbelieve denial, that is to say, denial of these [signs], in other words [you perceive] the effect of such [denial] in the way of aversion and frowning. They would almost pounce upon those who recite Our signs to them, that is, [they would almost] fall upon them in assault. Say: 'Shall I inform you about something worse than that?, something more repulsive to you than the Qur'ān that is being recited to you? It is, The Fire! God has promised it to the disbelievers, in that their journey's end shall be to it. And it is an evil journey's end!'

{ يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ كَفَرُوا مِنْ دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِن يَسئَلْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ }

O mankind, that is to say, [O] people of Mecca, a similitude is being struck, so listen to it, and it is that: truly those on whom you call, [whom] you worship, besides God, that is, other than Him, and these are the idols, will never create a fly (dhubāb is a generic noun, the singular of which is dhubāba, for both the masculine and the feminine) even if they rallied together to do so, to create it. And if a fly should take away something from them, [such as a drop] of the scents or the saffron in which they drench themselves, they would not be able to recover that from it, because of their [complete] incapacity: so how can they worship those [whom they suppose to be] partners of God,

exalted be He? An odd thing — which He has expressed by striking a similitude. Feeble is the seeker, the worshipper, and the [thing] sought, the [thing] worshipped!

{ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنْ اللَّهَ لَقَوِيَ عَنِينٌ }

They do not esteem God, exalt Him, with the esteem He deserves, with the exaltedness [He deserves], for they ascribe to Him partners who can neither protect themselves from a fly, nor retaliate against it. Truly God is Strong, Mighty, Victor.

{ اللَّهُ يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنْ اللَّهَ سَمِعَ بَصِيرٌ }

God chooses from the angels messengers and [also chooses] from mankind, messengers — this was revealed after the idolaters said, Has the Remembrance been revealed to him out of [all of] us? [Q. 38:8]. Truly God is Hearer, of what they say, Seer, of those whom He chooses as messengers, such as Gabriel, Michael, Abraham, Muhammad (s) and others, may God bless them and grant them peace.

{ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ }

He knows that which is before them and that which is behind them, in other words, what they have offered [in the way of deeds] and what they have left behind, and what they have done and what they will do next; and to God all matters are returned.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَمْرُكُمْ أَمْرُكُمْ وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ }

O you who believe, bow down and prostrate yourselves, in other words, perform prayer, and worship your Lord, affirm His Oneness, and do good, such as [showing] kindness to kin and [the adoption of] noble traits, that perhaps you may be prosperous, [that perhaps] you may secure everlasting life in Paradise.

{ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ }

And struggle in the way of God, in order to establish His religion, a struggle worthy of Him, by expending all effort therein (haqqa is in the accusative because it is a verbal noun). He has elected you, He has chosen you for His religion, and has not laid upon you in your religion any hardship, that is, [any] constraint, for He has facilitated [adherence to] it during times of difficulty, such as [His permitting you] to shorten prayers, to seek ritual purification from earth, to eat of carrion, and to break the fast during illness or travel — the creed of your father (millata is in the accusative

Tafsir al-Jalalayn, Juza' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

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because the genitive preposition kāf [sc. ka-millati, 'like the creed of'] has been omitted) Abraham (Ibrāhīma, an explicative supplement). He, that is, God, named you Muslims before, that is, before [the revelation of] this Book, and in this, that is, [in] the Qur'ān, so that the Messenger might be a witness against you, on the Day of Resurrection, that he delivered the Message to you, and that you might be witnesses against mankind, that their messengers delivered the Message to them. So maintain prayer, observe it regularly, and pay the alms, and hold fast to God, trust in Him. He is your Patron, your Helper and the Guardian of your affairs. An excellent Patron, is He, and an excellent Helper, for you.

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Surat al-Mu'minoon

{ قَدْ أَفْلَحَ الْمُؤْمِنُونَ }

Indeed (qad is for confirmation) prosperous, victorious, are the believers,

{ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ }

those who in their prayers are humble,

{ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ }

and who shun vain talk, and other [nonsense],

{ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ }

and who fulfil payment of alms,

{ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ }

and who guard their private parts, against what is unlawful,

{ إِلَّا عَلَىٰ أَمْوَالِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ }

except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them.

{ فَمَنْ أَتَّبَعِيَ وَمَرَاءِ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ }

But whoever seeks [anything] beyond that, [intercourse with] wives and concubines, such as masturbation: those, they are transgressors, who have overstepped [the bounds] into what is not lawful for them.

{ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ مُرَاعُونَ }

And who are keepers of their trusts (may be read as plural, amānātihim, 'their trusts', or singular, amānatihim, 'their trust') and covenants, [made] between them, or between them and God, such as [the observance of] prayer and so on.

{ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ }

And who are watchful of their prayers (may be read as plural, salawātihim, 'their prayers', or singular, salātihim, 'their prayer') observing them at their appointed times.

{ أُولَٰئِكَ هُمُ الْوَارِثُونَ }

Those, they are the inheritors, and none other than them,

{ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ }

who shall inherit Paradise (al-firdaws), the name of a garden, the highest of the gardens of Heaven — wherein they will abide; herein is an allusion to the Return [in the Hereafter] and so it is fitting that the Beginning [of creation] should be mentioned next:

{ وَكَذَٰلِكَ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ }

And, by God, We certainly created man, Adam, from an extraction (min sulālatin, derives from [the verbal expression] salaltu'l-shay'a mina'l-shay', 'I drew one thing out of another', meaning, 'I extracted it therefrom') his [Adam's] substance being, of clay (min tīnin is semantically connected to sulālatin, 'an extraction').

{ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ }

Then We made him, namely, man, the progeny of Adam, a drop, a sperm-drop, in a secure lodging, which is the womb.

{ ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ }

Then We transformed the drop [of semen] into a clot, congealed blood. Then We transformed the clot into a [little] lump of flesh (mudgha), a piece of flesh, about the size of what one would be able to chew (mā yumdagh). Then We transformed the lump of flesh into bones. Then We clothed the bones with flesh (a variant reading in both instances [instead of the plurals 'izāman and al-'izāma, 'the bones'] is [singular] 'azman [and 'al-'azma], 'the bone'; and in all three instances above khalaqnā, means 'We made it become' [as opposed to 'We created']). Then We produced him as [yet] another creature, by breathing into him [Our] Spirit. So blessed be God, the best of creators!, that is, [the best of] determiners (the specificier noun for ahsana, 'the best', has been omitted because it is obvious: khalqan, 'in terms of creation').

{ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ }

Then indeed after that you die.

{ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ }

Then on the Day of Resurrection you shall surely be raised, for reckoning and requital.

{ وَكَذَٰلِكَ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ }

And verily We created above you seven paths, that is, [seven] heavens (tarā'iq is the plural of tarīqa [so called] because they are the paths used by the angels) and of creation, that lies beneath these [paths], We are never unmindful, lest these should fall upon them and destroy them. Nay, but We hold them back, as [stated] in the verse: And He holds back the heaven lest it should fall upon the earth [Q. 22:65].

{ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَ فِيهِ الْأَرْضَ وَإِنَّا عَلَىٰ دَهَابٍ بِهٍ لَّقَادِمُونَ }

And We sent down water out of the heaven in measure, that suffices them, and We lodged it within the earth; and We are indeed able to take it away, so that they die of thirst together with their livestock.

{ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ تَحِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ }

Then We produced for you therewith gardens of date palms and vines — these being the most common fruits of the Arabs — wherein is abundant fruit for you, and whereof you eat, in summer and winter.

{ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصَنِيعٌ لِلآكِلِينَ }

And, We produced, a tree that grows on Mount of Sinai (read Sīnā' or Saynā', indeclinable as it is a proper noun with the feminine ending denoting a location) that produces (read either as tunbitu from the fourth form [anbata], or as tanbutu from the trilateral form [nabata]) oil (bi'l-duhni: in the case of the former [reading of tunbitu] the bā' [bi-] here would be extra, whereas in the case of the second [reading of tanbutu], it would be [a preposition needed] for the transitive) — and this [tree] is the olive tree, and seasoning for those who eat (wa-sibghin li'l-ākilīna, a supplement to bi'l-duhni, 'oil', [that is to say] it is [like] a dye that colours a morsel dipped in it) — and this [seasoning] is the [olive] oil.

{ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لَسْتُمْ بِتَأْكُلُونَ فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ }

And surely in the cattle, that is, [in] camels, cows and sheep, there is for you a lesson, an admonition for you to heed. We give you to drink (read nasqīkum or nusqīkum) of what is in their bellies, [of] milk, and you have many uses in them, such as [the extraction of] wool, fur and hairs and other [uses], and you eat of them.

{ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ }

And on them, the camels, and on ships you are carried.

{ وَكَذَٰلِكَ أَمْرُنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ }

And verily We sent Noah to his people, and he said, 'O my people, worship God, obey God and affirm His Oneness. You have no [other] god besides Him (ghayruhu is the subject of mā, 'no'; the preceding [min ilāhin, 'god'] is the predicate, the min being extra). Will you not then fear?' His punishment in worshipping [gods] other than Him?

{ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ }

But the council of his people, who disbelieved, said, to their followers, 'This is just a human being like you who desires to gain superiority, to have the honour, over you, by acquiring followers, you being [his] followers. And had God willed, that none other than Him be worshipped, He would have sent down angels, with that [Message], and not [assigned] a human being [for it]. We never heard of such, an affirmation of God's Oneness as that which Noah summons [us], among our forefathers, [among] past communities.

{ إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتِّرَ بَصُورًا بِهِ حَتَّىٰ حِينٍ }

He, Noah, is just a man possessed by madness, a case of dementia. So bear with him for a while', until he dies.

{ قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونَ }

He, Noah, said, 'My Lord, help me, against them, because they deny me', because of their denial of me, by destroying them. God, exalted be He, says, responding to his supplication:

{ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التُّنُورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُحَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ }

So We revealed to him [saying], 'Build the Ark, the ship, under Our watch, under Our observation and protection, and [by] Our revelation, Our command. Then, when Our command comes, that they be destroyed, and the oven, of the baker, gushes, with water — and this was Noah's sign — bring into it, admit into the ship, of every kind [of animal] two mates, a male and a female, that is, [two] of every species thereof (ithnayn is an object; min, 'of', is semantically connected to usluk, 'bring into [it]'). According to the story God, exalted be He, gathered all the beasts of prey and the birds and other [animals] for Noah. As he [Noah] pushed forth his hands into each species, his right hand would fall upon a male and the left upon a female, whereafter he would take them on board the ship (a variant reading [for min kuli, 'of every'] is min kullin, 'of every [kind]', in which case

zawjayni, '[two] mates', becomes a direct object, with ithnayn, 'two', [being repeated] for emphasis thereof); together with your family — his wife [?] and children — except for those against whom the Word has already gone forth, that they be destroyed, namely, his wife and his son Canaan (Kan'ān), unlike Shem (Sām), Ham (Hām) and Japheth (Yāfith) whom, together with their three wives, he carried on board. In sūrat Hūd [the following is mentioned where Noah is told who he should carry in the ship]: '... and those who believe.' And none believed with him except a few [Q. 11:40]. It is said that these were six men and their wives. Moreover it is said that all those who were on the ship numbered seventy eight, half of them were men and half were women. And do not plead with Me concerning those who have done wrong, those who have disbelieved, that I should refrain from destroying them. They shall indeed be drowned.

{ فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي بَجَّأَنَا مِنَ الْقَوْمِ الظَّالِمِينَ }

And when you have settled, [when] you are balanced, in the Ark together with those with you, say, "Praise be to God Who has delivered us from the wrongdoing folk", [from] the disbelievers and the destruction that came upon them.

{ وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ }

And say, upon disembarking from the ship: “My Lord, cause me to land with a landing (read munzalan as the verbal noun as well as the noun of place [for ‘landing’]; or manzilan as [meaning] the site of the landing) blessed, being that landing or place, for You are the best of all who bring to land” ’, that which has been mentioned.

{ إِن فِي ذَلِكَ لآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ }

Surely in that, mentioned matter of Noah, the ship and the destruction of the disbelievers, there are signs, indicators of God’s power, exalted be He, and indeed (wa-in, in has been softened in place of the hardened form, its subject being the pronoun of the matter) We were putting to the test, [indeed We were] trying the people of Noah by sending him [as God’s messenger] to them and [by] his admonitions [to them].

{ ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ }

Then, after them, We brought forth another generation, [another] people, namely, and these were [the people of] ‘Ād.

{ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ }

And We sent among them a messenger of their own, namely, Hūd, saying, 'Worship God! You have no other god besides Him. Will you not then be wary?', of His punishment and become believers?

{ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْتَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا كَشَرْتُمْ }
{

The council of his people, who disbelieved and denied the encounter of the Hereafter, [they denied] that they will end up thereat, and whom We had given affluence, whom We had provided with comforts, in the life of this world, said: 'This is only a human being like you: he eats what you eat and drinks what you drink.

{ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا الْحَاسِرُونَ }

And, by God, if you obey a human being like yourselves (this [clause] contains both an oath and a conditional; the response belongs to the former [the oath], which [at the same time] suffices in place of a response for the latter [the conditional]) you will surely then, that is, should you obey them, be losers, you will have been duped.

{ أَعِدُّكُمْ أَنْفُسَكُمْ إِذَا مِثُّكُمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ }

Does he promise you that when you have died and become dust and bones, you shall be brought forth? (mukhrajūna, this is the predicate of the first annakum, 'that ... you'; the second annakum [simply] reiterates it because of the long separation [between the subject and its predicate]).

{ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ }

Far-fetched, far-fetched (hayhāt is a noun of action in the past tense, functioning as a verbal noun, meaning ba'uda ba'uda, 'far from it, far from it!') is what you are promised!, in the way of being brought forth from the graves (li-mā: the lām is extra, for explication).

{ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ }

There is nothing, that is, there is no life, but our life in this world: we die, and we live, [again only] through the lives of our offspring, and we shall not be raised [again].

{ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ }

He is, the Messenger is, just a man who has invented a lie against God, and we will not believe in him', we will [not] accept the truth of resurrection after death.

{ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ }

He said, 'My Lord, help me because they have denied me'.

{ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ }

He said, 'In a little while, of time ('ammā: the mā is extra), they will become remorseful', about their disbelief and their denial.

{ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُنُقًا فَبَعْدَ اللَّقَوْمِ الظَّالِمِينَ }

So the Cry, the Cry of chastisement and destruction, seized them rightfully, and they died, and We made them as husks (ghuthā' is desiccated vegetation, in other words, We transformed them into similarly desiccated [worthless] things). So a far removal, from mercy, for the evildoing folk, the denying [folk].

{ ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ }

Then, after them, We brought forth other generations, [other] peoples.

{ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ }

No community can precede its term, by dying before it, nor be deferred, beyond it (the person [in the second verb yasta'khirūna, 'be deferred'] is masculine, having been feminine [in the first verb

tasbiq, 'precede'] because this [masculine plural] takes into account the [plural masculine] content [of the term 'community']).

{ ثُمَّ أَرْسَلْنَا رَسُولَنَا كُلَّ مَا جَاءَ أُمَّةً مِّنْ سُلُوكِهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ }

Then sent We Our messengers successively (read tatan or tatrā: one following the other, with a long interval between every two). Whenever there came to a community (jā'a ummatan: read pronouncing both hamzas, or without pronouncing the second one between it and the wāw [vowel]) its messenger they denied him; so We made them follow one another, to destruction, and We turned them into folktales. So away with a people who do not believe!

{ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ }

Then We sent Moses and his brother Aaron with Our signs and a manifest warrant, a clear proof, namely, the hand, the staff and other signs,

{ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ }

to Pharaoh and his council; but they disdained, to believing in them and in God, and they were a tyrannical folk, subjugating the Children of Israel through oppression.

{ فَقَالُوا أَنُؤْمِنُ بِبَشَرٍ مِّثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ }

And they said, 'Shall we believe two humans like ourselves, while their people are servile to us?', obedient and submissive.

{ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ }

So they denied them [both] and became of those who were destroyed.

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ }

And verily We gave Moses the Scripture, the Torah, that perhaps they, his people, the Children of Israel, might be guided, thereby from error — he [Moses] was given it [the Scripture] after the destruction of Pharaoh and his folk all at once.

{ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ }

And We made the son of Mary, Jesus, and his mother a sign — He did not say 'two signs' because the same sign is in both of them: his being born without [his mother's having] a male spouse. And We gave them refuge on a height (rabwa), a highland — in this case [either] the Holy House [of Jerusalem], Damascus or Palestine, all of which are [alternative] opinions — level (dhāt qarār), an

flat [high-] land on which its inhabitants are able to settle (yastaqirru), and watered by springs, running water, over ground, which the eyes can see.

{ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ }

‘O messengers, eat of the good things, the lawful things, and perform righteous acts, such as obligatory and supererogatory [rituals]. Surely I know what you do, and will requite you for it.

{ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ }

And know, that this, creed of Islam, is your community, your religion, O you being addressed, that is, you must adhere to it as, one community — a necessary state [of affairs] (a variant reading [for anna, ‘that’] has the softened form [in]; a variant has inna, ‘truly’, indicating the beginning of [an independent] new sentence) and I am your Lord, so fear Me’, so be fearful of Me.

{ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ }

But they, the followers, split into sects regarding their affair, their religion (zuburan, ‘sects’, is a circumstantial qualifier of the subject of the verb taqatta‘ū, ‘they split’), in other words, [they became] opposing parties, the likes of the Jews and the Christians and others, each party rejoicing in, exultant with, what they had, that is, with the religion they had.

{ فَذَرْنَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ }

So leave them, the disbelievers of Mecca, in their error, their misguidance, for a while, until they die.

{ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ }

Do they suppose that in the wealth and children with which We provide them, in the life of this world,

{ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَا يَشْعُرُونَ }

We are hastening to [provide] them with good things? No. Rather, they are not aware, that this is a way of gradually drawing them [into their punishment].

{ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ }

Surely those who, for fear of their Lord, are apprehensive, are fearful of His chastisement,

{ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ }

and who believe in, [who] accept the truth of, the signs of their Lord — the Qur'ān;

{ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ }

and who do not associate others with their Lord,

{ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ مَرْجِعُونَ }

and who give what they give, of voluntary alms and righteous deeds, while their hearts tremble [with awe], fearful lest it not be accepted from them, because (the particle lām, 'for', is taken as implied before annahum, 'that they') they are going to return to their Lord —

{ أُولَٰئِكَ يَسْمُرُونَ فِي الْحَيٰرَاتِ وَهُمْ لَهَا سَاقُونَ }

those [are the ones who] hasten to [perform] good works, and they [are the ones who] shall come out ahead in them, according to God's knowledge.

{ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ }

And We do not task any soul beyond its capacity, what it can bear — thus he who is not able to pray standing, let him pray sitting down and he who is not able to fast, let him eat; and with Us is a Record that speaks the truth, regarding what it [a soul] has done — and this [Record] is the Preserved Tablet (al-lawh al-mahfūz), wherein deeds are written down; and they, namely, the souls

in their acts, will not be wronged, in a single thing thereof, and so nothing is diminished of the reward for good deeds, nor is anything [extra] added to the evil deeds.

{ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ }

Nay, but their hearts, that is, [the hearts of] the disbelievers, are in ignorance of this, Qur'ān, and they have other deeds which they will perpetrate besides, the ones mentioned, against the believers, and they will therefore be chastised for them.

{ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمُ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ }

Indeed (hattā is for inceptiveness) when We seize their affluent ones, their wealthy and their leaders, with chastisement, [with] the sword, on the day of Badr, behold! they are supplicating loudly, clamouring [in supplication]. It is [then] said to them:

{ لَا تَجْأَرُوا الْيَوْمَ إِنَّا كُنَّا مُتَصَرِّفِينَ }

'Do not supplicate [out loud] on this day! Truly you will not receive help, you will not be protected, against Us.

{ قَدْ كَانَتْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَكْفُرُونَ }

Verily My signs, in the Qur'ān, used to be recited to you, but you used to take to your heels, falling back in retreat,

{ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ }

disdainful, of [embracing] faith, because of it, that is, because of the [Sacred] House or the [Meccan] Sanctuary and their being inhabitants thereof, secure, in contrast to [the situation with] all [other] peoples in their hometowns, while in [your] night sessions (sāmīran is a circumstantial qualifier,) in other words, they come together to converse at night around the [Sacred] House, you talked nonsense' ([if read as] tahjurūna, the third form [from hajara] means [while] 'you disregarded' the Qur'ān; [but if read] as the fourth form [tuhjirūna, from ahjara] it means [while] 'you speak falsehood' about the Prophet and the Qur'ān).

{ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ }

God, exalted be He, says: Have they not contemplated (yaddabbarū should actually be yatadabbarū, but the tā' has been assimilated with the dāl) the discourse, namely, the Qur'ān that is proof of the Prophet's sincerity, or has there come upon them that which has not come upon their forefathers?

{ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ }

Or is it that they do not recognise their [own] Messenger and so they reject him?

{ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمُ لِلْحَقِّ كَارِهُونَ }

Or do they say, 'There is a madness in him'? — this interrogative is meant as an affirmation of the truth of the Prophet's sincerity, and [of the fact] that messengers did come to past communities, and [of the fact] that they [do indeed] recognise their Messenger to be truthful and trustworthy, and [of the fact] that there is no madness in him. Nay (bal is for transition), he has brought them the truth, namely, the Qur'ān that comprises [affirmations of] the Oneness [of God] and the Laws of Islam; but most of them are averse to the truth.

{ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ }

And if the truth, namely, the Qur'ān, had followed their desires, and come to them with [mention of] what they fancied in the way of God having a partner and a child, may God be exalted above such [associations], indeed the heavens and the earth and whoever is in them would have been corrupted, they [the heavens and the earth] would have deviated from their observed order, because contradictions would ensue, as is usually the case, when there is more than one ruler. Nay, We have brought them their Remembrance, namely, the Qur'ān, in which they are remembered and honoured, but they are disregarding of their [own] Remembrance.

{ أَمْ سَأَلْتَهُمْ خَرْجًا فَأَجْرٌ لِرَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ }

Or do you ask them for any recompense?, any remuneration, in return for the faith that you have brought them? Yet the recompense of your Lord is, His remuneration, His reward and His provision [are], better (one reading has kharjan, 'recompense', in both instances [sc. kharjan fa-kharju]; another has kharājan in both [sc. kharājan fa-kharāju]) and He is the best of providers, the best of givers and remunerators.

{ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

And truly you summon them to a straight path, a [straight] route, that is, the religion of Islam.

{ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَا كُونٌ }

And truly those who do not believe in the Hereafter, in resurrection, reward and punishment, deviate, swerve away, from the path, that is, the route [to salvation].

{ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ الْجَوِّ فِي طُعْيَانِهِمْ يَعْمَهُونَ }

And had We shown them mercy and relieved them of the harm afflicting them — the famine that befell them in Mecca for seven years — they would surely persist in their insolence, [in] their error, bewildered, hesitating.

{ وَلَقَدْ أَخَذْنَا هُم بِالْعَذَابِ فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ }

And We have already seized them with chastisement, [with] hunger, yet they did not humble themselves to their Lord, nor did they devote themselves to prayer, [nor] did they seek [the pleasure of] God through supplication.

{ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْسُتُونَ }

Until (hattā is for inceptiveness), when We opened on them the gate of a severe chastisement, namely, the day of Badr, slaying [them], behold! they are aghast thereat, despairing of anything good.

{ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ }

And He it is Who made, created, for you hearing, meaning, ears, and eyes and hearts. Little thanks do you show (qalīlan mā: mā emphasises the paucity [of the thanks]).

{ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ }

And He it is Who dispersed, created, you on earth, and to Him you shall be gathered, resurrected.

{ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ }

And He it is Who gives life, by breathing the Spirit into the embryo (mudgha), and brings death, and due to Him is the alternation of night and day, in darkness and brightness, [and through] increase and diminution. Will you not then comprehend?, His handiwork, exalted be He, and so reflect?

{ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ }

Nay, but they say the like of what the ancients said.

{ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَبْعُوثُونَ }

They, the ancients, said, 'What, when we are dead and have become dust and bones, shall we then be raised? No! (the two hamzas in each of the two instances are either pronounced fully, or with the second one not pronounced, but with an alif inserted between the two [hamzas] in both [readings]).

{ لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ }

Already We and our fathers have been promised this, resurrection after death, before: these are nothing but the fables, the lies, of the ancients', [mere] jokes and strange tales (asātīr, the plural of ustūra).

{ قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ }

Say, to them: 'To whom does the earth and whoever is in it, of creatures, belong, if you [truly] knew?', their Creator and Owner.

{ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ }

They will say, 'To God'. Say, to them: 'Will you not then remember?' (tadhakkarūna, the second tā' [of tatadhakkarūna] has been assimilated with the dhāl) will you [not then] be admonished and so realise that the One Who has the power to originate creation also has the power to resurrect after death?

{ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ }

Say: 'Who is the Lord of the seven heavens and the Lord of the Great Throne?', that is, the throne (kursī).

{ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ }

They will say, 'God'. Say: 'Will you not then be God-fearing?', will you then [not] be wary of worshipping [things] other than Him?

{ قُلْ مَنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيسُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ }

Say: 'In whose hand is the dominion, the possession, of all things (the [final] tā' [in malakūt] is hyperbolic), and who protects, while from Him there is no protection, if you know?'

{ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ }

They will say, 'God.' (a variant reading [for Allāh, 'God'] in both instances [verses 87 and 89] has li'llāh, 'to God', which is in keeping with the sense of 'to whom belongs what has been mentioned?'). Say: 'How then are you bewitched?', [how then] are you duped and turned away from the truth, the worship of God alone, in other words, 'How do you envisage [all] this to be invalid?'

{ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ }

Nay, but We have brought them the truth, veracity, and they are indeed liars, in rejecting it, namely [the truth of the following]:

{ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ }

God has not taken any son, nor is there any god along with Him; for then, that is, if there were a god along with Him, each god would have taken away what he created, he would have made it exclusively his and prevented the other [god] from having any mastery over it; and some of them would surely rise up against others, in challenge, just as the kings of this world are wont to do. Glorified be God — an exaltation of Him — above what they ascribe, to Him, of what has been mentioned.

{ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ }

Knower of the Unseen and the visible, what is hidden and what is observed ([if] read in the genitive [‘ālimi’l-ghaybi, ‘Knower of the Unseen’], this is an adjectival qualification; [if] in the nominative [‘ālimu’l-ghaybi, ‘the Knower of the Unseen], this would be the predicate of an implied [preceding] huwa, ‘He is’) and exalted, magnified, be He above what they associate!, with Him [of partners].

{ قُلْ رَبِّ إِنَّمَا تُرَبِّئِي مَا يُوعَدُونَ }

Say: 'My Lord! If (immā, this contains an assimilation of the conditional particle in with the extra mā) You should show me what they are promised, in the way of chastisement, that it is true, by their being slain at Badr,

{ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ }

my Lord, then do not put me among the evildoing folk', lest I be destroyed when they are destroyed.

{ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا بَعْدَهُمْ لِقَادِرُونَ }

And truly We are able to show you what We promise them.

{ أَدْفَعِ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ }

Ward off with that which is better, that is to say, with the [better] trait of pardoning and shunning them, the evil [act], the hurt they cause you — this was [revealed] before the command to fight [them]. We know best what they allege, [what] they invent of lies and [what they] say and so We will requite them for it.

{ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ }

And say: 'My Lord, I seek protection in You from the promptings of devils, [from] their [evil] suggestions, which they whisper.

{ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ }

And I seek protection in You, my Lord, lest they visit me', in any of my affairs, for they only visit to bring ill.

{ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ }

Until (hattā is for inceptiveness) when death comes to one of them, and he sees his place in the Fire and his [would-be] place in Paradise, had he been a believer, he says, 'My Lord! Send me back (arji'ūn, the plural [person] is [used] to indicate the gravity [of the plea]),

{ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ }

that I might act righteously, by witnessing that 'there is no god but God', that this might be, in that which I have left behind', [in what] I have wasted of my life, in other words [that this affirmation might be] in its place. God, exalted be He, says: By no means!, that is, there shall be no return. It,

namely, [the statement] 'My Lord! Send me back', is merely a word that he speaks, but [a word] in which there is no benefit for him; and behind them, ahead of them, there is a barrier, which prevents them from going back [to this world], until the day when they are raised, after which [day] there will be no more return.

{ فَإِذَا نُفِثَ فِي الْأَصْوَارِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ }

And when the Trumpet is blown, the Horn, at the first or second blast, there will be no more ties [of kinship] between them on that day, for them to boast of among themselves, nor will they question one another, about such [ties], in contrast to their state in the life of this world, because of the gravity of the situation that will distract them from such [questioning] at certain points during the [Day of] Resurrection. At other [points] they are awake and [as is stated] in one verse: Some of them will turn to others, questioning each other [Q. 37:50].

{ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

Then those whose scales are heavy, with good deeds, they are the successful, the winners;

{ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ }

and those whose scales are light, because of evil deeds, they are the ones who have lost their souls, and so they will be, abiding in Hell.

{ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالْحِونِ }

The Fire will scorch their faces, it will burn them, while they glower therein, their upper and lower lips having receded from their teeth, and it will be said to them:

{ أَلَمْ تَكُنْ آيَاتِي تُنذِرُكَ فَكُنْتُمْ بِهَا تُكذِبُونَ }

'Were not My signs, in the Qur'ān, recited to you, were you [not] threatened therewith, and you used to deny them?'

{ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ }

They will say, 'Our Lord, our wretchedness (shiqwatunā: a variant reading has shaqāwatunā, both of which are verbal nouns with the same meaning) overcame us, and we were an erring folk, [astray] from guidance.

{ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ }

Our Lord, bring us out of it! Then, if we revert, to disobedience, we will indeed be evildoers'.

{ قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ }

He will say, to them by the tongue of a Keeper [of Hell], whose proportion is twice the size of this world: 'Begone in it, away with you in the Fire, despicable [as you are], and do not speak to Me, about relieving you from the chastisement — so that [all] their hope is extinguished.

{ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمِنَّا فَاغْفِرْ لَنَا وَأَمْرَحْمَنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ }

Indeed there was a party of My servants — namely, the Emigrants — who would say, "Our Lord, we believe; therefore forgive us, and have mercy on us, for You are the best of the merciful".

{ فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ }

But then you took them as an object of ridicule (read sukhriyyan or sikhriyyan, a verbal noun meaning 'mockery'). Among those [ridiculed] were Bilāl [al-Habashī], Suhayb [al-Rūmī], 'Ammār [b. Yāsir] and Salmān [al-Fārisī]; until they made you forget My remembrance, which you disregarded, as you were engaged in deriding them. Thus these [men] were the cause of the forgetting, which is why this [act] has been attributed to them, and you used to laugh at them.

{ إِبْرِي جَزَيْتُهُمْ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ }

Indeed I have rewarded them this day, abiding bliss, for the endurance they showed, while you mocked them and caused them hurt. They are indeed the winners', of what they sought (read innahum as [indicating] a new sentence, or annahum as [indicating] a second direct object of the [verb] jazaytuhum, 'I have rewarded them').

{ قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ }

He, exalted be He, will say, to them by the tongue of a Keeper [of Hell] (a variant reading [for qāla, 'He will say'] has qul, 'say'): 'How long did you tarry in the earth, in this world and in your graves, in years?' ('adada sinīna is a specification).

{ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِينَ }

They will say, 'We tarried a day, or part of a day — they are uncertain thereof, deeming it shorter [than what it was] because of the gravity of the chastisement they are suffering. Yet ask those who keep count!', namely, [ask] the angels who number the deeds of [all] creatures.

{ قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ }

He, exalted, will say, to them, also by the tongue of Keeper [of Hell] (a variant reading [for qāla, 'He will say'] has qul, 'say'): 'You tarried but a little, if only you knew, the length of time you tarried, [you would have realised that it is] trivial relative to how long you will tarry in the Fire.

{ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ }

Did you suppose that We created you aimlessly, and not for an underlying reason, and that you would not be returned to Us?' (read active tarji'ūna, 'you [would not] return', or passive turja'ūna, 'you [would not] be returned') Nay! But [it was] so that We might enthrall you with commands and prohibitions, where after you would be returned to Us for Us to requite [you] accordingly: And I did not create the jinn and mankind except that they may worship Me [Q. 51:56].

{ فَتَعَالَى اللَّهُ الْمَلِكِ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ }

So exalted be God, above aimless action and other such things that do not befit Him, the King, the Truth! There is no god except Him, the Lord of the Noble Throne ('arsh), the throne (kursī), which is a seat [similar to a king's] that is exquisite.

{ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ }

And he who calls on another god along with God has no proof thereof (lā burhāna lahu bihi, an [extra] explicative adjectival qualification that has no [other syntactical] signification), his reckoning, his requital, will indeed be with his Lord. Truly the disbelievers will not be successful, they will not be felicitous.

{ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ }

And say: 'My Lord, forgive and have mercy, on believers — [this] 'mercy' adds to the 'forgiveness' [in terms of God's grace] — and You are the best of the merciful', the most excellent of those who have mercy.

Surat an-Nur

{ سُورَةٌ أَنْزَلْنَاهَا وَقَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ }

This is, a sūra which We have revealed and prescribed (read faradnāhā, or [the intensive form] farradnāhā, on account of the large number of prescriptions contained in it) and wherein We have revealed manifest signs, [signs] containing clear indications, that perhaps you might remember (tadhakkarūna: the second tā' [of tatadhakkarūna] has been assimilated with the dhāl), that you might be admonished.

{ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا مَرَافَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلِكَيْ شَهَدَ عَدَا بَيْتَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ }

As for the fornicatress and the fornicator, that is, of those not in wedlock — because those [in wedlock] are stoned according to the Sunna (the al [in al-zāniya, 'the fornicatress', and al-zānī, 'the fornicator'] according to some mentioned [opinions] is a relative [particle]; the clause [al-zāniyatu wa'l-zānī] is a subject, and because of its similarity to a conditional, the fā' has been inserted into the predicate, which is [the following, fa'jlidū]): strike each of them a hundred lashes, [a hundred] strikes (one says jaladahu to mean daraba jildahu, 'he struck him on the skin'). According to the

Sunna, in addition to this [punishment] there is also banishment for a whole year. The slave, however, receives half of the mentioned [punishment]. And do not let any pity for them overcome you in God's religion, that is to say, in [the fulfilment of] His rulings, by disregarding any part of their prescribed punishment, if you believe in God and the Last Day, namely, the Day of Resurrection: in this [statement] there is an incitement to [abide by] what was [mentioned] before the conditional [above] and it also constitutes the response to the latter, or [at least is] an indication of the response to it. And let their punishment, the flogging, be witnessed by a group of the believers — some say [that this should be a group of] three; some say four, as in the number of witnesses testifying to an act of fornication.

{ التَّرَانِي لَا يَنْكِحُ إِلَّا تَرَانِيَةً أَوْ مُشْرِكَةً وَالتَّرَانِيَةُ لَا يَنْكِحُهَا إِلَّا تَرَانِيَةٌ أَوْ مُشْرِكَةٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ }

The fornicator shall not marry anyone but a fornicatress or an idolatress, and the fornicatress shall be married by none except a fornicator or an idolator, in other words, what is suitable for each of the two [for the purposes of marriage] is the above-mentioned; and that, namely, marrying of fornicators, is forbidden to believers, who are better [than those]. This was revealed when the poor among the Emigrants resolved to marry the wealthy whores of the idolaters, so that they [the women] would provide for them. Thus it is said that the prohibition applies specifically to them; but

it is also said to apply in general; but it was abrogated by God's words: Marry off the spouseless among you [Q. 24:32].

{ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءٍ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ }

And those who accuse honourable women [in wedlock], who are chaste, of fornication, and then do not bring four witnesses, to testify as eyewitnesses to their fornication, strike them eighty lashes, that is, each one of them, and do not accept any testimony from them ever, in anything; and those, they are the immoral, for committing a grave sin (kabīra);

{ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

except those who repent thereafter and make amends, in their deeds, for God is indeed Forgiving, of their [unsubstantiated] accusations, Merciful, to them, in inspiring them to make repentance whereby their immorality is curbed and their testimony becomes [once again] acceptable — some say, however, that it can never be accepted [thereafter], if the proviso is taken to refer to the last clause.

{ وَالَّذِينَ يَرْمُونَ أَنْزُرُوهُمْ وَلَا يُكْفُرُونَ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ }

And those who accuse their wives, of fornication, but have no witnesses, to [substantiate] this, except themselves — which happened with some Companions — then the testimony of one of them (fa-shahādatu ahadihim, the subject) shall be to testify [swearing] by God four times (araba'a shahādātin, is in the accusative as a verbal noun) that he is indeed being truthful, in accusing his wife of committing fornication,

{ وَالْحَامِسَةُ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ }

and a fifth time that God's wrath shall be upon him if he were lying, in this (the predicate of the subject [fa-shahādatu ahadihim, 'then the testimony of one of them'] is [the implicit] 'will spare him the prescribed [legal] punishment for [false] accusation').

{ وَيَذَرُوا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ }

And the punishment, namely, the prescribed [legal] punishment for fornication that is established upon his testimony, shall be averted from her if she testify [swearing] by God four times that he is indeed lying, in accusing her of having fornicating;

{ وَالْحَامِسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ }

and a fifth time that God's wrath shall be upon her if he were being truthful, therein.

{ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ }

And were it not for God's bounty to you and His mercy, in shielding you [from being exposed] in such [situations], and that God is the Relenting, in His acceptance of repentance in such [situations] and otherwise, Wise, in the rulings He has given for this and other matters, that He might make clear the truth therein and hasten punishment for those deserving it.

{ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسِبُهُمْ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ أُمَّرِيٍّ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ }

Truly those who initiated the slander, the worst calumny against 'Ā'isha — mother of the believers, may God be pleased with her — accusing her [of fornication], are a band from among yourselves, a group from among the believers. She said [that these were] Hassān b. Thābit, 'Abd Allāh b. Ubayy, Mistah [b. Uthātha], and Hamna bt. Jahsh. Do not suppose, O you believers other than the [mentioned] band, that it is bad for you; rather it is good for you, for God will reward you for it and reveal 'Ā'isha's innocence and [the innocence of] the one who [is supposed to have] committed it with her, namely, Safwān [b. al-Mu'attal]. She ['Ā'isha] related: 'I accompanied the Prophet (s) during a raid, and this was after the [requirement to wear the] veil had been revealed. When he was through with it [the raid], he headed back [to the campsite] and one night, having drawn close

to Medina, he announced that all should march off [home]. So I walked a distance [away from the campsite] and relieved myself. But when I came back to the campsite, [I realised that] my necklace ('iqd meaning qilāda) had snapped. So I went back to look for it. In the meantime they had strapped my litter' — in which one rides — 'thinking that I was inside, for in those days women were slight and ate very small portions ('ulqa). [Finally] I found my necklace, but when I went back to where I had been staying overnight, they had already departed. I sat in the place where I had camped; I assumed that the group would notice my absence and come back for me. But my eyes were overcome [by drowsiness] and I fell asleep. Safwān had pitched camp behind the army to rest for some of the night ('arrasa), then set off while it was still night until he reached the site of the camp. He saw what looked like a person sleeping and recognised me when he [eventually] saw me, having seen me on numerous occasions before the [requirement of the] veil. I woke up to the sound of him saying, 'To God we belong and to Him we shall surely return' (innā li'LLāhi wa-innā ilayhi rāji'ūn), for he had recognised me. So I concealed my face with my gown (jilbāb) — in other words, I covered it up with my wrap (mulā'a).

{ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ }

Why, when you [first] heard about it, did the believing men and women not think good of themselves, that is, [why did] some [not] think good of others, and say, 'This is a manifest

calumny?', [this is] a patent lie? (there is a shift here in the address from the second to the third person), in other words, [why did] you [not] assume [good of them], O band [of believers] and say:

{ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ }

Why did they, that is, this band [of accusers], not produce four witnesses to it?, who had witnessed it. And since they did not produce the witnesses, those, in God's sight, in His judgement, they are liars, in this [matter].

{ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ }

And were it not for God's bounty to you and His mercy in the life of this world and the Hereafter there would have befallen you, for what you, O band [of accusers], engaged in, [for] what you indulged in, an awful chastisement, in the Hereafter;

{ إِذْ تَلَقَّوهُ بِاللِّسَانِ كُمْ وَأَنْتُمْ كَاذِبُونَ وَأَقْرَابِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ }

when you were receiving it [welcomingly] with your tongues, that is to say, [when] you were reporting it one from the other (one of the two letters tā' has been omitted from the verb [tatalaqqawnahu, 'you were receiving it']; idh, 'when', is dependent because of massakum, 'befallen you', or afadtum, 'engaged in') and were uttering with your mouths that whereof you had

no knowledge, supposing it to be a light matter, a sinless [act], while with God it was grave, in sinfulness.

{ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ }

And why, when you heard it, did you not say, 'It is not for us to speak about this. Glory be to You! — this [exclamation] here is meant to indicate amazement — This is an awful calumny?', [an awful] lie?

{ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ }

God admonishes you, He forbids you, lest you should ever repeat the like of it, if you are [in truth] believers, [then] you will be admonished by this.

{ وَيَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

And God clarifies for you the signs, through commands and prohibitions, and God is Knower, of what He enjoins and what He prohibits, Wise, therein.

{ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

Truly those who love that indecency should be spread, by the tongue, concerning those who believe, by its being associated with them — and the ones [meant] are the band — theirs will be a painful chastisement in the life of this world, by way of the prescribed [legal] punishment for [false] accusation, and the Hereafter, by way of the Fire, as is God's due, and God knows, that such [indecency] does not apply in their case, and you, O band [of accusers], as regards the calumny of which you spoke, do not know, whether such [indecency] took place among them.

{ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَمَرْحَمَتُهُ وَأَنَّ اللَّهَ مَرُوفٌ مَّرْحِيمٌ }

And were it not for God's bounty to you, O band [of accusers] and His mercy and that God is Gentle, Merciful, to you, He would have surely hastened to [bring about] your punishment.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَمَرْحَمَتُهُ مَا زَكَا مِنْكُمْ }

{ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

O you who believe, do not follow in the steps of Satan, that is, his ways of making things seem attractive. For whoever follows in the steps of Satan, assuredly he, the one being followed, enjoins indecency, that is, [he enjoins] vile acts, and what is reprehensible, if followed, according to the Law. And were it not for God's bounty to you and His mercy not one of you, O band [of accusers], would ever have grown pure, after the calumny of which you spoke, that is to say, [not one of you]

would have ever been reformed or purified from this sin by repenting of it. But God purifies whom He will, from sin, by accepting his repentance from him, and God is Hearer, of what you have said, Knower, of your intentions.

{ وَلَا يَأْكُلُ أُولَ الْأَقْرَبِينَ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَيَعْفُوا وَيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ
مَرْحِيمٌ }

And do not let those of you who possess bounty, the wealthy, and the affluent swear not to give to the near of kin and the poor and those who emigrate in the way of God — this was revealed regarding Abū Bakr who swore to provide no more for Mistah, his maternal cousin, a destitute Emigrant who had fought at [the battle of] Badr, because of his involvement in the calumny, when thitherto he had provided for him. And [it was revealed also regarding] certain Companions who swore not to give voluntary alms to those who had participated in [spreading] the calumny in any way. Let them forgive and excuse, them in this matter. Do you not love that God should forgive you? And God is Forgiving, Merciful, to believers. Abū Bakr said: 'Indeed. I would love that God forgive me', and he restored [thereafter] to Mistah what he used to expend on him.

{ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْسِنَاتِ الْعَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ }

Truly those who make accusations, of fornication, against honourably married, chaste, women who are unaware, of indecent acts — since it would never occur to them to commit such [acts] — who believe, in God and His Messenger, shall be cursed in this world and the Hereafter; and there will be an awful chastisement for them

{ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ }

on the day (yawma is in the accusative because of the [implicit sense of] 'permanence' to which lahum, 'for them', is semantically connected) when their tongues and their hands and their feet shall testify against them (read [feminine person] tashhadu or [masculine person] yashhadu, 'testify') concerning what they used to do, in terms of speech and action — this [day] is the Day of Resurrection.

{ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ }

On that day God will pay them in full their just due, He will requite them with the requital they deserve, and they shall know that God is the Manifest Truth, since He will have realised for them that requital of His whereof they had been in doubt. Among such [people] is 'Abd Allāh b. Ubayy. The 'honourable women' mentioned above are the Prophet's (s) wives, regarding whom no repentance has been mentioned [as being possible] in the case of their being falsely accused; those

women regarding whom repentance has been mentioned, however, at the beginning of the sūra [verses 4-5], in the case of their being falsely accused, are women other these [wives of the Prophet].

{ الْحَيَّاتُ الْحَيِّثُ وَالْحَيَّاتُ لِلْحَيَّاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ }

Vile women, and [vile] words, are for vile men, and vile men for vile women, and the mentioned [vile words]. Good women, and as mentioned [good words], are for good men, and good men for good women, and the mentioned [good words], that is to say, what suits something vile is its like, and what suits something good is its like — such, good men and women, the like of 'Ā'isha and Safwān, are absolved of what they say, [what] the corrupt men and women [say] about them. For them, for good men and women, will be forgiveness and a glorious provision, in Paradise. 'Ā'isha felt honoured by some of the things [mentioned] in this [verse], namely, that she was created 'a good woman' and was promised 'forgiveness and a glorious provision'.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ }

O you who believe, do not enter houses other than your houses until you have [first] asked permission and greeted their occupants. So a person must say, 'Peace be upon you, may I enter?', as is stated in one hadīth. That is better for you, than entering without permission, that perhaps

you might remember (tadhakkarūna: the second tā' [of tatadhakkarūna] has been assimilated with the dhāl) the superiority of such [conduct] and so follow it.

{ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ امْرُجِعُوا فَامْرُجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ }

And if you do not find anyone in them, to give you permission, [still] do not enter them until permission has been given to you. And if it is said to you, when you are seeking permission, 'Go away,' then go away, for this, going away, is purer, that is, better, for you, than sitting [and waiting] at the doorstep. And God knows what you do, whether you enter with permission or without it, and He will requite you for it.

{ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ }

You would not be at fault if you enter [without permission] uninhabited houses wherein is comfort, some benefit, for you, in the way of finding shelter and so on, as in the case of travellers inns and charitable hostels. And God knows what you disclose, [what] you do openly, and what you hide, what you do secretly when entering houses other than your own, be it for a righteous purpose or otherwise. It will be mentioned shortly that they should bid themselves peace when entering their own houses.

{ قُلِ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَيْدِيهِمْ وَيَحْفَظُوا أَرْجُلَهُمْ ذَلِكَ أَنْزَلَ اللَّهُ خَيْرٌ بِمَا يَصْنَعُونَ }

Tell believing men to lower their gaze, from what is unlawful for them to look at (min [of min absārihim, 'their gaze'] is extra) and to guard their private parts, from doing with them what is unlawful [for them to do]. That is purer, in other words, better, for them. Truly God is Aware of what they do, with their gazes and private parts, and He will requite them for it.

{ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّالِعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ }

And tell believing women to lower their gaze, away from what is not lawful for them to look at, and to guard their private parts, from what is not lawful for them to do with them, and not to display their adornment except for what is apparent, namely, the face and the hands, which may be seen by a stranger, when there is no danger of [either or both falling into] temptation — this being one of two opinions. The second [of these] is that [even] this is forbidden because there is a presumption that these [parts] will cause temptation — and this is the preferred opinion, if one must settle this topic [with a definitive opinion]; and let them draw their veils over their bosoms, that is, let them cover up their heads, necks and chests with veils, and not reveal their, hidden, adornment, namely, all that is other than the face and the hands, except to their husbands (bu'ul is

the plural form of ba'l, 'male spouse') or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands own, all of whom are permitted to look thereat, except for the part from the navel down to the knees, which is unlawful for any other than their husbands to see; 'their women', however, excludes disbelieving women, for it is not permitted for Muslim women to reveal themselves to these; 'what their right hands own' comprises slaves; or such men who are dependant, on what food may be left over, not (ghayri, read as an adjective, or read ghayra as an exceptive) possessing any sexual desire, [not] those men who are in [sexual] need of women, so for example those whose male member cannot become erect; or children who are not yet aware of women's private parts, in [the context of] sexual intercourse, and so to these they may reveal themselves except for that part from the navel to the knees. And do not let them thump with their feet to make known their hidden ornaments, as in a rattling anklet [and the like]. And rally to God in repentance, O believers, [repenting] of the occasions on which you may have looked at what is forbidden [to look at] of such [parts] and otherwise, so that you might be prosperous, [so that you might] be saved from such [sinful acts] when your repentance thereof is accepted — in this verse the prevalent address is to males over females.

{ وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّالِعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ
يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ }

And tell believing women to lower their gaze, away from what is not lawful for them to look at, and to guard their private parts, from what is not lawful for them to do with them, and not to display their adornment except for what is apparent, namely, the face and the hands, which may be seen by a stranger, when there is no danger of [either or both falling into] temptation — this being one of two opinions. The second [of these] is that [even] this is forbidden because there is a presumption that these [parts] will cause temptation — and this is the preferred opinion, if one must settle this topic [with a definitive opinion]; and let them draw their veils over their bosoms, that is, let them cover up their heads, necks and chests with veils, and not reveal their, hidden, adornment, namely, all that is other than the face and the hands, except to their husbands (bu'ul is the plural form of ba'l, 'male spouse') or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands own, all of whom are permitted to look thereat, except for the part from the navel down to the knees, which is unlawful for any other than their husbands to see;

'their women', however, excludes disbelieving women, for it is not permitted for Muslim women to reveal themselves to these; 'what their right hands own' comprises slaves; or such men who are dependant, on what food may be left over, not (ghayri, read as an adjective, or read ghayra as an exceptive) possessing any sexual desire, [not] those men who are in [sexual] need of women, so for example those whose male member cannot become erect; or children who are not yet aware of women's private parts, in [the context of] sexual intercourse, and so to these they may reveal themselves except for that part from the navel to the knees. And do not let them thump with their feet to make known their hidden ornaments, as in a rattling anklet [and the like]. And rally to God in repentance, O believers, [repenting] of the occasions on which you may have looked at what is forbidden [to look at] of such [parts] and otherwise, so that you might be prosperous, [so that you might] be saved from such [sinful acts] when your repentance thereof is accepted — in this verse the prevalent address is to males over females.

{ وَكَيْسَعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأُولَٰئِكَ مِنْ مَّا رَزَقْنَاهُمْ وَأُولَٰئِكَ هُمُ الَّذِينَ لَا يُرِيدُونَ الْإِغْيَاءَ وَالْعَنَاءَ إِلَّا لِمَا تَحَرَّوْا يَوْمَ يُبْعَثُونَ قُلِ اللَّهُ خَالِكُ النَّفْسِ الْيَتِيمِ الَّذِي يَرِثُ الْوَارِثِينَ أَفَلَا يَتَذَكَّرُ الَّذِينَ لَا يُحْسِنُونَ الْعُقُودَ أَلَمْ يَكْفُرْ بِاللَّهِ الَّذِي فَطَرَهُمْ فَلَا يُؤْمِنُونَ بِهِ قُلْ مَن مَّنَّ اللَّهُ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا قَتِيلَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ نَحْصَانًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِهِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ }

And let those who cannot find the means to marry be continent, [those who do not have] the bridal money or the means for financial support needed for marriage, [let them restrain themselves] from fornication, until God enriches them, [until] He improves their means, out of His bounty, and they marry. And those who seek a written contract [of emancipation], from among those whom your right hand owns, of male slaves and female slaves, contract with them accordingly, if you know in them any good, such as trustworthiness and the ability to earn [income] in order to fulfil the amount stated in the written contract, which might be worded for example thus: 'I contract you for [the amount of] two thousand to be paid over a period of two months, at one thousand a month, and if you fulfill this, you are a free man', and the other would say, 'I accept'; and give them — this is a command for the [slaves'] owners — out of the wealth of God which He has given you, in the measure that will help them to fulfill their commitment to you (the action of *itā'*, 'giving', here suggests that some of the amount to which they have committed themselves should be waived). And do not compel your slave-girls, your handmaidens, to prostitution, fornication, when they desire to be chaste, to abstain therefrom (this 'desire' is the cause of the [act of] 'compulsion', so that the statement is not properly a conditional), that you may seek, through such compulsion, the transient things of the life of this world — this was revealed regarding 'Abd Allāh b. Ubayy, who used to force his slave-girls to earn money through fornication. And should anyone compel them, then surely God, after their compulsion, will be Forgiving, to these [slave-girls], Merciful, to them.

{ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ }

And verily We have revealed to you clear verses (read mubayyanāt or mubayyināt), in this sūra, [verses] in which [if read mubayyanāt] what is mentioned is [already] clear, or which [if read mubayyināt] are clarificatory of [that which is mentioned], and an example, a curious tale, namely, that of 'Ā'isha, of those who passed away before you, that is to say, of their kind of example, that is, [an example] of their curious tales, such as the tales of Joseph and Mary, and an admonition for those who fear God, in what He, exalted be He, has said: And do not let any pity for them overcome you in God's religion [verse 2, above]; and, Why, when you [first] heard about it, did the believing men [and women] not think [good of themselves]... to the end [of verse 12, above]; and, And why, when you heard it, did you not say ... to the end [of verse 16, above]; and, God admonishes you lest you should ever repeat [the like of it] ... to the end [of verse 17, above]. This [admonition] is specifically for 'those who fear God' because they are the ones to benefit from such [an admonition].

{ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي نَارِ جَاذَةَ النَّارِ جَاذَةُ كَانَتْهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا

شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

God is the Light of the heavens and the earth, in other words, He illumines both of them with the sun and the moon. The likeness of His Light, that is, the description of it [as it resides] in the heart of a believer, is as a niche wherein is a lamp. The lamp is in a glass — this [glass] is the [case for the] lantern and the misbāh is the torch, that is, the wick that is lit; al-mishkāt is a recess that does not penetrate [to the other side], in other words, the tube inside the lantern, the glass, with the light inside it [is], as it were a glittering star, that is, a light-giving [star] (read dirrī'un or durrī'un, derived from al-dar', 'to repel', because it repels darkness; or read durriyyun, derived from al-durr, 'pearls') kindled, is this lamp (read past tense tawaqqada; a variant reading has the imperfect tense of awqada, in the passive voice: yūqadu; another reading has tūqadu, in which case the reference is to al-zujāja, 'the glass') from, the oil of, a Blessed Tree, an olive neither of the east nor of the west, but in between the two, so that no harmful cold or heat affects it; whose oil would almost glow forth [of itself], though no fire touched it, because of [the extent of] its purity. Light, by Him, upon light, by fire; the light of God is His guidance of the believer, light upon the light of faith. God guides to His Light, that is, [to] the religion of Islam, whom He will. And God strikes, He illustrates, similitudes for men, by approximating [such similitudes] to their comprehension, so that they might take heed and believe; and God is Knower of all things, including [knowledge of] how to strike similitudes.

{ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ }

In houses (fī buyūtin is semantically connected to yusabbihu, 'glorify', that will follow) [whose status] God has allowed to be raised, [houses He has allowed] to be venerated, and wherein His Name is remembered, through the affirmation of His Oneness, therein [they] make glorifications (read yusabbahu, 'glorifications are made', or yusabbihu, meaning '[therein] pray') to Him in the mornings (al-ghuduww is a verbal noun, meaning al-ghadawāt, 'the early mornings') and the evenings, the darkness, after sunset,

{ رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَحَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ }

men (rijālun, the subject of the verb yusabbihu, 'make glorifications'; if [the passive is] read, yusabbahu, 'glorifications are made', it [rijālun, 'men'] substitutes for the [impersonal] subject of lahu, 'to Him', so that rijālun, 'men', is the subject of an implied verb in response to an implied question as if one had asked: who makes glorifications to Him?) whom neither trading, purchase, nor sale distracts from the remembrance of God and the observance of prayer (the [final] hā' of iqāmat, 'the observance', has been omitted to facilitate [the reading]) and payment of the alms. They fear a day when hearts and eyes will be tossed about, in fear, the hearts [tossed about] between [the hope of] deliverance and [the fear of] destruction, and the eyes to the right and to the left [out of anxiety] — this is the Day of Resurrection;

{ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيُرِدَهُمْ مِّنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ }

so that God may reward them for the best of what they did, that is, [reward them] the reward for it (ahsana means husna), and give them more out of His bounty; and God provides whomever He will without [any] reckoning (one says [of someone] yunfiq bi-ghayri hisābin, to mean that such [a person] is so generous that it is as though he does not [need to] reckon what he spends).

{ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفًا حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ }

And as for those who disbelieve, their works are like a mirage in a plain (qī'a is the plural of qā', that is to say, fulāt, 'an open space'). [A mirage is] a kind of radiation which one might observe therein at midday during extreme heat, resembling running water — which the thirsty man supposes to be water until he comes to it and finds it to be nothing, like what he had supposed. Likewise is [the case of] the disbeliever who supposes that his deeds, such as some voluntary alms, will benefit him; but when he dies and comes before his Lord he will not find his deed, in other words, it will be of no benefit to him; and he finds God there, namely, in the place of his deeds, Who pays him his account in full, that is, He requites him for it in this world; and God is swift at reckoning, that is, at requiting.

{ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ }

{

Or, [it is that] those who disbelieve, their evil deeds are, as the manifold darkness on a deep sea, covered by a billow, above which, that is, [above which] billow, there is [another] billow, above which, second billow, there are clouds, these being the, manifold [layers of] darkness, one on top of another, the darkness of the sea, the darkness of the first billow, the darkness of the second together with the darkness of the clouds. When he, an observer, holds out his hand, in such layers of darkness, he can scarcely see it, in other words, he would not [even] come close to seeing it. And he whom God has not granted any light has no light, that is to say, he whom God does not guide cannot be guided.

{ الْمُرَّانَ اللَّهُ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ }

Have you not seen that God is glorified by all who are in the heavens and the earth, prayer being one form of glorification, and the birds (tayr is the plural of tā'ir), between the heaven and the earth, spreading their wings? (sāffātin is a circumstantial qualifier). Of each [one of them] He, God, verily knows its prayer and its glorification; and God knows what they do — the statement is predominantly directed to rational beings.

{ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ }

And to God belongs the kingdom of the heavens and the earth, the treasures of rain, provision and vegetation, and with God is the journey's end, the [final] return.

{ الْم تَرَأَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ يَجْعَلُهُمُكُمْ أَقْتَرَى الْوَدْقِ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ
مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ }

Have you not seen how God drives the clouds, moves them along gently, then composes them, joining some with others and making scattered pieces as one, then piles them up, some on top of others, whereat you see the rain issuing from the midst of them, [from specific] outlets in them? And He sends down from the heaven out of the mountains (min jibālin: min is extra) that are therein, in the heaven (fihā substitutes [for mina'l-samā'i, 'from the heaven'] with the repetition of a genitive preposition) hail, that is, [He sends down] some [hail], and smites with it whom He will and turns it away from whom He will. The brilliance of its lightning, its flashing, would almost take away the eyes, that look at it, in other words, [it would almost] snatching them away.

{ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ }

God alternates the night and the day, that is, He brings one in place of the other. Surely in that, alternation, there is a lesson, an indication, for those who see, those possessing insight, [an indication] of God's power, exalted be He.

{ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْجَلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

And God has created every beast, that is, [every] animal, from fluid, [from] a sperm-drop. Among them are some that creep upon their bellies, such as snakes and reptiles, and among them are some that walk on two feet, such as human beings and birds, and among them are some that walk on four, such as [four-legged] beasts and cattle. God creates whatever He will. Truly God has power over all things.

{ لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ }

And verily We have revealed manifest signs, namely, the Qur'ān; and God guides whomever He will to a straight path, [a straight] route, and that is the religion of Islam.

{ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ }

And they, the hypocrites, say, 'We believe in, we affirm [the truth of], God, [of] His Oneness, and the Messenger, Muhammad (s), and we obey', them in what rulings they [God and Muhammad] give. Then after that a party of them turn away, they are averse to it, and those, those who are

averse, they are not believers, as [believers] should be, [believers] whose hearts agree with [the words of] their tongues.

{ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ }

And when they are summoned to God and His Messenger, who conveys His words, that he may judge between them, behold, a party of them are averse, to come to him.

{ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ }

But if right be on their side they would come to him willingly, hastening compliantly.

{ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ آمَنُوا بِمَا تُرَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ }

Is there a sickness, disbelief, in their hearts? Or are they in doubt, are they uncertain of his prophethood, or do they fear that God and His Messenger will be unjust to them?, in judgement, in other words, that they will be wronged therein? No! Rather, those, they are the wrongdoers, for shunning him.

{ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

All that the believers say, when they are summoned to God and His Messenger, that he may judge between them, is that they say, in other words, the saying that befits them is [to say]: 'We hear and we obey', by responding [to the summons]. And those, then, are the successful, the ones who will be saved.

{ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ }

And he who obeys God and His Messenger, and fears God and fears Him (read yattaqh or yattaqhi), by being obedient to Him, those, they are the winners, of Paradise.

{ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنْ أُؤْمِرَهُمْ لِيَخْرُجُنَّ قُلُوبَهُمْ لَنْ تُقْسِمُوا طَاعَةَ مَعْرُوفَةٍ إِنَّ اللَّهَ خَيْرٌ مِمَّا تَعْمَلُونَ }

And they swear by God solemn oaths that if you order them, to [participate in the] struggle, they will surely go forth. Say, to them: 'Do not swear! Acknowledged obedience, to the Prophet is better than the oaths to which you are not true. Surely God is Aware of what you do', when you say you will obey but act otherwise.

{ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ }

Say: 'Obey God, and obey the Messenger.' But if you turn away, from obedience to him (tawallaw, 'you turn away': one of the two tā' letters [in tatawallaw] has been omitted; an address to them),

[know that] he is only responsible for that with which he has been charged, of conveying [the Message], and you are responsible for that with which you have been charged, of obedience to him. And if you obey him, you will be [rightly] guided. And the Messenger's duty is only to convey [the Message] clearly'.

{ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَكَيْمَعْنَهُمْ الَّذِينَ آمَنُوا بِرَبِّهِمْ أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءَهُمْ رَسُولٌ قَدْ خَلَفَهُمْ بِالْبُرْجِ مِنْ آلِهِمْ مُدْبِرِينَ يَتَّبِعُهُمْ فِي الْخَلْعِ الْمَغِيبِ لَقَالُوا لَئِن لَّمْ يَئْتِنَا بُرْهَانٌ مِنْ رَبِّهِمْ لَنَكُنَّ مِنْهُمْ كَاكِبِينَ }
{ وَكَيْدَلْتَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ }

God has promised those of you who believe and perform righteous deeds that He will surely make them successors in the earth, in place of the disbelievers, just as He made those, Children of Israel, who were before them successors, in place of the [ruling] tyrants ([the verb may be] read as active istakhlafa, 'He made [them] successors', or as passive istukhlifa, 'were made successors') and He will surely establish for them their religion which He has approved for them, namely, [the religion of] Islam, by making it prevail over all religions and enrich them throughout the land, so that they become masters thereof, and that He will give them in exchange (read wa-la-yubdilannahum or wa-la-yubaddilannahum) after their fear, of disbelievers, security. And God fulfilled His promise to them in the way mentioned, and He praises them with His words: 'They worship Me, without associating anything with Me' (ya'budūnanī lā yushrikūna bī shay'an is an [independent] new sentence, standing as a justification [for His promise]). And whoever is ungrateful after that,

bestowal of grace, from among them, [whoever is ungrateful] for it, those, they are the immoral. The first to show ingratitude for that [grace of God] were the murderers of 'Uthmān [b. 'Affān], may God be pleased with him, and they began to kill one another [henceforth] after having been brothers.

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ }

And establish prayer and pay the alms, and obey the Messenger, that perhaps you may find mercy, that is to say, [do so] hoping for mercy.

{ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ مِنَ الْأَمْرِ شَيْءٌ سَأَلْتُمُوهُمُ الْفِتْرَةَ وَكَيْسَ الْمَصِيرُ }

And do not suppose (read tahsabanna or yahsabanna, the subject of the verb being the Messenger) that those who disbelieve can escape, Us, in the land, by eluding us. For their abode will be, their return will be [to], the Fire, and it is surely an evil destination, it is an [evil] place of return.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَذْنُكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

O you who believe, let those whom your right hands own, of male slaves and female slaves, and those of you who have not reached puberty, from among the free men, and who have not become [sexually] aware of women, ask leave of you three times: at three times [of the day]: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. [These are] three periods of privacy for you (read thalāthu [‘awrātin lakum] with nominative inflection as the predicate of an implied subject followed by a genitive annexation, with the annexed term standing in place thereof [of the predicate], in other words [the implied predicate followed by the annexation is] hiya awqāt, ‘these are times of ...’; or read thalātha [‘awrātin lakum] in the accusative, the implication being that awqāta is itself in the accusative as a substitute for the [syntactical] status of what precedes it, in place of which stands the annexed term). It is because clothes are taken off that private parts are revealed during such [periods]. Neither you nor they, namely, slaves and young boys, would be at fault, in entering upon you without asking leave, at other times, that is, after the three times of day [specified]; they frequent you, to provide service, [as] some of you [do] with others (this sentence corroborates the preceding one). So, just as He has clarified what has been mentioned, God clarifies for you the signs, the rulings; and God is Knower, of the affairs of His creatures, Wise, in what He has ordained for them. It is said that the ‘permission’ verse (āyat al-isti’idhān) was abrogated; but it is also said that it was not [abrogated], but that people thought little of neglecting to seek permission [in such situations].

{ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

And when the children among you, O free men, reach puberty, let them seek permission, at all times, just as those, [now] older free men, sought permission before them. So God clarifies His signs for you, and God is Knower, Wise.

{ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

And as for menopausal women, who have ceased to menstruate or to bear children because of old age, who do not expect to marry, for that reason, they would not be at fault if they put off their clothes, such a robe, a cloak, or the facial mask over a head veil, in such a way as not to display adornment, that is hidden, such as a necklace, a bracelet or an anklet; but to refrain [from doing so], by not putting them off, is better for them; and God is Hearer, of what you say, Knower, of what is in your hearts.

{ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى الْأَنفُسِ كُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُم مَفَاتِحُهُ أَوْ

صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يبينُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {

There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick, that they be one's table companions, nor, any blame, upon yourselves if you eat from your own houses, that is, [from] the houses of your offspring, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or the houses of your paternal uncles or the houses of your paternal aunts, or the houses of your maternal uncles or the houses of your maternal aunts, or [from] that whereof you hold the keys, [from] that which you safeguard on behalf of others, or [from] those of your [faithful] friends (sadiq is [so called] because he is 'faithful' (sadaqa) to you in his affection). In other words: one is permitted to eat from the houses of those mentioned, even if they are not present, provided that they consent to it. You would not be at fault whether you eat together, in a group, or separately, individually (ashtāt is the plural of shatt). This was revealed concerning those who felt inhibited about eating alone and [who] when they could not find a table companion they would refrain from eating. But when you enter houses, that are yours, [houses] wherein there is no one, bid peace to yourselves, say, 'Peace be upon us and upon God's righteous servants', for the angels will return your greeting; and if there is family therein bid peace to them, with a salutation (tahiyyatan is the verbal noun from hayyā, 'he saluted') from God, blessed and

good, and for which one is rewarded. So God clarifies the signs for you, that is to say, He sets out for you in detail the [ritual] ceremonies of your religion, that perhaps you might comprehend, in order for you to understand this.

{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

Only they are believers who believe in God and His Messenger and who, when they are with him, namely, the Messenger, in a collective affair, such as [during] the Friday sermon, do not leave, when they have an excuse, until they have asked leave of him. Truly those who ask leave of you — it is they who believe in God and His Messenger. So when they ask leave of you for some affair, [some] matter, of theirs, give permission to whom you will of them, to leave, and ask God to forgive them. Truly God is Forgiving, Merciful.

{ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ لَوْ آذَانٌ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ }

Do not, among yourselves, consider the calling of the Messenger to be like your calling of one another, by saying, 'O Muhammad!' (s), but say, 'O Prophet of God', or, 'O Messenger of God!'

gently, respectfully and in a low voice. Verily God knows those of you who slip away surreptitiously, that is, those who leave the mosque secretly during the sermon without asking leave, hiding behind something (qad, 'verily', is for confirmation). So let those who contravene His command, that is, God's command, or that of His Messenger, beware lest an ordeal, a trial, befall them, or there befall them a painful chastisement, in the Hereafter.

{ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }

Lo! surely to God belongs all that is in the heavens and the earth, by way of possession, creation and servitude. He is ever aware of how you, O you who are obligated to [the prescriptions of] the Law, are behaving, with regard to faith or hypocrisy, and, He knows, the day when they shall be returned to Him (there is a shift here from the second person address [to that of the third person]), in other words, [He knows] when this [day] will be — He will inform them, thereupon, of what they did, of good and evil, and God is Knower of all things, which they do and otherwise.

Surat al-Fur'qan

{ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا }

Blessed, exalted, is He Who revealed the Criterion (al-furqān), the Qur'ān — called thus [al-furqān] because it has discriminated (faraqa) between truth and falsehood — to His servant, Muhammad (s), that he may be to all the worlds, [to] mankind and the jinn, but not the angels, a threatening of God's chastisement.

{ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا }

He to Whom belongs the kingdom of the heavens and the earth, and Who has not taken a son, nor has He any partner in sovereignty; and He created everything, which was meant to be created, and then determined it in a precise measure, He fashioned it in a balanced form.

{ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا تُشْعِرُونَ }

Yet they, the disbelievers, have taken besides Him, that is, [besides] God, in other words, other than Him, gods, from among the idols, who create nothing but have themselves been created, and who possess no harm for themselves, that is, [the power] to repel it, nor any benefit, that is, [the

power] to attract it, nor do they possess [any power over] death or life, that is, [nor do they have the power] to make a person die or to give him life, or resurrection, that is, [nor do they have power] to raise the dead.

{ وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ أُفْسَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَرُؤْمًا }

And those who disbelieve say, 'This, Qur'ān, is nothing but a calumny, a lie, that he, Muhammad (s), has invented, and other folk have helped him with it', who [according to the disbelievers] were from among the People of the Scripture. God, exalted be He, says: Verily thus they have committed wrong and [spoken] falsehood, [they have come with] disbelief and mendacity.

{ وَقَالُوا أَصَاتِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا }

And they say, that it [the Qur'ān] is also, 'Fables, their lies (asātir is the plural of ustūra) of the ancients which he has had written down, that he has had someone from among those people copy it down for him, so that they are read to him, for him to memorise, morning and evening'. God, exalted be He, responds to them saying:

{ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا }

Say: 'It has been revealed by Him Who knows the secret, the Unseen, of the heavens and the earth. Truly He is ever Forgiving, of believers, Merciful', to them.

{ وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا }

And they also say, 'What is it with this Messenger that he eats food and walks about in the marketplaces? Why has an angel not been sent down to him so as to be a warner along with him?, and confirm his truthfulness.

{ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ كُنُوزٌ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنَّا تَعِبْنَا وَإِنَّا لَمَنكُومُونَ }
{ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ كُنُوزٌ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنَّا تَعِبْنَا وَإِنَّا لَمَنكُومُونَ }

Or a treasure thrown down to him, from the heaven, for him to spend from so as not to be in need of walking through the marketplaces in order to earn his livelihood. Or he has a garden, an orchard, for him to eat from?', that is, [to eat] from its fruits and satisfy himself therewith (a variant reading [for ya'kulu, 'for him to eat'] has na'kulu, 'for us to eat') and thus possess because of that [garden] an advantage over us. The wrongdoers, namely, the disbelievers, say, to the believers: 'You are just following a man bewitched!', one duped, his mind overcome. God, exalted be He, says:

{ أَنْظِرْ كَيْفَ صَرُّوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا }

See how they strike similitudes for you, of [the fact that the Prophet is] a person bewitched and one in need of something to expend [from] and of an angel to help him carry out the task [of delivering the Message], so that they go astray, thereby from guidance, and are unable to find a way, a means thereto [to guidance].

{ بَارِكْ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلْ لَكَ قُصُورًا }

Blessed is He, abundant is the good of God, Who, if He will, will give you better than that, treasure or orchard which they mentioned — gardens underneath which rivers flow, in this world, for He has already willed to give him such things in the Hereafter, and will give (read apocopated form wa-yaj'al) you palaces, as well (a variant reading [of the apocopated yaj'al] is yaj'alu, 'He will give', beginning a new sentence).

{ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا }

Nay, but they deny the [coming of the] Hour, the Resurrection, and We have prepared for those who deny the Hour a blaze (sa'ir), a fire that has been set ablaze (musa'ara), in other words, an intense [fire].

{ إِذَا مَرَأَتْهُمِ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَرَفِيرًا }

When it sees them from a distant place, they will hear it raging, boiling like an enraged person when his heart boils with anger, and roaring, [producing] a powerful noise. Alternatively, what is meant by their 'hearing it raging' is their vision of it and awareness of it.

{ وَإِذَا أَلْقَا مِنْهَا مَكَانًا صَيِّقًا مُتَّقَرِّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا }

And when they are flung into a narrow place thereof (read dayyiqan or dayqan, 'narrow', such that it constricts them; minhā, 'thereof', is a circumstantial qualifier referring to makānan, 'place', because it is actually an adjectival qualification of it) bound together, shackled, with their hands bound to their necks in chains (the use of the intensive form muqarranīna [as opposed to muqranīna] is meant to indicate a large number), they will at that point pray for [their own] annihilation, and it will be said to them:

{ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا }

'Do not pray for a single annihilation on this day, but pray for many annihilations!', which will be [the nature of] your chastisement.

{ قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا }

Say: 'Is that, which is mentioned of the threat of chastisement and the description of the Fire, better, or the Garden of Immortality which has been promised to the God-fearing, which will be, in God's knowledge, exalted be He, their requital, [their] reward, and journey's end?', [their] place of return.

{ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا }

In it they shall have what they wish, abiding [therein] — an irrevocable state — it, the promise to them of what is mentioned, is a promise binding on your Lord, [a promise] much besought, requested by those who have been promised it [as is clear from the following]: Our Lord, grant us what You have promised us through Your messengers [Q. 3:194], or requested on their behalf by the angels [who say]: Our Lord, and admit them into the Gardens of Eden which You have promised them [Q. 40:8].

{ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأُنْتُمْ أَضَلُّلْتُمْ عِبَادِي هَؤُلَاءِ أَمْرُهُمْ ضَلُّوا السَّبِيلَ }

And on the day when He will assemble them (yahshuruhum; a variant reading has nahshuruhum, 'We assemble them') and that which they worship besides God, that is, other than Him, such as the angels, Jesus, Ezra and the jinn, and will say, exalted be He, (fa-yaqūlu; a variant has fa-naqūlu, and We shall say') to those who were worshipped, as a way of establishing the argument against the

worshippers [of the former]: 'Was it you (read a-antum pronouncing both hamzas, or by substituting the second one with an alif, or not pronouncing this [last] and inserting an alif between the one not pronounced and the former, or without [such an insertion]) who misled these servants of Mine, causing them to fall into error by commanding them to worship you, or did they go astray from the way?, the path of truth, by themselves?

{ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا }

They will say, 'Glory be to You — exalted be You above what does not benefit You! It was not, it would [not] have been right, for us to take any guardians besides You, that is, other than You (min awliyā'a, the first direct object, the min being extra, [added] to emphasise the negation; the preceding [min dūnika, 'besides You'] is the second [direct object]). So how can we command that we be worshipped? But You gave them and their fathers, before them, ease [of living], by granting [them] long life and abundant provision, until they forgot the Remembrance, [until] they became remiss about admonitions and belief in the Qur'ān, and became a lost folk', [a folk] destroyed. God, exalted be He, says:

{ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِّنْكُمْ نَذِقْهُ عَذَابًا كَثِيرًا }

Thus they will deny you, that is, the ones who were worshipped denied those who worshipped [them], in what you allege, namely, that they are gods, and they will neither be able to (read yastatī'ūna, or [second person plural] tastatī'ūna) in other words, neither they nor you will be able to, circumvent, ward off the chastisement from you, nor help, nor protect you from it. And whoever of you does evil, [whoever] ascribes partners to God, We shall make him taste an awful, a severe, chastisement, in the Hereafter.

{ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا }

And We did not send before you any messengers but that they ate food and walked in the marketplaces, and so you are like them in this respect, and truly what was said to them is being said to you. And We have made some of you a trial for others:, a test, trying the rich with the poor, the healthy with the sick, the honourable with the vulgar, in each case the latter would say, 'Why can I not be like the other person?' Will you be steadfast?, [and endure] what you hear from those with whom you are tried? (the interrogative is meant as an imperative, in other words, 'Be steadfast!'. And your Lord is ever Watchful, of those who remain steadfast and those who become miserable.

{ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا }

And those who do not expect to encounter Us, [those] who have no fear of the Resurrection, say, 'Why have the angels not been sent down to us, to act as messengers to us, or why do we not see our Lord?', so that we might be informed [by Him] that Muhammad (s) is [truly] His Messenger? God, exalted be He, says: Assuredly they are full of arrogance within their souls and have become terribly insolent, in demanding to see God, exalted be He, in this world (read 'utuwwan, 'insolence' with the wāw, according to the original root form, as opposed to 'itiyyan with the [yā'] substitution as in [sūrat] Maryam [Q. 19:8]).

{ يَوْمَ يَرُونَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا }

The day when they see the angels, [while they stand] together with the rest of creation, namely, on the Day of Resurrection (yawma is in the accusative because of an implied [preceding] udhkur, 'mention'), there will be no good tidings on that day for the guilty, that is, the disbelievers, in contrast to the believers for whom there shall be the good tidings of Paradise, and they will say, 'A forbidding ban!', as was their [the pagan] custom in this world whenever a misfortune befell them; in other words [they mean] 'awdhan ma'ādhan, seeking refuge from the angels [who will chastise them]. God, exalted be He, says:

{ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْءًا مَّشُورًا }

And We shall attend to, We shall turn to, the works they did, that were good, such as voluntary alms or kindness to kin, a hospitable reception of a guest or the succour of a troubled person in this world, and turn them into scattered dust (habā'an manthūran), namely, [as] those individual particles of dust which one might observe near a window when the sun is shining through. In other words, [We shall make their good works] like those [particles of dust] in their uselessness, there being no reward for such [works], for lack of any [binding] obligation [to reward them therefor]; but they are rewarded for it in the life of this world.

{ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا }

Those who will be the inhabitants of Paradise on that day, the Day of Resurrection, will be in a [far] better abode, than are the disbelievers in this world, and a [far] better resting place, than theirs [the latter's]; in other words, a [better] place for qā'ila, which is a rest taken during midday during hot days. From this [last interpretation of maqīlan] it has been inferred that the Reckoning will be concluded in half a day, as is stated in one hadīth.

{ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا }

And on the day when the heaven, each of the [seven] heavens, will be split asunder with the clouds, in other words, [split asunder] together with them [the clouds] (al-ghamām is white cloud)

and the angels will be sent down, from every heaven, in a [majestic] descent, and this is the Day of Resurrection (it [yawma, 'on the day'] is in the accusative because of an implied [preceding] udhkur, 'mention'; a variant reading [for tashaqqaqu] is tashshaqqaqu, 'will be split asunder', where the second tā' [of the original form tatashaqqaqu] has been assimilated with it the [the shīn]; another variant reading [instead of nuzzila al-malā'ikatu, 'the angels will be sent down'] has nunzilu al-malā'ikata, 'We will send down the angels');

{ الْمَلِكُ يُومِدُ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا }

true Sovereignty on that day will belong to the Compassionate One, with no one else sharing it with Him, and it, that day, will be a hard day for the disbelievers, in contrast to the believers.

{ وَيَوْمَ يَعِضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا }

And [it will be] a day when the wrongdoer, the idolater, 'Uqba b. Abī Mu'ayt — who had uttered the two-part profession ['there is no god but God, Muhammad (s) is His Messenger'] but retracted it in order to please Ubayy b. Khalaf — will bite his hands, in regret and anguish on the Day of Resurrection, saying, 'O (yā is for drawing attention) would that I had followed a way with the Messenger!, Muhammad (s), a route to guidance.

{ يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا }

O woe to me! (yā waylatā: the [final] alif stands in place of the [first person singular] possessive yā', yā waylatī, meaning '[alas] for my destruction!') Would that I had not taken so and so, in other words, [that] Ubayy, as friend!

{ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا }

Verily he has led me astray from the Remembrance, namely, the Qur'ān, after it had come to me, by causing me to recant my belief in it. God, exalted be He, says: And Satan is ever a deserter of, the disbelieving, man', abandoning him and dissociating from him in [times of] tribulation.

{ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا }

And the Messenger, Muhammad (s), says, 'O my Lord, lo! my people, the [tribe of] Quraysh, consider this Qur'ān as something to be shunned', to be disregarded.

{ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا }

God, exalted be He, says: So, just as We have appointed for you enemies from among the idolaters of your people, We have appointed to every prophet, before you, an enemy from among the guilty, the idolaters — so be steadfast as they were; but your Lord suffices as a Guide, for you, and a Helper, to bring you victory over your enemies.

{ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً }

And those who disbelieve say, 'Why has the Qur'ān not been revealed to him all at once?', as the Torah, the Gospel and the Book of Psalms [were]. God, exalted be He, says: We have revealed it, thus, in parts, [it is], that We may strengthen your inner-heart with it, and We have arranged it in a specific order, that is to say, We produce it in stages one part after another, gradually and deliberately, in order to facilitate its comprehension and its memorisation.

{ وَلَا يَأْتِيَنَّكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا }

And they do not bring you any similitude, to invalidate your mission, but that We bring you the truth, that refutes it, and [what is] better [as] exposition, explanation.

{ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سُوءَ مَكَانًا وَأَضَلُّ سَبِيلًا }

They are, those who will be gathered on their faces, that is, [those who] will be driven [as cattle], toward Hell: they will be in the worst place, namely, Hell, and furthest astray from the way, [they will be] on a path of error worse than that of others; and this [path] is their disbelief.

{ وَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَنَمِيرًا }

And verily We gave Moses the Scripture, the Torah, and made Aaron, his brother, [go] with him as a minister, an assistant.

{ فَفَلَّكَأْذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا }

Then We said, 'Go both of you to the people who have denied Our signs', that is, to the Egyptians — Pharaoh and his folk. So they went to them with the Message but they [the Egyptians] denied both of them. Then We destroyed them utterly.

{ وَقَوْمِ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا }

And, mention, the people of Noah, when they denied the messengers, in denying Noah — it is as though he were many messengers given the length of time he remained among them; or [it is thus expressed in the plural] because to deny him is [equivalent] to denying all the other messengers, for they all came with the same [Message concerning] affirmation of God's Oneness — We drowned them (this is the response to lammā, 'when') and made them a sign, a lesson, for mankind, thereafter, and We have prepared, in the Hereafter, for the evildoers, the disbelievers, a painful chastisement, in addition to what [chastisement] may befall them in this world.

{ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا }

And, mention, 'Ād, the people of Hūd, and Thamūd, the people of Sālih, and the dwellers at al-Rass (al-rass) — the name of a 'well'; their prophet is said to have been Shu'ayb; although some say it was someone else. [The story is that] they had been sitting around it [on one occasion] when it collapsed beneath them [burying them] together with their dwellings. And many generations, peoples, in between, that is, between [the people of] 'Ād and the dwellers at al-Rass.

{ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا }

For each [of them] We struck similitudes, when establishing arguments against them, and We destroyed them only after warning [them], and each [of them] We ruined utterly, We destroyed utterly, because of their denial of the prophets sent to them.

{ وَلَقَدْ أَهَلَّ عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا السَّيِّئَ أَلْفًا مِّنْ سَوَاءٍ لِّمَن ظَلَمَ فَسَاءَ مَا يَكُونُ لِمَن يَرُودُهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا }

And verily they, namely, the disbelievers of Mecca, will have passed by the town on which an evil shower was rained (al-saw', 'evil', is the verbal noun from sā'a, 'was evil'), that is, [it was showered] with stones. This was the principal town of the towns inhabited by the people of Lot; God destroyed its inhabitants for their committing acts of lewdness. Can it be that they have not seen it?, on their journeys to Syria, and so take heed thereof? (the interrogative is affirmative). Nay, but it is that they do not expect, they have [no] fear of [any], resurrection, and so they do not believe.

{ وَإِذَا مَرَأُوكَ إِن يَخِدُوكَ إِلَّا هُزُوءًا هَٰذَا الَّذِي بَعَثَ اللَّهُ مَرَسُولًا }

And when they see you, they take you in mockery only, as an object of derision, saying, 'Is this the one whom God has sent as a messenger?, as he is wont to claim? — contemptuously of him as one not worthy of being a messenger.

{ إِن كَادَ لِيُضِلَّنَا عَنْ إِلٰهِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا }

Indeed (in, softened in place of the hardened form, with its subject omitted, namely, innahu) he was about to lead us astray, turn us away, from our gods, had we not stood by them', he would have turned us away from them. God, exalted be He, says: And soon they will know, when they behold the chastisement, with their own eyes in the Hereafter, who is further astray from the way, who is further upon the path of error: they or the believers?

{ أَمْ رَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيلًا }

Have you seen — inform Me [about] — him who has taken as his god his own desire?, that is, as something that will be bring about his ruin (the indirect object [ilāhahu, 'as his god'] precedes the direct object because it is more important; the clause [beginning] man ittakhadha, 'him who has taken', constitutes the first direct object of a-ra'ayta, 'have you seen', the second being [the

following, a-fa-anta ...]) Will you be a guardian over him?, a protector to preserve him from following his desires? No.

{ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا }

Or do you suppose that most of them listen, listening so as to understand, or comprehend?, what you say to them? They are but as the cattle — nay, but they are further astray from the way, further from these [cattle] upon the path of misguidance, for at least they [cattle] yield to the person who looks after them, whereas these [disbelievers] do not obey their Master, Who is gracious to them.

{ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا }

Have you not seen, contemplated, the work of, your Lord, how He extends the [twilight] shadow?, from the point of daybreak to the point of sunrise. For had He, your Lord, willed, He would have made it still, ever-present so that it does not disappear with the rising of the sun. Then We made the sun an indicator of it, [of] the shadow; were it not for the sun the shadow would not have been known.

{ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا }

Then We retract it, the extended shadow, to Us by gentle retraction, subtle [retraction], through the rising of the sun.

{ وَهُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ كِبَاسًا وَالتَّوْمَ سَبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا }

And He it is Who made for you the night as a garment, veiling [you] like a garment, and sleep for repose, rest for bodies through the [temporary] cessation of labour, and He made the day for rising, [a time] in which all rise to seek their livelihood and so on.

{ وَهُوَ الَّذِي أَمْرَسَلَ الرِّيحَ بُشْرَىٰ بَيْنَ يَدَيْهِ رَحْمَةً وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا }

And He it is Who sends forth the winds (al-riyāha; a variant has al-rīha, 'the wind') dispersing before His mercy (nushuran, 'dispersing'), scattered before the [coming of the] rain (a variant reading has nushran, the singular of which is nashūr, similar [in pattern] to rasūl, 'messenger' [plural rusul]; another reading has nashran, as a verbal noun; and a third variant has bushran, in other words, [the winds function as] mubashshirāt, 'bearers of good tidings', the singular of which is bashīr); and We send down from the heaven purifying water,

{ لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْ آسَىٰ كَثِيرًا }

with which We revive a dead land (read maytan, in the softened form, equally valid for the masculine and the feminine, but in the masculine [here] because of the [masculine] noun indicating 'place' [implicit therein]) and We give it, the water, as drink to the many cattle, camels, cows and sheep, and humans We have created (anāsiyy is the plural of insān: properly it [the plural] should be anāsīn but the [final] nūn has been replaced with a yā', with which the [other] yā' has been assimilated; or it [anāsiyy] is [simply] the plural of insiyy).

{ وَلَقَدْ صَرَّفْنَا فِيهِم مِّنْ لَّدُنَّا مَآءٍ مُّكَرَّمًا فَوَافًى أَكْثَرُ النَّاسِ إِلَّا كَفُورًا }

And verily We have distributed it, the water, among them, so that they may remember (li-yadhhdhakarū should actually be li-yatadhakarū, but the tā' has been assimilated with the dhāl; a variant reading has li-yadhkurū), that is to say, [so that they may remember] therewith the grace of God. But most people are only intent on ingratitude, on denial of the grace, saying, 'We have received [this] rain because of such-and-such a storm'.

{ وَكَوْشِنًا لِّبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا }

And had We willed, We could have sent forth in every town a warner, to threaten its inhabitants [with God's chastisement]; instead We have sent you to the inhabitants of all towns as a warner for your reward to be a great one.

{ فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا }

So do not obey the disbelievers, in their desires, but struggle against them therewith, that is, through [adherence to] the Qur'ān, with a great endeavour.

{ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْرًا مَّحْجُوراً }

And He it is Who merged the two seas: letting them [flow] one adjacent to the other: this one palatable, sweet, and the other saltish, bitter; and He set between the two an isthmus, so that the one does not mix with the other, and a forbidding ban, a shield that prevents the two from becoming mixed.

{ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَباً وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا }

And He it is Who created man from water, [He created] from a sperm-drop a human being, and made for him ties of blood and ties of marriage, whether it be a male or a female, they marry for the purposes of procreation. For your Lord is ever Powerful, with the power to do whatever He will.

{ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيْرًا }

And they, the disbelievers, worship besides God that which neither benefits them, when they worship it, nor harms them, should they refrain therefrom — and these are idols; and the disbeliever is ever a partisan against his Lord, an assistant to Satan through his obedience to him.

{ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا }

And We have not sent you except as a bearer of good tidings, of Paradise, and as a warner, a threatener [of people] with the [chastisement of the] Fire.

{ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا }

Say: 'I do not ask of you in return for this, that is, for delivering that [Message] with which I have been sent, any reward, except that whoever wishes to follow a way to his Lord [should do so]', by expending his wealth for the sake of [attaining] God's pleasure, exalted be He; then [whoever wishes to do so] I will not prevent him from doing so.

{ وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ تَذْوِبًا عِبَادَهُ خَيْرًا }

And put your trust in the Living One Who does not die, and make glorifications, ensconced, in His praise, in other words, say: subhāna'LLāhi wa'l-hamdu li'LLāh, 'Glory be to God and praise be to

God'. And He suffices as One Aware, as Knower, of the sins of His servants (khabīran, 'One Aware', is semantically connected to bi-dhunūbi, 'of the sins').

{ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا }

He it is, Who created the heavens and the earth and all that is between them in six days, of the [length of the] days of this world, since there was no sun at that point — had He willed He could have created them in an instant, but His not having done so is because He will to teach His creatures to be circumspect — then presided upon the Throne (al-'arsh in the [classical] language is the seat on which a king sits) the Compassionate One (al-rahmānu substitutes for the subject of [the verb] istawā, 'presided') a presiding befitting of Him; so ask, O man, about Him, about the Compassionate One, anyone who is well aware, to inform you about His attributes!

{ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَرَادَهُمْ نُفُورًا }

And when it is said to them, to the disbelievers of Mecca, 'Prostrate yourselves before the Compassionate One', they say, 'And what is the Compassionate One? Should we prostrate ourselves to whatever you bid us' (ta'murunā; or read ya'murunā, '[whatever] he bids us') — [in both cases] the one bidding is Muhammad (s) — when we do not know who He is? No! And it, this that is said to them, increases their aversion, to faith.

{ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا }

God, exalted be He, says: Blessed, magnified, is He Who has placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. They are the mansions for the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and has, also, placed in it a lamp, namely, the sun, and a shining moon (a variant reading [for sirājan, 'sun'] has the plural surujan, which would mean 'luminous stars'). The moon is singled out for mention because of its particular merit.

{ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا }

And He it is Who made the night and day [to appear] in succession, that is, one succeeding the other, for him who desires to remember (read yadh dhakkara or yadh kura, as before [Q. 25:50]) — so that if he misses [the opportunity to do] some good during the one, he can do it during the other; or desires to be thankful, for the graces of his Lord to him during both [of these periods].

{ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا }

And the [true] servants of the Compassionate One ('ibādu'l-rahmāni is the subject, and what comes after it, all the way up to ūlā'ika yujzawna, 'they will be rewarded' [of verse 75 below] are adjectival qualifiers of this [subject], with the exception of the parenthetical statements) are those who walk upon the earth modestly, that is, peacefully and humbly, and who, when the ignorant address them, with what they are averse to, say [words of] peace (salām), in other words, words by which they are safe (yaslamūna) from [committing] any sin;

{ وَالَّذِينَ يَسْتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا }

and who spend the night before their Lord, prostrating (sujjad is the plural of sājid) and standing [in worship], in other words, they spend the night performing prayers;

{ وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا }

and who say, 'Our Lord, avert from us from the chastisement of Hell. Truly its chastisement is abiding, that is, irrevocable.

{ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا }

It is truly a wretched abode and residence!', in other words, [it is truly wretched] as a place in which to abide and reside.

{ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا }

And who, when they expend, upon their dependants, are neither prodigal nor parsimonious (read yaqturū or yuqtirū); but between such, prodigality and parsimony, lies — [between the two] their expenditure [is in] — moderation;

{ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا }

and [those] who do not call on another god along with God, nor slay the soul which God has forbidden, that it be slain, except with due cause, and who do not commit fornication — for whoever does that, namely, [whoever does] one of these three things, shall meet with retribution;

{ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا }

doubled (yudā'af: a variant reading has yuda'af) will be the chastisement for him on the Day of Resurrection and he will abide therein (both verbs may be read in [the imperfect] apocopated form [yudā'af, 'it will be doubled', and yakhlud, 'he will abide'] as substitutions, or with the [indicative] damma inflection [yudā'afu and yakhludu] to indicate the beginning of a new sentence) abased (muhānan is a circumstantial qualifier);

{ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

except for him who repents, and believes, and acts righteously, from among them, for such, God will replace their, mentioned, evil deeds with good deeds, in the Hereafter, for God is ever Forgiving, Merciful, that is, He is ever possessed of such attributes;

{ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا }

and whoever repents, of his sins, from among other than those mentioned, and acts righteously, indeed turns to God with due repentance, that is, he returns to God a sincere return, and God will requite him with good;

{ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَسُّوا بِاللُّغُومِ كَرَامًا }

and those who do not give false testimony, that is, [testimony containing] mendacity and falsehood, and, when they come across senseless talk, in the way of vile speech and otherwise, they pass by with dignity, shunning such [vanity];

{ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا }

and those who, when they are reminded, [when] they are admonished, of the revelations of their Lord, that is, [reminded] of the Qur'ān, do not fall on them deaf and blind, but fall [on them] listening, contemplating, benefiting and obedient;

{ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَنْزَلِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا }

and those who say, 'Our Lord! Grant us in our spouses and our offspring (read plural dhurriyyātīnā or singular dhurriyyatīnā) a joyful sight, for us, so that we see them obedient to You, and make us paragons, of virtue, for the God-fearing'.

{ أُولَئِكَ يَجْزُونَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا }

Those, they will be rewarded with the sublime abode, the highest degree in Paradise, forasmuch as they were steadfast, in obedience to God, and they will be met (read yulaqqawna or yalqawna) therein, in this sublime abode, with a greeting and [words of] peace, from the angels;

{ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا }

abiding therein. Excellent is it as an abode and station, as a place of residence for them (ulā'ika, 'those, they ...', and what comes after it constitute the predicate to the subject 'ibādu'l-rahmāni, 'the servants of the Compassionate One').

Tafsir al-Jalalayn, Juz'a' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

{ قُلْ مَا يَعْجَبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا }

Say, O Muhammad (s), to the people of Mecca: 'My Lord would not be concerned with you (mā is for negation) were it not for your supplications, to Him [when you are] in adversity, which He then removes. But, why should He be concerned with you when, you have denied, the Messenger and the Qur'ān, and so that, the chastisement, will remain binding', permanently bound to you in the Hereafter, in addition to what will befall you in this world; and so on the day of Badr seventy of them were slain (the response to [the conditional] lawlā, 'were it not for ...' is indicated the preceding words).

Surat ash-Shu'ara'

{ طس م }

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

{ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ }

Those, namely, these signs, are the signs of the Manifest Book, the Qur'ān (the genitive annexation [āyātu'l-kitābi] conveys the [partitive] meaning of min), [the Manifest meaning] the one that manifests what is truth from what is falsehood.

{ لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ }

Perhaps, O Muhammad (s), you might kill yourself, out of distress for the reason, that they, namely, the people of Mecca, will not become believers (la'alla here expresses sympathy, in other words [what is meant is] 'have pity on it [your self] by alleviating [the burden of] this distress').

{ إِنَّ شَأْنَهُمْ عَلَيْنَا مِنْ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْيُنُهُمْ لَهَا خَاضِعِينَ }

If We will We will send down to them a sign from the heaven before which their necks will remain (fa-zallat, [although grammatically in the past tense] is being used in the sense of the imperfect tense) bowed in humility, and they will believe (since 'necks' are described as 'bowed in humility', [a status] which in fact refers to those who possess them, the adjectival form [khādi'ūn, 'bowed in humility'] used therein is the one [normally] used for rational beings).

{ وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ }

And there would never come to them from the Compassionate One any remembrance, any [revelation from the] Qur'ān, that is new (muhdathin, is an explicative adjective) but that they used to disregard it.

{ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ }

Verily then they have denied, it; but soon there will come to them the news, the consequences, of that which they used to deride.

{ أَوَلَمْ يَرَوْا إِلَى الْأَمْْرِضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَرْوَجٍ كَرِيمٍ }

Have they not contemplated, observed, the earth, how many We have caused to grow therein, in other words, [We have caused to grow therein] many, of every splendid kind [of vegetation], [of every] fair species.

{ إِن فِي ذَلِكَ لآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

Surely in that there is a sign, an indication of the perfection of His power, exalted be He; but most of them, in God's knowledge, are not believers (kāna here according to Sībawayhi is extra).

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

And surely your Lord, He is the Mighty One, Who will exact vengeance from the disbelievers, the Merciful, Who shows mercy to believers.

{ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ }

And, mention, O Muhammad (s), to your people, when your Lord called to Moses, on the night he saw the fire and the bush, [saying]: 'Go to the wrongdoing folk, as a messenger

{ قَوْمٍ فِرْعَوْنَ أَلا يَتَّقُونَ }

Pharaoh's folk, to them as well as him — they wronged their souls by disbelieving in God and [wronged] the Children of Israel by enslaving them — Will they not (a-lā: the hamza indicates a negation meant as a rebuke) show fear?', of God by being obedient to Him and affirm His Oneness?

{ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ }

He, Moses, said, 'My Lord, I fear they will deny me,

{ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأُرْسِلْ إِلَى هَارُونَ }

and that anguish will constrain my breast, because of their denial of me, and that my tongue will not utter clearly, to deliver the Message, because of the knot in it. So give the Mission to, my brother, Aaron, alongside me.

{ وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ }

And I have sinned against them, by my slaying of the Egyptian man, and I fear they will slay me', for this.

{ قَالَ كَلَّا أَذْهَبَ بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ }

Said He, exalted be He: ‘Certainly not!, they shall not slay you. Go both of you, you and your brother — this address [although in the dual form] is predominantly for the person present as opposed to the absent one — with Our signs. We will indeed be with you, hearing, what you say and what is said to you (ma‘akum: the two [Moses and Aaron] are referred to here with the plural pronoun).

{ فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا مَرْسُولُ رَبِّ الْعَالَمِينَ }

So the two of you approach Pharaoh and say, “Indeed We are — [indeed] each of the two of us is, the Messenger of the Lord of the Worlds, to you,

{ أَنْ أُرْسِلَ مَعَنَا نَبِيٌّ إِسْرَائِيلَ }

that you should let go forth with us, to Syria, the Children of Israel” '. So they approached him and said to him that which has been mentioned.

{ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَكِثَتْ فِينَا مِنْ عُمُرِكَ سِنِينَ }

He, Pharaoh, said, to Moses, ‘Did we not rear you among us, in our homes, as a child?, as an infant, only recently born but weaned, and did you not stay with us for years of your life?, for thirty years

— he would dress from Pharaoh's clothes and ride chariots of his, and was referred to as Pharaoh's son.

{ وَفَعَلْتَ فَعْلَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ }

And you committed that deed of yours — namely, his slaying of the Egyptian — being an ingrate', a denier of my favours to you in having reared you [among us] and not enslaved you.

{ قَالَ فَعَلْتَهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ }

He, Moses, said, 'I did that then, when I was astray, from the knowledge and the Message which God would later give me.

{ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ }

So I fled from you, as I was afraid of you. Then my Lord gave me judgement, knowledge, and made me one of the messengers.

{ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ }

That is a favour with which you now reproach me that you have enslaved the Children of Israel' (an 'abbadta banī Isrā'īl, is explicative of tilka, 'that') in other words, you have enslaved them but not

me: there is no favour in that, for your enslavement of them is wrong (some [scholars] have reckoned there to be an interrogative hamza of denial at the beginning of this verse [a-tilka ni'matun, 'is that a favour?']).

{ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ }

Pharaoh said, to Moses, 'And what is "the Lord of the Worlds" ', the One Whose Messenger you say you indeed are? In other words: what exactly is He? And since there is no way for creation to know the true nature of God, but only to know Him through [an articulation of] His attributes, Moses, blessings and peace be upon him, responds to him with [mention of] some of these [attributes]:

{ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ }

He said, 'The Lord of the heavens and the earth and all that is between them, in other words, the Creator of [all] that — should you have conviction', that He, exalted be He, is their Creator, then believe in Him alone.

{ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمْعُونَ }

He, Pharaoh, said to those, noblemen among his folk, who were around him, 'Did you not hear?!', his response, how it does not correspond to the question [I asked]?

{ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ }

He, Moses, said, 'Your Lord and the Lord of your forefathers'. Now, even though this [fact] is comprised by what was [said] before it enrages Pharaoh, and therefore:

{ قَالَ إِنَّ مَرَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ }

He said, 'Verily this messenger of yours sent to you is a madman!'

{ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ }

He, Moses, said, 'The Lord of the east and the west and all that is between them — should you comprehend,' that He is such [a Lord] then believe in Him alone.

{ قَالَ لَنْ أُنَاقِلَكَ إِلَٰهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ }

He, Pharaoh, said, to Moses: 'If you choose any god other than me, I will surely make you a prisoner!'. His [Pharaoh's] prison was very harsh, for a person would be shut up [in a dungeon] underground alone, where he could neither see nor hear anyone else.

{ قَالَ أَوْ لَوْ جِئْتَنِي بِشَيْءٍ مِّنْ دُونِ اللَّهِ لَكُنَّ عَيْنًا حَافِيًا مِّمَّنْ أَكْفَرْتَنِي بِهِ يَا قَوْمِ رَبِّيَ أَعْلَمُ بِمَا تَصِفُونَ }

He, Moses, said, to him: 'What, would you do this even, if I bring you something manifest?', patent proof of my Mission?

{ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

He, Pharaoh, said, to him: 'Then bring it, if you are truthful', in this.

{ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ }

So he threw down his staff, and lo! it was a manifest serpent, a great snake.

{ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلتَّاظِرِينَ }

Then he drew out his hand, he brought it out of his pocket, and lo! it was white, glowing, before the onlookers, and not its usual skin colour.

{ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ }

He, Pharaoh, said to the council around him, 'Surely this man is a cunning sorcerer, an expert in the art of magic,

{ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ }

who seeks to expel you from your land by his sorcery. So what do you advise?'

{ قَالُوا أَمْرٌ جِهَةٌ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ }

They said, 'Put him and his brother off for a while, postpone [judgement of] their affair, and send musterers into the cities

{ يَا نُوحُ بِكُلِّ سَحَابٍ عَلِيمٍ }

to bring you every cunning sorcerer', to surpass Moses in the art of magic.

{ فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ }

So the sorcerers were assembled at a fixed time of a known day, which was the morning of the Festival Day.

{ وَقِيلَ لِلنَّاسِ هَلْ أَنتُمْ مُجْتَمِعُونَ }

And it was said to the people, 'Will you assemble!'

{ لَعَلَّنَا نَسَعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْعَالِينَ }

Maybe we will follow the sorcerers, should they be the victors' (the interrogative [of the previous verse] is an incitement to assemble and the optative sense [implicit in la'alla] is due to their anticipation of victory, and hence their continued adherence to their religion and rejection of Moses).

{ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأْتِيَنَّكَ بِالْحَقِّ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ }

So when the sorcerers came, they said to Pharaoh, 'Shall we indeed (read a-inna either by pronouncing both hamzas, or by not pronouncing the second, but in both cases inserting an alif) have a reward if we were to be the victors?'

{ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ }

He said, 'Yes [of course]! And you shall then be among those closest [to me]'

{ قَالَ لَهُمْ مُوسَى الْقَوْمَ مَا أَنْتُمْ مُلْتَقُونَ }

Moses said to them, after they had said to him, Either you cast, or we shall be the casters [Q. 7:115]: 'Cast what you have to cast' — the command to do this signifies an authorisation for them to cast and a means whereby the truth will be made to prevail.

{ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ }

So they cast their ropes and their staffs, and said, 'By the power of Pharaoh we shall surely be the victors!'

{ فَأَلْقَى مُوسَىٰ عَصَاهُ فَإِذَا هِيَ كَلْفٌ مَّا يُأْفِكُونَ }

Thereat Moses cast his staff and lo! it was swallowing (talqafu: one of the original two tā' letters [of taltaqifu] has been assimilated) what they had faked, [what they had] transformed through illusion, making their ropes and staffs appear to be moving serpents.

{ فَأَلْقَى السَّحَرَةُ سَاجِدِينَ }

So the sorcerers fell down prostrating.

{ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ }

They said, 'We believe in the Lord of the Worlds,

{ رَبِّ مُوسَىٰ وَهَارُونَ }

the Lord of Moses and Aaron', for they realised that what they had witnessed in the case of the staff could not have been the result of [mere] sorcery.

{ قَالَ أَمْثَلُ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ أَنَّهُ لَكِبْرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ نَعْلَمُونَ لَا قَطْعَانَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَكُمْ
أَجْمَعِينَ }

Pharaoh said, 'Do you believe (a-āmantum, read pronouncing both hamzas or replacing the second one with an alif) him, Moses, though I have not given you leave? He is indeed your chief, the one who has taught you sorcery — so that he only taught you some [tricks] and then surpassed you with others. Soon you will know, what I will do with you! I will assuredly cut off your hands and legs on opposite sides — in other words, the right hand of each one together with his left leg — then I shall surely crucify you all.'

{ قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ }

They said, 'There is no harm [in that], no damage will be done to us thereby. Surely to our Lord, after we die, whichever way that may be, we shall return, in the Hereafter.

{ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَا أَنَا كُنَّا أَوَّلَ الْمُؤْمِنِينَ }

Indeed We hope our Lord will forgive us our iniquities, for being the first to believe', in our time.

{ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي أَنَّهُمْ مُتَّبَعُونَ }

And We revealed to Moses, after many years which he spent among them calling them to the truth with God's signs but all of which only increased them in insolence, [saying], 'Journey with My servants, the Children of Israel, by night (a variant reading [for an asri] is an isr, from the verb sarā, one form of asrā) go with them by night in the direction of the sea, for indeed you will be pursued'. Pharaoh and his armies will pursue you, but when they enter the sea in pursuit of you, I will deliver you and drown them.

{ فَأَرْسَلْنَا فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ }

Then Pharaoh, having been informed of their night departure, sent to the cities — it is said that he ruled a thousand cities and twelve thousand villages — musterers, to assemble the army, saying:

{ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ }

'Lo! these are but a small gang. It is said that they [the Children of Israel] numbered 670,000, while his [Pharaoh's] vanguard alone numbered 700,000 and so he deemed their number insignificant in comparison to his huge army.

{ وَأَنَّهُمْ لَنَا لَغَائِظُونَ }

And indeed they have enraged us, their actions infuriate us,

{ وَأَنَا لَجَمِيعٌ حَاذِرُونَ }

and indeed we are all on our guard', ready (a variant reading [for hadhirūna] has hādhirūn, meaning 'alert').

{ فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعُيُونٍ }

God, exalted be He, says: So We made them, Pharaoh and his folk, go forth, out of Egypt, in order to pursue Moses and his people, from gardens, orchards on either side of the Nile, and springs, streams running from the Nile through their dwellings,

{ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ }

and treasures, visible riches of gold and silver — these [riches] are called kunūz [as opposed to amwāl, 'riches'] because that [portion] which is [always] due to God, exalted be He, from them had not been paid — and splendid places, exquisite residences for princes and ministers surrounded by their retinues.

{ كَذَلِكَ وَأَوْمَرْنَاهَا بَنِي إِسْرَائِيلَ }

So [it was], that is, Our expulsion [of them] was as We have described, and We made the Children of Israel to inherit these, after drowning Pharaoh and his folk.

{ فَاتَّبَعُوهُمْ مُشْرِقِينَ }

Then they pursued them, they caught them up, at sunrise.

{ فَلَمَّا تَرَأَى الْجُمُعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْمَرُونَ }

And when the two hosts sighted each other, the companions of Moses said, 'We have been caught!', Pharaoh's hosts have caught us up and we have no power against them.

{ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ }

He, Moses, said, 'Certainly not!, they shall not catch us up; indeed I have my Lord with me, to provide assistance. He will guide me', to the route of deliverance.

{ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ }

God, exalted be He, says: Thereupon We revealed to Moses: 'Strike the sea with your staff', and he struck it, whereupon it parted, it split into twelve parts, and each part was as a mighty mountain, between each of these parts were paths which they followed, such that not even the saddles or the felts of the riders were touched by water.

{ وَأَنْزَلْنَا لَهُمُ الْآخِرِينَ }

And there We brought near the others, Pharaoh and his folk, until they followed them across the same paths.

{ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ }

And We delivered Moses and all those who were with him, by bringing them out of the sea while it was in the state mentioned [above].

{ ثُمَّ أَغْرَقْنَا الْآخِرِينَ }

Then We drowned the others, Pharaoh and his folk by closing the sea on them after they had entered the sea and the Children of Israel had exited therefrom.

{ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ }

Surely in that, drowning of Pharaoh and his folk, there is a sign, a lesson for those [generations] who would come after them; but most of them are not believers, in God. The only ones to believe were Āsiya — Pharaoh's wife — Hizqīl, the believing man of Pharaoh's family, and Maryam daughter of Nāmūsī, she who pointed out the bone remains of [the prophet] Joseph, peace be upon him.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

And surely your Lord, He is the Mighty, for He wrought vengeance upon the disbelievers by drowning them, the Merciful, to believers, delivering them from drowning.

{ وَأَنْتَلُ عَلَيْهِمْ بِأَبْرَاهِيمَ }

And recite to them, the disbelievers of Mecca, the tiding, the tale, of Abraham (Ibrāhīma is substituted by [the following, idh qāla, 'when he said'])

{ إِذْ قَالَ لِأَيُّهَا قَوْمِهِ مَا تَعْبُدُونَ }

when he said to his father and his people, 'What do you worship?'

{ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِينَ }

They said, 'We worship idols — they reiterate the verb [in the response] in order to supplement it with [the following remark] — and remain cleaving to them', we remain worshipping them all day; they give a longer response to indicate their [misplaced] pride in such [an act].

{ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ }

He said, 'Do they hear you when you supplicate?

{ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ }

Or do they bring you benefit, when you worship them, or harm?, to you, if you do not?

{ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ }

They said, 'Rather, we found our fathers so doing', that is, doing the same as we do.

{ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ }

He said, 'Have you considered what you have been worshipping,

{ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ }

you and your ancestors?

{ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ }

They are indeed hateful to me, I do not worship them; but the Lord of the Worlds, I do worship Him,

{ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ }

[He] Who created me, it is He Who guides me, to [the proper] religion,

{ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ }

and provides me with food and drink,

{ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ }

and when I am sick, it is He Who cures me;

{ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ }

and Who will make me die, then give me life,

{ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ }

and Who, I hope, will forgive me my iniquity on the Day of Judgement, [the Day] of Requit.

{ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ }

My Lord! Grant me [unerring] judgement, knowledge, and unite me with the righteous, the prophets.

{ وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ }

And confer on me a worthy repute, excellent praise, among posterity, those who will come after me up to the Day of Resurrection.

{ وَأَجْعَلْنِي مِنْ وَرَثَةِ الْجَنَّةِ النَّعِيمِ }

And make me among the inheritors of the Garden of Bliss, among those who will be given it

{ وَأَغْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ }

And forgive my father, for indeed he is one of those who are astray, by Your relenting to him and forgiving him: this was before it became clear to him [Abraham] that he [his father] was an enemy of God, as mentioned in sūrat Barā'a [Q. 9:114].

{ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ }

And do not disgrace me, do not expose me, on the day when they, mankind, are resurrected;

{ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ }

of which [day] God, exalted be He, says [the following]: the day when neither wealth nor children will avail, anyone,

{ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ }

except him who comes to God with a heart that is sound, [free] from idolatry and hypocrisy — and this is the heart of the believer, whom such [things] will avail.

{ وَأُنزِلَتْ الْجَنَّةُ لِلْمُتَّقِينَ }

And Paradise will be brought near for the God-fearing, and they will [be able to] see it,

{ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ }

and Hell will be revealed [plainly] for the perverse, the disbelievers.

{ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ }

And it will be said to them, 'Where is that which you used to worship

{ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ }

besides God?, that is, other than Him, in the way of idols. Do they help you, by averting from you the chastisement, or do they help one another?', by averting it from themselves? No [neither]!

{ فَكُفُّوا فِيهَا هُمْ وَالْغَاوُونَ }

Then they will be hurled, cast, into it, they and the perverse,

{ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ }

and the hosts of Iblīs, his followers and those jinn and humans who were obedient to him, all together.

{ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ }

They, the perverse, shall say, as they wrangle therein, with those whom they used to worship:

{ تَأَلَّهُ إِذْ كُنَّا لِفِي ضَلَالٍ مُّبِينٍ }

'By God, we had indeed (in, softened in place of the hardened form, with its subject omitted, in other words [it would usually be] innahu) been in manifest error,

{ إِذْ نُسَوِّبُكُمْ رَبِّ الْعَالَمِينَ }

when we equated you, in worship, with the Lord of the Worlds.

{ وَمَا أَضَلَّآ إِلَّا الْمُجْرِمُونَ }

And it was none other than the sinners, the devils or our predecessors, whose example we were following, that led us astray, from guidance.

{ فَمَا لَنَا مِنْ شَافِعِينَ }

So [now] we have no intercessors, as the believers have, in the way of angels, prophets and [other] believers,

{ وَلَا صَدِيقٍ حَمِيمٍ }

nor any sympathetic friend, who might be concerned for us.

{ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ }

If only we had another turn, [another] return to this world, we would have been among those who believe!' (law, 'if only', here is for [the conditional] optative, to which nakūna, 'we would have been', constitutes the response).

{ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

Surely in that, which is mentioned of the tale of Abraham and his people, there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

And truly your Lord, He is the Mighty, the Merciful.

{ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ }

The people of Noah denied the messengers, by denying him, for they all brought the same message affirming God's Oneness; or [it is] because he stayed among them for so long that it was as though he was many messengers (the feminine [person of the verb kadhdhabat, 'denied', governed by]

qawm, 'the people', is on account of the import, but it is masculine on account of its [morphological] form);

{ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ }

when Noah, their brother — [their brother only] in terms of lineage — said to them, 'Will you not fear?, God?

{ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ }

Truly I am a trusted messenger [sent] to you, to deliver the Message with which I have been sent.

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God and obey me, in what I enjoin you to of God's Oneness and obedience to Him.

{ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ }

I do not ask of you any reward for it, for delivering it; for my reward lies only with the Lord of the Worlds.

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God and obey me' — he repeats this [statement] for emphasis.

{ قَالُوا نُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ }

They said, 'Shall we believe in you, in your words, when it is the lowliest people who follow you?' (wa'ttaba'aka: a variant reading has wa-atbā'uka, '[when] your followers', plural of tābi', 'follower', as a subject) the riffraff, such as the weavers and the shoemakers.

{ قَالَ وَمَا عَلَّمِي مِمَّا كَانُوا يَعْمَلُونَ }

He said, 'And what do I know of what they may have been doing?

{ إِنَّ حِسَابَهُمْ إِلَّا عَلَيَّ رَبِّي لَوْ تَشْعُرُونَ }

Their reckoning is only my Lord's concern, and He will requite them, if only you were aware — had you known this, you would not have reviled them.

{ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ }

And I am not about to drive away the believers.

{ إِنَّ أَنَا إِلَّا نَذِيرٌ مُبِينٌ }

I am just a plain warner'.

{ قَالُوا لَنْ لَمْ نَسْتَهِي نُوحٌ لَكَ كُونَنَّ مِنَ الْمَرْجُومِينَ }

They said, 'Lo! if you do not desist, O Noah, from what you say to us, you will assuredly be among those assailed', with stones or curses.

{ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ }

He, Noah, said, 'My Lord, my people have denied me,

{ فَأَفْضَحْ بَيْنِي وَبَيْنَهُمْ فَتَحاً وَبَجْنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ }

so judge conclusively between me and them, and deliver me and the believers who are with me'.

{ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ }

He, exalted be He, says: So We delivered him and those who were with him in the laden ark, [the ship] filled with humans, animals and birds.

{ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ }

Then afterwards, after We delivered them, We drowned the rest, of his people.

{ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

Surely in that there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

Truly your Lord, He is the Mighty, the Merciful.

{ كَذَّبَتْ عَادُ الْمُرْسَلِينَ }

'Ād denied the messengers,

{ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ }

when Hūd, their brother, said to them, 'Will you not fear God?

{ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ }

Truly I am a trusted messenger [sent] to you.

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God and obey me.

{ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ }

I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

{ أَتُبْنُونَ بِكُلِّ مَرِيعَةٍ تَعْبُونَ }

Do you build on every prominence, every high place, a monument, an edifice as a signpost for passers-by, so that you may hurl abuse?, at those who pass by you and deride them (ta' bathūna, is a circumstantial qualifier referring to the subject of [the verb] tabnūna, 'you build').

{ وَتَخْدُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ }

And you set up structures, for [extracting] water underground, that perhaps you might, as though you will, last forever, therein and not die.

{ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ }

And when you assault, to smite or slay, you assault like tyrants, mercilessly!

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God, in this, and obey me, in what I have commanded you.

{ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ }

And fear Him Who has provided you, Who has been gracious to you, in a way that you know,

{ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ }

provided you with cattle and sons,

{ وَجَنَّاتٍ وَعُيُونٍ }

and gardens, orchards, and springs, rivers.

{ إِبِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ }

Indeed I fear for you the chastisement of a tremendous day', in this world and in the Hereafter should you disobey me.

{ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ }

They said, 'It is the same to us whether you admonish [us] or are not one of those who admonish, anyway. In other words, we will not heed your admonition.

{ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ }

This, that you threaten us with, is merely the fabrication of the ancients, that is, their inventions and lies (a variant reading [for khalq, 'fabrication'] is khuluq, 'ethos', in other words, this denial of resurrection to which we adhere is merely 'the ethos of the ancients', in other words, their nature and wont);

{ وَمَا نَحْنُ بِمُعَذَّبِينَ }

and we will not be chastised'.

{ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

So they denied him, concerning the chastisement, whereupon We destroyed them, in this world with the [barren] wind [cf. Q. 51:41]. Surely in that there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

Truly your Lord, He is the Mighty, the Merciful.

{ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ }

Thamūd denied the messengers,

{ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَأَلَّا تَتَّقُونَ }

when Sālih, their brother, said to them, 'Will you fear God?

{ إِيَّاكُمْ مَرْسُولٌ أَمِينٌ }

Truly I am a trusted messenger [sent] to you.

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God and obey me.

{ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ }

I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

{ أَنُشْرَكُونُ فِي مَا هَاهُنَا آمَنِينَ }

Will you be left secure in that which is here, of good things —

{ فِي جَنَّاتٍ وَعَيُْونٍ }

amid gardens and springs,

{ وَمَرْرُوعٍ وَتَخْلٍ طَلْعَهَا هَضِيمٌ }

and farms and date palms with slender, delicate and tender, spathes?

{ وَشَحْتُونَ مِنَ الْجِبَالِ يُؤْتَانَا فَأَمْرِهِنَّ }

And you hew dwellings out of the mountains arrogantly (a variant reading [of farihīna, 'arrogant'] has fārihīn, 'skilfully').

{ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ }

So fear God and obey me, in what I have commanded you,

{ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ }

and do not obey the command of the prodigal,

{ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ }

who cause corruption in the earth, through acts of disobedience, and act righteously', by being obedient to God.

{ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ }

They said, 'You are indeed one of the bewitched, those who have succumbed so many times to sorcery that their minds have been overcome.

{ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

And, moreover, you are just a human being like us. So bring [us] a sign, if you are sincere', in your Mission.

{ قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ }

He said, 'This is a she-camel; she shall drink, a share of the water, and you shall drink [each] on a known day.

{ وَلَا تَمْسُوهَا سَوْءَ فَيَأْخُذَكُمْ عَذَابٌ يُومِرُ عَظِيمٌ }

And do not cause her any harm, for then you shall be seized by the chastisement of an awful day', [awful] because of the awfulness of the chastisement.

{ فَعَقَرُوهَا فَاصْبَحُوا تَادِمِينَ }

But they hamstrung her — a group of them hamstrung her with the approval of others; and then became remorseful, for having hamstrung it.

{ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

So they were seized by the chastisement, which had been promised and were destroyed. Surely in that there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

Truly your Lord, He is the Mighty, the Merciful.

{ كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ }

The people of Lot denied the messengers,

{ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ }

when Lot, their brother, said to them, 'Will you not fear God?

{ إِبْرٰهٖمَ لَكُمْ مَرْسُولٌ اٰمِيْنٌ }

Truly I am a trusted messenger [sent] to you.

{ فَاتَّقُوا اللّٰهَ وَاَطِيعُوْنِ }

So fear God and obey me.

{ وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِيْ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ }

I do not ask of you any reward for this; my reward lies only with the Lord of the Worlds.

{ اَنَا۠ اُنۡوِنُ الذُّكُرَانَ مِنَ الْعٰلَمِيْنَ }

What! Of all people you come unto males [to fornicate],

{ وَتَذَرُوْنَ مَا خَلَقَ لَكُمْ مِنْ اَنْفُسِكُمْ مِنْ اَنْرۡوٰجِكُمْ بَلۡ اَنْتُمْ قَوۡمٌ عٰدُوْنَ }

and forsake the wives your Lord has created for you?, in other words, [you forsake intimacy with] their front parts? Nay, but you are a transgressing folk', overstepping [the bounds of] what is lawful into what is unlawful.

{ قَالُوا لَنْ نَمُتُّهُ إِلَّا لَوْ طَلَّكَ كُونٌ مِنَ الْمُخْرَجِينَ }

They said, 'If you do not desist, O Lot, from reproaching us, you will assuredly be of those expelled', from our land.

{ قَالَ إِنِّي لَعَمْرِكُمْ مِنَ الْفَالِينَ }

He, Lot, said, 'Truly I abhor, I detest, what you do.

{ رَبِّ تَجَنَّبْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ }

My Lord, deliver me and my family from what they do', that is, from the punishment for it.

{ فَتَجَنَّبْنَاهُ وَأَهْلَهُ أَجْمَعِينَ }

So We delivered him and all his family,

{ إِلَّا عَجُوزًا فِي الْغَابِرِينَ }

except an old woman — his wife — among those who stayed behind, whom We destroyed.

{ ثُمَّ دَمَّرْنَا الْآخَرِينَ }

Then We destroyed [all] the others,

{ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ }

and We rained on them a rain, [We rained on them] stones — this [detail] pertains to [the previous] statement concerning their destruction — and evil was, their rain, the rain of those who were warned!

{ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

Surely in that there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

Surely your Lord, He is the Mighty, the Merciful.

{ كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ }

The dwellers in the wood (a variant reading [for ashābu'l-aykati] has ashābu laykata), a thicket of trees near Midian, denied the messengers,

{ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ }

when Shu'ayb — He [God] does not say 'their brother' [in this instance] because he [Shu'ayb] was not [in terms of lineage] one of them — said to them, 'Will you not fear God?

{ إِيَّاكُمْ مَرْسُولٌ آمِنٌ }

Truly I am a trusted messenger [sent] to you.

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

So fear God and obey me.

{ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ }

I do not ask of you any reward for this; indeed my reward lies only with the Lord of the Worlds.

{ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ }

Give full measure and do not be of those who give short measure,

{ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ }

and weigh with an even balance,

{ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ }

and do not defraud people in their goods, do not diminish anything of what is due to them, and do not be degenerate in the earth, seeking corruption, by killing or otherwise ([ta'thaw, 'degenerate'] derives from 'athiya, meaning afsada, 'to corrupt'; mufsidīna, 'seeking corruption', is a circumstantial qualifier emphasising the import of its operator [ta'thaw]).

{ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ }

And fear Him Who created you and the former generations', [all] creation [before you].

{ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ }

They said, 'You are indeed one of the bewitched.

{ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ }

You are just a human being like us. And we indeed (in, softened in place of the hardened form, its subject omitted, in other words [it would be] innahu) think that you are one of the liars.

{ فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

Then make fragments (read kisfan or kisafan) of the heaven fall upon us, if you are of the truthful', in your Mission.

{ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ }

He said, 'My Lord knows best what you are doing', and will requite you for it.

{ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يُومِرُ الظِّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ }

But they denied him, so they were seized by the chastisement of the day of the shade (al-zulla) — a cloud which gave them shade when they suffered a bout of extreme heat but which then rained down fire on them and they were incinerated. Assuredly it was the chastisement of a tremendous day.

{ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ }

Surely in that there is a sign; but most of them are not believers.

{ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ }

Surely your Lord, He is the Mighty, the Merciful.

{ وَأَنَّهُ لَنَزَّلَ رَبُّ الْعَالَمِينَ }

Truly it, the Qur'ān, is the revelation of the Lord of the Worlds,

{ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ }

brought down by the Trustworthy Spirit, Gabriel,

{ عَلَى قَلْبِكَ لَتَكُونَ مِنَ الْمُنذِرِينَ }

upon your heart, that you may be [one] of the warners,

{ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ }

in a clear Arabic tongue (a variant reading [for nazala, 'he brought down', verse 193] has nuzzila, 'was sent down', and al-rūha, 'the Spirit', in the accusative, the subject of the verb being God).

{ وَأَنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ }

And truly it, the allusion to the Qur'ān [that would be] revealed to Muhammad (s), is in the Scriptures, the Books, of the ancients, such as the Torah and the Gospel.

{ أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ }

Is it not a sign, of this fact, for them, for the disbelievers of Mecca, that the learned of the Children of Israel recognise it?, [those] such as 'Abd Allāh b. Salām and his companions, from among those who became [Muslim] believers: they are able inform [you] of this (read yakun with āyatan in the accusative, or takun with āyatun in the nominative).

{ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ }

For had We revealed it to some non-Arabs (a'jamūn is the plural of a'jam),

{ فَتَقَرَّأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ }

and had he recited it to them, that is, [to] the disbelievers of Mecca, they would not have believed in it, disdaining to follow it.

{ كَذَلِكَ سَكَّنَا فِي قُلُوبِ الْمُجْرِمِينَ }

So, in the same way in which We would have caused denial of it to penetrate [the hearts of disbelievers] had it been recited by a non-Arab, We have caused, denial of, it to penetrate the hearts of the criminals, the Meccan disbelievers, when Muhammad (s) recites it.

{ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ }

They will not believe in it until they behold the painful chastisement,

{ فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ }

so that it will come upon them suddenly while they are not aware.

{ فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ }

Thereupon they will say, 'Shall we be granted any respite?', that we might become believers?; and it shall be said to them, 'No!', and they will say, 'When will this chastisement be?' God, exalted be He, says:

{ أَفَعِدْنَا أَنَا نَسْتَعْجِلُونَ }

So do they [seek to] hasten Our chastisement?

{ أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ }

Consider [this] then — inform Me: If We were to let them enjoy [life] for [many] years,

{ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ }

then there were to come on them that which they have been promised, of chastisement,

{ مَا أَعْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ }

in what way (mā here is interrogative) would that enjoyment which they were given avail them?, in averting the chastisement or mitigating it? It would be of no avail!

{ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ }

And We have not destroyed any town but it had warners, messengers to warn its inhabitants;

{ ذَكَرْنَا وَإِنَّا لَكُنَّا ظَالِمِينَ }

as a reminder, an admonition for them; for We were never unjust, for We destroy them [only] after they have been warned. The following was revealed to refute what the idolaters were saying:

{ وَمَا نُنزِّلُ بِهِ الشَّيَاطِينَ }

It, the Qur'ān, has not been brought down by the devils.

{ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ }

Neither would it behove, befit, them, to bring it down, nor are they capable, [of doing] that.

{ إِنَّهُمْ عَنِ السَّمْعِ لَمَغْرُورُونَ }

Truly they are barred, restrained with blazing stars, from the hearing, of the sayings of the angels.

{ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ }

So do not invoke any other god with God, lest you be among the chastised — if you were to do what they call you to.

{ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }

And warn the nearest of your kinsfolk, namely, the Banū Hāshim and the Banū al-Muttalib: 'He [the Prophet] warned them publicly ...', as reported by al-Bukhārī and Muslim.

{ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ }

And lower your wing, show your gentle side, to the believers, the affirmers of God's Oneness, who follow you.

{ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ }

But if they, your kinsfolk, disobey you, say, to them: 'I am absolved of what you do', in worshipping [gods] other than God.

{ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ }

And put your trust (wa-tawakkal, or read fa-tawakkal, 'then put your trust') in the Mighty, the Merciful, God, in other words, entrust Him with all your affairs,

{ الَّذِي يَرَاكَ حِينَ تَقُومُ }

Who sees you when you stand, for prayer,

{ وَتَقَلَّبَكَ فِي السَّاجِدِينَ }

and your movements — in [performing] the [various] parts of prayer: standing, sitting, bowing and prostrating — among those who prostrate, those who perform the prayers.

{ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

Truly He is the Hearing, the Knowing.

{ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنْزَلُ الشَّيَاطِينُ }

Shall I inform you, O disbelievers of Mecca, upon whom the devils descend? (tanazzalu: one of the tā' letters in the original [tatanazzalu] has been omitted).

{ تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ }

They descend upon every sinful, profligate, liar, such as Musaylama and other soothsayers.

{ يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ }

They, the devils, report the heard [sayings], what they hear from the angels [they report] to the soothsayers, but most of them are liars, adding much that is false to what they hear — this was [revealed] before the devils were barred from the heaven.

{ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ }

As for the poets, [only] the perverse follow them, in their poetry, propounding it and reciting it on their behalf to others; they are thus reprehensible.

{ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ }

Have you not noticed that — are you not aware that — in every valley, of the valleys of rhetoric and the art thereof, they rove, overstepping the bounds [of decency] in [their] eulogies and diatribes,

{ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ }

and that they say, we do, what they do not do?, in other words, that they lie.

{ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ }

Save those, poets, who believe and perform righteous deeds and remember God frequently, in other words, [those whom] poetry does not distract from the remembrance [of God], and vindicate themselves, by lampooning the disbelievers, after they have been wronged, by the disbelievers' reviling of them [as belonging] together with all believers — such [individuals] are not reprehensible. God, exalted be He, says: God does not like the utterance of evil words out loud, unless a person has been wronged [Q. 4:148]; He, exalted be He, also says: so whoever commits aggression against you, commit aggression against him in the manner that he committed against you [Q. 2:194]; and those, poets and others, who are wrongdoers will soon know the reversal, the return, with which they will meet, [by which] they will return, after death.

Surat an-Naml

{ طَسِ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ }

Tā sīn: God knows best what He means by these [letters]. Those, namely, these signs, are the signs of the Qur'ān, signs from it, and a Manifest Book, manifesting [what is] truth from [what is] falsehood (wa-kitābin, 'Book', is a supplement [to al-qur'ān] with the addition of an adjective [mubīn, 'manifest']).

{ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ }

It is, a guidance, guiding from error, and good tidings for the believers, who believe in it, of Paradise;

{ الَّذِينَ يقيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ }

those who observe prayer, performing it in the way that it should be [performed], and give alms and who are certain of the Hereafter, knowing it [to be true] through the [many] proofs thereof (hum, 'they', is repeated because a separation has taken place between it [the first hum] and the predicate [yūqinūna]).

{ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ نَزَّيْنَا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ }

Truly those who do not believe in the Hereafter, We have adorned their, vile, deeds for them, by making such [deeds] seem sensuous so that they then deem them wholesome, and so they are bewildered, confused about why We deem these [deeds] to be vile.

{ أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ }

Those are they for whom there is an awful chastisement, the worst [chastisement] in this world: being killed or being taken captive; and in the Hereafter they will be the greatest losers, because they will end up in the Fire which has been made everlasting for them.

{ وَأَنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ }

And truly you — this is an address to the Prophet (s) — are receiving the Qur'ān, it is being transmitted to you intensely, from One Wise, Knowing, in such [transmission].

{ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نارا سأتيكم منها جبراً أو آتاكم شهاباً مبسلاً لكم تضطون }

Mention, when Moses said to his family, [to] his wife, during his journey from Midian [back] to Egypt: 'Assuredly I notice, I see in the distance, a fire. I will bring you news from there, about the

[journey's] route — for he had lost his way — or bring you a firebrand (read as a genitive annexation [bi-shihābi qabasin] as an explication [of shihāb, 'flame']; or read without [annexation, bi-shihābin qabasin] meaning, a flame of fire at the end of a wick or a wooden stick) that perhaps you might warm yourselves', (tastalūn: the tā' replaces the tā' of the [8th verbal form] ifta'ala [sc. istalā]; it derives from salaya or saliya, 'to be exposed to the blaze of fire'), [that perhaps] you might warm yourselves from the cold.

{ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مِنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ }

But when he reached it, he was called [with the following words]: 'Blessed is he, that is to say, God bless him, who is in the fire, namely, Moses, and who is around it, namely, the angels — or vice-versa ([the verb] bāraka may be followed immediately by the direct object or by a preposition and then the direct object; [a noun such as] makān, 'location', is implied after fī, 'in', [sc. man fī makāni'l-nār, 'who is in the area of the fire']); and Glory be to God, the Lord of the Worlds — this is included in the call, and is meant to declare that God is above all evil [associations].

{ يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ }

O Moses, lo!, in other words, the fact is that, it is I, God, the Mighty, the Wise.

{ وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَكُمُ يَعْتَبِرُ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لُدِّيَ الْمُرْسَلُونَ }

Throw down your staff', and he threw it down. And when he saw it wriggling, moving, like a serpent, a slender snake, he turned his back in flight and did not come back. God, exalted be He, says: 'O Moses, do not fear, it. Surely in My presence, before Me, the messengers do not fear, any snake or otherwise,

{ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ }

except him who has wronged, his soul, but then changed [his wrong] for good — he [then] performs [good deeds] — after [having done] evil, in other words, [he has] repented, then truly I am Forgiving, Merciful, I will accept his repentance and forgive him.

{ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

And insert your hand into your bosom, into the collar of your shirt, and it will emerge, not in its usual skin colour, but, white without any blemish, any [vestige of] leprosy, with a glare that dazzles the eyes, as one sign, among nine signs, with which you shall be sent [as God's messenger], to Pharaoh and his folk; indeed they are an immoral lot'.

{ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ }

But when Our signs came to them plain to see, illuminating and clear, they said, 'This is manifest sorcery', clear and evident [sorcery].

{ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ }

And they denied them, they did not affirm them, though, in reality, their souls had been convinced, in other words, [though] they were certain that these [signs] were from God, wrongfully and arrogantly, in defiance of believing in what Moses had brought ([these two adverbs] refer back to [the cause of] their denial). So behold, O Muhammad (s), how was the sequel for the agents of corruption, [a sequel] which you know: they were destroyed.

{ وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ }

And verily We gave David and Solomon, his son, knowledge, of rendering [decisive] judgement between people, and [knowledge] of the speech of birds and of other things, and they said, giving thanks to God, 'Praise be to God Who has favoured us, with prophethood and the disposal of jinn, humans and devils [to our service], over many of His believing servants'.

{ وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ }

And Solomon inherited from David, prophethood and knowledge exclusively from among all his other children; and he said, 'O people, we have been taught the speech of the birds, that is, the ability to understand their sounds, and we have been given of all things, given to prophets and kings. Indeed this, gift, is the manifest, the evident, favour'.

{ وَحُشِرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ }

And, on one journey, Solomon's hosts of jinn and humans and birds stood assembled for him as they were being arrayed, brought together [in groups] and marshalled.

{ حَتَّىٰ إِذَا أَنزَلْنَا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ }

When they came to the Valley of the Ants — which is [located] either in Tā'if or in Syria, and whose ants are either small or large — an ant, the queen ant, who had seen Solomon's hosts, said, 'O ants, enter your dwellings, lest Solomon and his hosts crush you while they are unaware!' — the ants are likened to rational beings in their use of the latter's speech.

{ فَتَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ }

{

Whereat he, Solomon, smiled (fa-tabassama, the beginning [of the sentence]) amused (dāhikan, the end [of the sentence]) at its words, which he had heard from three miles away and which was carried to him by the winds. When he was on the verge of [entering] their valley, he [Solomon] made his hosts halt until they [the ants] had entered their dwellings — on this journey his hosts consisted of cavalry and infantry. And he said, 'My Lord, inspire me to be thankful for Your grace with which You have favoured me and my parents, and to do good that will please You, and include me, by Your mercy, among Your righteous servants', the prophets and saints.

{ وَتَقَدَّرَ الطَّيْرَ فَقَالَ مَا لِي لَا أَمْرِي أَلْهَدُهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ }

And he reviewed the birds, to see the hoopoe — which would locate water beneath the ground and indicate its location by pecking at it, whereupon the devils would extract it, for Solomon required it for when he prayed; but he could not see him — then he said, 'Why is it that I do not see the hoopoe?, in other words, is there something preventing me from seeing him? Or is he among the absent?, and so I cannot see him because he is absent?' And when he became certain [of the hoopoe's absence],

{ لَا أَعْدَبْتَهُ عَدَابًا شَدِيدًا أَوْ لَا أَدْبَحْتَهُ أَوْ لِيَأْتِيَنِي سُلْطَانٌ مُّيْنٍ }

He said, 'Assuredly I will chastise him with a severe chastisement, by having [all] his feathers as well as his tail plucked and leaving him out in the sun, where he would not be able to escape from reptiles, or I will slaughter him, by slitting his throat, unless he brings me (read la-ya'tiyannī or la-ya'tinannī) a clear warrant', plain manifest proof for his [having a valid] excuse.

{ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ نَبِيِّنِ }

But he did not remain (read fa-makutha or fa-makatha) long [in absence], in other words, [he was away only] for a short while, and came to Solomon humbly, with his head up and his wings and tail lowered. Solomon pardoned him and asked him about what he had encountered during his absence: and he said, 'I have discovered something of which you have no knowledge, and I have brought you from Sheba (this may be read in declined form [min Saba'in] or left as indeclinable [min Saba'a]) — a tribe in Yemen, whose name is taken from the name of one of their ancestors (which is also the reason why it may be declined) — a verified report.

{ إِنِّي وَجَدْتُ أُمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ }

I found a woman ruling over them, in other words, she was their queen, her name Bilqīs; and she has been given [an abundance] of all things, that kings might require, in the way of machines and instruments, and she possesses a great throne — its length was 80 cubits, its width 40 cubits, its

height 30 cubits, and was made of gold and silver, encrusted with pearls, rubies, chrysolite, and emeralds, with its legs made of rubies, chrysolite and emeralds, containing seven [inner] doors, the door of each chamber shut.

{ وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَمِنْهُمْ أَلْمَسَ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ }

I found her and her people prostrating to the sun instead of God, and Satan has adorned for them their deeds and he has barred them from the Way, from the path of truth, so that they are not guided

{ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ }

to prostrate themselves to God (allā yasjudū should be read as an yasjudū: the lā is extra and with it has been assimilated the nūn of an, similar to [the construction] where God says, li-allā ya'lama ahlu'l-kitābi, so that the People of the Scripture may know [Q. 57:29]; the sentence functions as the direct object of yahtadūna, 'guided', whose ilā, 'to', has been omitted); [He] Who brings forth the hidden (al-khab' is a verbal noun, with the same meaning as al-makhbū', 'that which is hidden') of rain and plants, in the heavens and the earth, and He knows what they conceal, within their hearts, and what they proclaim, with their tongues.

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ }

God — there is no god except Him, the Lord of the Mighty Throne' (this clause constitutes an [independent] new sentence, which is a eulogy comprising [praise of] the Throne of the Compassionate One to counter the [description of the] throne of Bilqīs: between the two, however, is an unfathomable difference).

{ قَالَ سَتَنْظُرُ أَصَدَقْتُ أَمْ كُنْتُ مِنَ الْكَاذِبِينَ }

He, Solomon, said, to the hoopoe: 'We shall see whether you have spoken the truth, in what you have informed us, or whether you are of the liars, that is, of their ilk — for [to say] that is rhetorically more powerful than [simply] saying 'or whether you have lied'. He [the hoopoe] indicated to them the place of the water and it was extracted. They thus drank, performed their ablutions and prayed. Solomon then composed a letter in the following form: 'From the servant of God, Solomon son of David, to Bilqīs, Queen of Sheba. In the Name of God, the Compassionate, the Merciful: Peace be upon those who follow Guidance. To wit: do not rise up against me [in defiance], but come to me in submission'. He then stamped it with musk and sealed it with his ring, and said to the hoopoe:

{ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ }

Take this letter of mine and deliver it to them, that is, to Bilqīs and her people, then turn away, withdraw, from them, but remain close by them, and see what [response] they shall return', [and see] what kind of response they shall give. Thus, he took it and approached her [Bilqīs]. But as her soldiers were all around her, he cast it into her private chamber. When she saw it, she shuddered and was consumed by fear. She read what it said.

{ قَالَتْ يَا أَيُّهَا الْمَلَأَى الْفِي إِلَيَّ كِتَابٌ كَرِيمٌ }

Then, she said, to the noblemen of her people: 'O [members of the] council, lo! (read yā ayyuhā'l-mala'u innī, pronouncing [in the last two words] both hamzas; or by not pronouncing the second one and changing it into a wāw with kasra vowel) a noble, a sealed, letter has been delivered to me.

{ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

It is from Solomon and lo! it is, in other words, its text says: "In the Name of God, the Compassionate, the Merciful.

{ أَلَا تَعْلَمُونَ عَلَيَّ وَأُنُونِي مُسْلِمِينَ }

Do not rise up against me [in defiance], but come to me in submission”’.

{ قَالَتْ يَا أَيُّهَا الْمَلَأُؤْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ }

She said, 'O [members of the] council, give me an opinion (read yā ayyuhā'l-mala'u aftūnī, pronouncing both hamzas, or by not pronouncing the second and changing it into a wāw), in other words, guide me, in this matter of mine. I never decide on a matter, I never conclude it, until you are present'.

{ قَالُوا سَحْنٌ أَوْ لَوْ قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ }

They said, 'We possess force and we possess great might, in other words, we are hardy in war. The matter is for you [to decide]. So see what you will command', us, and we will obey you.

{ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْنَزَةَ أَهْلِهَا أَذَىٰ وَكَذَلِكَ يَفْعَلُونَ }

She said, 'Indeed kings, when they enter a town, ruin it, with destruction, and reduce the mightiest of its inhabitants to the most abased. That is what they too will do, namely, the senders of this letter.

{ وَآتِي مَرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ }

Now I will send them a gift and wait to see with what [response] the envoys return', in the way of accepting the gift or rejecting it. If it be a king [to whom we have sent it], he will accept it; but if it be a prophet, he will reject it. Thus, she sent male and female servants, one thousand in total, together with five hundred bricks of gold, a crown studded with jewels, and musk, ambergris and other things with an envoy carrying a letter. The hoopoe thus hurried back to bring the news to Solomon, who ordered bricks of gold and silver to be made and laid out across a [vast] square the distance of nine parasangs from his seat and for a towering wall of gold and silver to be constructed around it, and for the most splendid creatures of the land and the sea, together with the children of the jinn, to be brought to line the right and left sides of the square.

{ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالِ فَمَا أَنَا بِي اللَّهِ خَيْرٌ مِّمَّا أَنَا كُمْ بَلْ أَنْتُمْ يَهْدِيْتُمْ كُمْ تَفْرَحُونَ }

But when he, the envoy, came to Solomon, with the gift and the servants, he said, 'Are you supplying me with wealth? What God has given me, of prophethood and kingship, is better than what He has given you, of [the things of] this world. Nay, but it is you [and not I] who exult in your gift, for you pride yourselves upon [the possession of] the ornaments of this world!

{ أَمْ رَجَعِ إِلَيْهِمْ فَلَئِنَّمَا يَنْتَهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنْ خَرَجْتَهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ }

Go back to them, with the gifts that you have brought, for We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there, from the land of Sheba (Saba') — named [thus] after their tribal ancestor — humiliated, and they shall be utterly abased', unless they come to me in submission. When the envoy returned to her with the gift, she had her throne placed inside seven doors inside her palace, with her palace inside seven palaces, and had all the doors locked with guards at them. She then prepared to make the journey to Solomon to see what he would command her. She departed with twelve thousand chieftains (qayl), each accompanied by thousands [of men] until when she came to within a parasang of him, he sensed her [arrival].

{ قَالَ يَا أَيُّهَا الْمَلَأُؤُكُمُ يَا بُنَيَّ بَعْرُشَهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ }

He said, 'O [members of the] council, which of you (regarding the two hamzas read them in the way mentioned above [verse 32]) will bring me her throne before they come to me in submission?', compliant and obedient? For I may only [rightfully] seize it before this [submission] and not afterwards.

{ قَالَ عَفْرُبْتُ مِّنَ الْجِنِّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ }

An afreet from among the jinn — a [jinn who is] powerful and stalwart — said, 'I will bring it to you before you rise from your place, the one in which you sit when adjudicating — the period from morning to midday. Indeed I have the strength for it, that is, for carrying it, and I am trustworthy', over what it may contain of jewels and other [precious] things. Solomon said, 'I want something faster than that!'

{ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ }

The one who had knowledge of the, revealed, Scripture — and this was [one] Āsif b. Barkhiyā, a righteous individual with knowledge of God's Greatest Name, which when invoked [in supplication] for something it is [immediately] granted — said: 'I will bring it to you before your glance returns to you, after you look at something. So he [the afreet] said to him, 'Look up towards the heaven', which he did, and when his glance returned [in front of him] he found it [Bilqīs' throne] placed before him — for in the instance in which Solomon looked up to the heaven, Āsif supplicated by invoking the Greatest Name that God bring it [thereto]; and this was done by having it travel under the earth until it sprung up below Solomon's seat (kursī). Then, when he saw it standing, still, before him, he said, 'This, bringing it to me, is of my Lord's bounty, that He may try me, test me, whether I give thanks (read a-ashkur, pronouncing both hamzas; or by replacing the second one

with an alif; 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 am ungrateful, for the favour. And whoever gives thanks, gives thanks only for his own sake, because the reward for his thanks shall be his, and whoever is ungrateful, for the favour, [should know] then my Lord is surely Independent, with no need of his thanks, Generous', by being bounteous to those who are ungrateful for it.

{ قَالَ كَرُوْا لَهَا عَرْشَهَا نَنْظُرْ أَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ }

He said, 'Disguise her throne for her — in other words, transform it such that when she sees it, it will be in an unrecognisable form — that we may see whether she will be guided, to recognising it, or be of those who cannot be guided', to recognise when things are transformed around them. He [Solomon] sought thereby to test her mind, for it was said to have something wrong with it. Thus they transformed it by adding or taking away [certain things] and in other ways.

{ فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ }

So when she came, it was said, to her: 'Is your throne like this?' She said, 'It as though it is the one'. She had, in fact, recognised it; but she made a pretence to them just as they made a pretence to her, given that [when she was asked about the throne] it was not said, 'Is this your throne?', for

had it been so, she would have replied, 'Yes, it is'. When Solomon realised that she was perceptive and knowledgeable, he said: 'And we were given the knowledge before her and we had submitted [to God].

{ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ }

And what she worshipped besides God, that is, other than Him, barred her, from the worship of God, for she belonged to disbelieving folk'.

{ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ }

It was, also, said to her, 'Enter the palace [hallway]' — this was a transparent white glass floor underneath which flowed sweet water that contained fish. Solomon had it made when he was told that her legs and feet resembled the shanks of a mule. And when she saw it, she supposed it to be a pool, of water, and so she bared her legs, to wade through it. Meanwhile Solomon was seated on his throne at the front part of the palace [hallway], and he saw that her legs and feet were [in fact] fair. He said, to her: 'It is a hallway paved [smooth] with crystal', and thereafter he called her to submit [to God]. She said, 'My Lord, indeed I have wronged myself, by worshipping other than You, and I submit with Solomon to God, the Lord of the Worlds'. He wanted to marry her but disliked

the hair on her legs. So the devils made a [depilatory] lime mixture (nūra) and she removed it therewith. He married her and had [great] love for her. And he let her remain as ruler of her kingdom and would visit her once a month, staying for three days [every time]. Her reign came to an end at the same time as that of Solomon. It is reported that he became king at the age of 13 and died at the age of 53 — Glory be to the One whose enduring sovereignty will never end!

{ وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ }

And verily We sent to Thamūd their brother, in terms of [his belonging to the same] tribe, Sālih, with the following [decree]: ‘Worship God!’, affirm His Oneness. And lo! they [then] became two parties quarrelling with one another, over religion, one party having become believers upon his arrival as messenger to them and the other party disbelievers.

{ قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ }

He said, to the deniers: ‘O my people, why do you [seek to] hasten on evil before [seeking] good?, in other words, [why do you seek to hasten on] chastisement instead of mercy, when you say, ‘If what you bring us is true, then bring us the chastisement!’ Why do you not ask God to forgive you, [your] idolatry, so that you might be shown mercy?’, and not be chastised.

{ قَالُوا أَطِيعُوا بَنِيكُمْ وَمَنْ مَعَكُمْ قَالَ طَائِفٌ مِّنْكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّفْتُونَ }

They said, 'We augur evil (ittayyarnā is actually tatayyarnā, but the tā' has been assimilated with the tā', and a conjunctive hamza added) of you and of those who are with you', namely, the believers — when they [the tribe of Thamūd] were deprived of rain and suffered hunger. He said, 'Your evil augury is with God — He has given it to you; nay, but you are a people being tried', being tested with good and evil [turns of fortune].

{ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ }

And there were in the city, the city of Thamūd, a band of nine men, that is, [nine] men, who were causing corruption in the land, with acts of disobedience, which included their corroding of dinar and dirham coins [rendering them worthless], and did not reform [their ways], through obedience [to God]

{ قَالُوا اتَّقُوا اللَّهَ لَنَنْبِتَهُ وَأَهْلَهُ ثُمَّ لَنُقُولَنَّ لَوَيْلِهِ مَا شَهِدْنَا مِثْلِكَ أَهْلَهُ وَإِنَّا لَصَادِقُونَ }

They said, that is, some said to others, 'Swear to one another by God that we will attack him by night (la-nubayyitannahu; or [read] la-tubayyitunnahu, 'that you will attack him by night') together with his folk, that is, those who believed in him, in other words, [swear] that we will kill them at night; then we will surely say (la-naqūlanna; or [read] la-taqūlunna, 'you surely will say') to his heir, the avenger of his blood, that we did not witness, we were not present at, the destruction of his

folk (read muhlika or mahlika, meaning 'the destroying of them' or 'their death' [respectively]), and so we do not know who killed them, and [that] indeed we are being truthful'.

{ وَمَكْرُؤًا مَكَرًا وَمَكْرَتًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ }

So they plotted, thereby, a plot, but We [also] plotted a plot, in other words, We requited them by hastening on their punishment, while they were not aware.

{ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَّا دَمَّرْنَا هُمْ وَقَوْمَهُمْ أَجْمَعِينَ }

So behold how was the consequence of their plot! For lo! We destroyed them and all their people, with Gabriel's cry, or by the angels' pelting them with stones, which they could see even though they could not see them [the angels].

{ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ }

So those then are their houses [lying] deserted (khāwiyatan is in the accusative because it is a circumstantial qualifier, the operator of which is the import of the demonstrative pronoun [tilka, 'those']) because of the evil which they did, that is, their disbelief. Surely in that there is a sign, a lesson, for a people who have knowledge, of Our power and are thus admonished.

{ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ }

And We delivered those who believed, in Sālih — and they numbered 4,000 — and were fearful, of idolatry.

{ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ }

And Lot (Lūtan is in the accusative because of an implied udhkur, 'mention', before it, and it [Lūtan] is substituted by [the following, idh qāla ...]), when he said to his people, 'What! Do you commit [such] abomination, namely, homosexual intercourse, while you watch?, that is to say, while you watch one another, [so] engrossed [are you] in the sinful act?

{ الْإِنِّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ }

What! Do you (read a-innakum, pronouncing both hamzas, or by not pronouncing the second and inserting an alif between the two in both cases) come unto men in lust instead of women? Nay, but you are truly a people in ignorance', of the consequence of your action.

{ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّطْهَرُونَ }

But the only response of his people was that they said, 'Expel Lot's family from your town. They are indeed a folk who [prefer to] remain pure!', from [coming unto] the rears of men.

{ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا هَا مِنْ الْغَائِبِينَ }

So We delivered him and his family, except his wife — We decreed [for] her, We made her by Our decree, to be of those who remained behind, in the chastisement.

{ وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءًا مَطْرُ الْمُنذَرِينَ }

Then We rained on them a rain — these were the stones of baked mud [cf. Q. 15:74] — which destroyed them. And evil indeed was, their rain, the rain of those who were warned, against chastisement.

{ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ أَلَّا يَكْفُرُوا بِالْحَمْدِ ۗ أَلَّا يَشْكُرُوا ۗ }

Say, O Muhammad (s): 'Praise be to God, for the destruction of the disbelievers of past communities, and peace be on His servants whom He has chosen'. Is God (read a-Allāhu, 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 [such an insertion]) better, for those who worship Him, or the partners which they ascribe? (read

[either] tushrikūna, 'you ascribe', or yushrikūna, 'they ascribe'), [they being] the people of Mecca, [the partners they ascribe] to Him, in other words, are such gods better for those who worship them?

{ أَمْنُ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُشْبُوا شَجَرَهَا إِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ }

Or He Who created the heavens and the earth, and sends down for you water from the heaven, whereby We cause to grow (there is a shift here from third person to that of the first person [plural]) splendid gardens (hadā'iq is the plural of hadīqa, which is an enclosed garden) whose trees you could never cause to grow?, because of you do not have the ability for it. Is there a god (al-ilāhun, here and in the seven instances in which it occurs, read by pronouncing both hamzas, or by not pronouncing the second, inserting an alif between the two in both cases) with God?, who has helped Him in [all of] this? In other words, there is no god with Him. Nay, but they are a people who ascribe equals [to Him], who associate with God others.

{ أَمْنُ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا إِلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

Or He Who made the earth an abode [of stability], that does not [constantly] shake beneath [the feet of] its inhabitants, and made rivers [to flow] throughout it and set firm mountains for it, with which He fixed the earth [in place], and set an isthmus between the two seas, between the sweet

one and the salty one, the one not mixing with the other. Is there a god with God? Nay, but most of them have no knowledge, of His Oneness.

{ اَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمُ خُلَفَاءَ ۗ أَلَمْ تَرَ أَنَّ اللَّهَ مَعَ الَّذِينَ كَفَرُوا إِذْ دَعَوْهُمُ إِلَى الْكُفْرِ وَكَرِهُوا لَهُمْ أَزْوَاجَهُمْ فَزَوَّجَهُمْ بَعْضَهُمْ بِبَعْضٍ إِذْ كَفَرُوا وَكَرِهُوا لَهَا وَاللَّهُ سَعِيْدٌ عَلِيمٌ } [al-Ankabut: 24-25]

Or He Who answers the desperate one, the anguished person suffering harm, when he calls to Him and Who removes [his] distress, from him and from others, and makes you successors in the earth (the annexation [khulafā'a l-ardi, 'successors of the earth'] has the same meaning as fī, 'in' [khulafā'a fī'l-ardi, 'successors in the earth']), in other words, each generation succeeding the one before it. Is there a god with God? Little do you remember, [little] are you admonished ([read] mā tadhakkarūna, 'do you remember'; or [read] yadhakkarūna, 'do they remember', where [in both cases] the tā' has been assimilated with the dhāl; the mā is extra, [used] to make less what is already 'little').

{ اَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ اَللَّهُ تَعَالَى ۗ اَللَّهُ عَمَّا يُشْرِكُونَ } [al-Ankabut: 24-25]

Or He Who guides you, shows you the way to your destinations, in the darkness of the land and the sea, by the stars at night, and by [the various] landmarks during the day, and Who sends forth the winds as harbingers of His mercy, ahead of the rain. Is there a god with God? Exalted be God [high] above what, others, they associate, with Him!

{ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ اللَّهُ بِذِي الْقُلُوبِ الْبُرْهَانِ كُنْتُمْ صَادِقِينَ }

Or He Who originates creation, in the wombs, from a sperm-drop, then brings it back again, after death, as established by the proofs for this [resurrection], even if you do not acknowledge it; and Who provides for you from the heaven, rain, and [from] the earth, vegetation. Is there a god with God? In other words, none of the things mentioned is done by anyone other than God, and there is no god with Him. Say, O Muhammad (s): 'Produce your proof, your definitive argument, if you are truthful', about their being a god with Me who has done any of the things mentioned.

{ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ }

They [the disbelievers] also asked him when the Hour will come to pass, and the following was revealed: Say: 'No one in the heavens or the earth knows, be it angels or human beings, the Unseen, namely, what is hidden from them, except God, He knows it, and they are not aware, the disbelievers of Mecca, like others, when, is the time in which, they will be resurrected.

{ بَلِ آدَارَكَ عَلَيْهِمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ عَنْهَا عَمُونَ }

Nay, has their knowledge come to comprise (read adraka, similar to the [4th verbal] form akrama, 'he was kind to'; a variant reading has iddāraka, which is actually tadāraka, with the tā' changed

into a dāl and assimilated with the [other] dāl, and a conjunctive hamza added, meaning, ‘attained’ or ‘caught up with’) the Hereafter?, such that they [have reason to] ask about the time of its coming — not so: Nay, for they are in doubt of it. Rather they are blind to it (‘amūna, ‘blind’, as in blindness of the heart; this [statement] is rhetorically more powerful than the preceding one; the origin [of the term] is ‘amiyūn, but the damma vowel is deemed too heavy for the yā’ and has been moved to the mīm, after dropping its kasra vowel).

{ وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لَمُخْرَجُونَ }

And the disbelievers say, also in rejecting the [idea of] resurrection: ‘What! When we and our fathers are dust shall we indeed be brought forth [again]?, from the graves.

{ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاءُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ }

Already we and our fathers have been promised this before. [But] these are just the [legendary] fables of the ancients’ (asātīr is the plural of ustūra, meaning ‘what has been written down [mā sutira] of lies’).

{ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ }

Say: 'Travel in the land and see how was the sequel for the criminals', because of their denials — and this [sequel] is that they were destroyed with punishment.

{ وَلَا تُخْزِنُ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ }

And do not grieve for them, and do not be distressed by their schemes — this is meant to comfort the Prophet (s), in other words, do not be concerned with their plotting against you, for We will grant you victory over them.

{ وَيَقُولُونَ مَتَى هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ }

And they say, 'When will this promise, of chastisement, be, if you are truthful?', regarding it.

{ قُلْ عَسَى أَنْ يَكُونَ مَرَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ }

Say: 'It may be that part of what you seek to hasten on is close behind you' — so they were slain at Badr and the remaining chastisement will come to them after death.

{ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ }

And surely your Lord is bountiful to mankind, an example of which is His deferring chastisement for the disbelievers, but most of them are not thankful — disbelievers are not grateful for the deferring of chastisement since they reject [the fact] that it will ever come to pass.

{ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ }

And surely your Lord knows what their hearts conceal, [what these] hide, and what they proclaim, by their tongues.

{ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ }

And there is not a thing hidden in the heaven and the earth (the hā' [tā' marbūta] of ghā'ibatun is hyperbole, in other words, anything that is completely hidden from people) but it is in a manifest Book, namely, [in] the Preserved Tablet (al-lawh al-mahfūz) and in God's concealed knowledge, an example of which is the [time of the] chastising of the disbelievers.

{ إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ }

Truly this Qur'ān recounts to the Children of Israel — those living at the time of our Prophet — [the means to resolve] most of that concerning which they differ, that is, by virtue of the fact that it

expounds the said [differences] as they should be, eliminating any disagreements between them, if only they were to implement it and submit [to its prescriptions].

{ وَإِنَّهُ لَهْدَىٰ وَمَرْحَمَةٌ لِّلْمُؤْمِنِينَ }

And truly it is a guidance, from error, and a mercy for believers, from chastisement.

{ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ }

Surely your Lord will decide between them, as [He will] with others on the Day of Resurrection, of His judgement, that is, His justice. And He is the Mighty, the Victor, the Knower, of what He judges, so that none will be able to oppose Him in the way that the disbelievers have opposed His prophets in this world.

{ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ }

So rely on God, trust in Him, for you are indeed upon the manifest truth, [upon] the manifest religion: the sequel shall be in your favour, with victory over the disbelievers. God then draws comparisons between them and the dead, the deaf and the blind, saying:

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

Indeed you cannot make the dead hear, nor can you make the deaf hear the call when (al-du'ā'a idhā, read by pronouncing both hamzas, or by not pronouncing the second one, eliding it with the yā') they have turned their backs [upon you];

{ وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَاتِهِمْ إِنْ سَمِعُوا مِنْ يُؤْمِنُ بآيَاتِنَا فَهُمْ مُسْلِمُونَ }

nor can you lead the blind out of their error. You can only make those hear — hear so as to comprehend and accept — who believe in Our signs — the Qur'ān — and have therefore submitted, [are therefore] sincere in their affirmation of God's Oneness.

{ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ }

And when the word [of judgement] falls upon them, [when] they deserve that chastisement befalls them as well as all [other] disbelievers, We shall bring forth for them a beast from the earth which shall speak to them [saying], that is, which shall speak in Arabic to those who are alive at the time when it appears, among its other statements, it will say to them on Our behalf: 'Indeed mankind (read tukallimuhum inna'l-nāsa; a variant has tukallimuhum bi-anna'l-nāsa, 'to tell them that mankind') had no faith in Our signs', in other words, they did not believe in the Qur'ān and what it comprises [of the mention] of resurrection, reckoning and requital. With its [the beast's] appearance the enjoining of decency and forbidding of indecency will cease, and thereafter no

disbeliever will believe — just as God revealed to Noah [when He said to him]: None of your people will believe except he who has already believed [Q. 11:36].

{ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بَيِّنَاتِنَا فَهُمْ يُوزَعُونَ }

And, mention, the day when We shall gather from every community a group of those who denied Our signs, namely, their leaders, the ones [whom they] followed, and they will be set in array, assembled, with the last of them brought together with the first and then led away,

{ حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بَيِّنَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ دَا كُنْتُمْ تَعْمَلُونَ }

until, when they arrive, at the site of the Reckoning, He, exalted be He, shall say, to them: 'Did you deny, My prophets, by [denying], My signs without comprehending them, from the perspective of your denial, in knowledge, or what (ammā: the interrogative mā has been assimilated with am, 'or') was it (dhā is a relative pronoun, in other words [it is in fact] mā alladhī) that you did?, with the commands given to you.

{ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ }

And the word [of judgement] shall fall, the chastisement will be due, upon them because of the evil they committed, that is, [because of] what they associated [with God], and they will not speak, since they will have no [valid] argument.

{ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِن فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ }

Do they not see that We made, We created, the night that they, like others, may rest in it, and the day for sight?, meaning, [for people] to see in it, so that they may go about their business therein. Surely in that there are signs, indications of His power, exalted be He, for a people who believe — they [the believers] are singled out for mention because they benefit from such [signs] in their faith, in contrast to the disbelievers.

{ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَجَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ }

And the day when the Trumpet will be blown, the Horn [will be blown], the First Blast, by [the archangel] Isrāfīl, and whoever is in the heavens and the earth will be terrified, that is, a fright that brings about death — as is stated in another verse, and whoever is in the heavens and whoever is in the earth will swoon [Q. 39:68] (the past tense [fazi'a] is used to express the fact that such [events] will have occurred); except whom God will, namely, Gabriel, Michael, Isrāfīl and the Angel of Death. According to Ibn 'Abbās, however, these [excepted individuals] are the martyrs who are

[described as], living with their Lord, provided for [by Him]' [Q. 3:169]. And all (kullun: the nunation compensates for the [missing] genitive annexation), in other words, and every one of them, after being brought back to life on the Day of Resurrection, will come to Him (read in the form of the verb [atawhu] or the active participle [ātūhu]) in [utter] humility, humbled (the past tense, atawhu, is used to express the fact that this will have happened).

{ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ كَمُرِّ مَرِّ السَّحَابِ صَنَّ اللَّهُ الَّذِي آتَمَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ }

And you see the mountains, you notice them, at the moment of the Blast, supposing them to be still, stationary in their place, because of their tremendous size, while they drift like passing clouds, [like the drifting of the] rain when it is blown around by the wind, in other words, they [the mountains] will be drifting in like manner until they [eventually] fall to the ground, whereby they are flattened before becoming like [tufts of] 'wool' [cf. Q. 101:5] and then 'scattered dust' [cf. Q. 56:6]. God's handiwork (sun'a, a verbal noun emphasising the import of the preceding sentence, and which has been annexed [in a genitive construction] to its agent [Allāhi, 'God'] after the omission of its operator) Who has perfected everything, that He has made. Truly He is aware of what you do (taf'alūna; or [read] yaf'alūna, '[what] they do'), namely, His enemies, [what they do] in the way of disobedience, and His friends, in the way of obedience.

{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَتْنٍ يَوْمَئِذٍ آمِنُونَ }

Whoever brings a good deed, namely, [the profession of] 'there is no god but God', on the Day of Resurrection, shall have good, [shall have] a reward, for it, because of it (this [khayrun] is not the comparative ['better'], since there is no deed better [than a good deed]). In another verse [it is stated that] he shall have tenfold the like of it [Q. 6:160]; and they, namely, those who bring such [good deeds], shall be secure from the terror of that day (min faza'i yawmi'idhin, if read as a genitive annexation; or min faza'in yawma'idhin, 'from terror on that day').

{ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُتِبَتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ }

And whoever brings an evil deed, namely, the ascribing of partners [to God], their faces shall be thrust into the Fire, having been oriented towards it — 'faces' are specifically mentioned here because of all the sensory organs it is where [a person's] dignity resides, and so other parts [of the body] are more deserving [of punishment]. It shall be said to them in reproach: 'Are you required except, the requital, for what you used to do?', in the way of idolatry and acts of disobedience.

{ إِنَّمَا أَمْرُهُ أَنْ أُعْبَدَ رَبِّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ }

Say to them: I have been commanded only to worship the Lord of this land, namely, Mecca, which He has made inviolable, which He has made a secure Sanctuary, one in which no human blood may be shed, no person may be wronged, none of its prey may be hunted and [a sanctuary] which is

never deserted. Such were the graces bestowed [by God] upon its inhabitants, the [tribe of] Quraysh, [graces] whereby God has spared their land the suffering and civil strife common to all the [other] lands of the Arabs; and to Whom, exalted be He, all things belong, for He is their Lord, Creator and Possessor. And I have been commanded to be of those who submit, to God, by affirming His Oneness;

{ وَأَنْ أُنلِّقَ الْقُرْآنَ فَمَنْ أِهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ }

and to recite the Qur'ān, to you as a call to faith. So whoever is guided, to it, is guided only for his own sake, since the reward for his being guided will be his; and whoever goes astray, from faith and errs from the path of guidance, say, to him: 'I am just one of the warners', the threateners, and therefore my duty is only to deliver [the Message] — this was [revealed] before the command to fight [against the disbelievers].

{ وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ }

And say: 'Praise be to God. He will show you His signs and you will recognise them. Thus on the day of Badr God showed them how it was to be killed, to be taken prisoner and to be beaten by the angels on their faces and backs; and God hastened on for them the [punishment of the] Fire. And

Tafsir al-Jalalayn, Juza' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

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your Lord is not oblivious of what they do' (ya'malūna; or [read] ta'malūna, '[what] you do') but grants them respite until their [appointed] time [of requital].

Surat al-Qasas

{ طس م }

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

{ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ }

Those, namely, these signs, are the signs of the Manifest Book (the genitive annexation conveys the [partitive] sense of min, 'of' ['verses from the Manifest Book']), [the Manifest Book] which reveals truth from falsehood.

{ تَلَوْا عَلَيْكَ مِنْ بَيْنِ أَيْدِيهِمْ وَأَنْفُسِهِمْ يَفْتَنُونَ }
{ تَلَوْا عَلَيْكَ مِنْ بَيْنِ أَيْدِيهِمْ وَأَنْفُسِهِمْ يَفْتَنُونَ }

We will recount, narrate, to you [something] of the tale of Moses and Pharaoh truthfully, for a people who believe, for their sake, since they are the ones to benefit from such [an account].

{ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُدْبِحُونَ بِآثَانِهِمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ إِنَّهُمْ مِنَ الْمُفْسِدِينَ }

Truly Pharaoh had exalted himself in the land, the land of Egypt, and reduced its people into sects, groups, to serve him, oppressing a group of them, namely, the Children of Israel, slaughtering their

sons, the new-born, and sparing their women, keeping them alive — for some of the [Egyptian] priests had told him, 'A new-born of the Children of Israel shall bring about the end of your kingdom'. Indeed he was of those who cause corruption, through [the use of] slaughter and otherwise.

{ وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَبَجَعَلَهُمْ أَتَمَّةً وَبَجَعَلَهُمُ الْوَارِثِينَ }

And We desired to show favour to those who were oppressed in the land, and to make them exemplars (read a'immatan, pronouncing both hamzas, or by replacing the second one with a yā') whose good example would be followed, and to make them the inheritors, of Pharaoh's kingdom

{ وَنَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَبِرِيِّ فِرْعَوْنَ وَهَامَانَ وَجُنُودِهِمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ }

and to establish them in the land, the land of Egypt and Syria, and to show Pharaoh and Hāmān and their hosts (a variant reading has wa-yarā Fir'awnu wa-Hāmānu wa-junūduhumā, 'so that Pharaoh and Hāmān and their hosts might see', with all three [nouns] in the nominative) from them that of which they were apprehensive, [that which] they feared of the new-born [Israelite] who would bring about the end of their kingdom.

{ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ }

And We revealed, by inspiration or in a dream, to the mother of Moses — who was the said newborn; his sister was the only other person aware of his birth — ‘Suckle him, then, when you fear for him, cast him into the waters, namely, the Nile, and do not fear, that he should drown, or grieve, for being separated from him, for We will restore him to you and make him one of the messengers’. She suckled him for three months during which he never cried. She then began to fear for him and so she placed him in a basket coated with pitch and made as a cradle for him on the inside. She then closed it and cast it into the waters of the Nile at night.

{ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزْبًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ }

Then Pharaoh's folk, aids, picked him up, with him [still] in the basket, the morning following that night — it was placed him in front of him [Pharaoh] and then opened and Moses was brought out of it, sucking milk from his thumb — to be, at the end of the affair, an enemy, slaying their menfolk, and a [cause of] grief to them, enslaving their womenfolk (a variant reading [for hazanan] is huznan, both of which are alternative forms of the verbal noun, and it functions as an active participle, derived from hazanahu, which is like ahzanahu, ‘he caused him grief’). Truly Pharaoh and, his minister, Hāmān, and their hosts were sinners, that is, disobedient, and so they were punished at his [Moses's] hands.

{ وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَكْدًا وَهُمْ لَا يَشْعُرُونَ }

And Pharaoh's wife said, after he and his aids had resolved to slay him: he is, 'A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to us, or we will adopt him as a son', and so they obeyed her [wish]. And they were not aware, of the sequel to their affair with him.

{ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ }

And the heart of Moses's mother, when she found out that they had picked him up, became empty, of everything other than him. Indeed (in, softened from the hardened form, its subject omitted, in other words [understand it as] innaha) she was about to expose him, that is, as being her son, had We not fortified her heart, with patience, that is, We made it at peace, that she might be of the believers, [of] those who have faith in God's promise (the response to [the conditional] lawlā, 'had ... not', is given by the preceding [statement]).

{ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ }

And she said to his sister, Mary, 'Follow him', in other words, follow where he goes in order to find out his news. So she watched him from afar, from a distance, secretly, while they were not aware, that she was his sister, or that she was [even] watching him.

{ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ }

And We had forbidden him to [take to the breasts of] fostermothers from before, that is to say, we prevented him from taking to the breasts of any suckling mother other than his own mother. Therefore he would not accept the breasts of any of the foster-mothers brought for him. So she, his sister, said, 'Shall I show you a household — having seen their affection for him — who will take care of him for you, by having him suckled and so on, and who will act in good faith towards him?' (the [suffixed] pronoun in lahu has been interpreted as referring to the king, as a response to them [when they asked Mary how she could be sure]). Her suggestion was accepted. So she brought his mother and he took to her breast. She explained to them that he had taken to her [breast] because of her pleasant scent and the wholesome taste of her milk. Permission was given to her to breast-feed him in her own house and so she returned with him, just as God, exalted be He, says:

{ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ }

Thus We restored him to his mother so that her eyes might delight, in seeing him [again], and not grieve, thereat, and that she might know that God's promise, to restore him to her, is true; but most of them, that is, the people, do not know, about this promise, or of the fact that this was his sister and the other was his mother. He [Moses] remained with her until he was weaned during which time she was paid wages at one dinar per day. She took this because it was money from

enemy territory (harbī). She then brought him [back] to Pharaoh in whose household he was raised, as God recounts of him in sūrat al-Shu'arā' [Q. 26:18], Did we not rear you among us as a child, and did you not stay with us for years of your life?

{ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

And when he came of age, namely, at 30 or 33, and [then] was [fully] mature, that is, when he reached the age of 40, We gave him judgement, wisdom, and knowledge, comprehension of religious matters before he was sent as a prophet. And so, just as We rewarded him, do We reward those are virtuous, to their own souls.

{ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ }

And he, Moses, entered the city, Pharaoh's city, Memphis, having been absent from it for a while, at a time when its people were oblivious, the time of the afternoon nap, and found therein two men fighting, one of his own faction, namely, an Israelite, and the other of his enemies, in other words, an Egyptian, who was exploiting an Israelite to carry firewood to Pharaoh's kitchen. So the one who was of his faction called to him for help against the one who was of his enemies, and so Moses said to him, 'Leave him be!', and it is said that he replied to Moses [thus]: 'I am truly

considering making you carry this [firewood]!'. So Moses punched him, that is, he hit him with his fist clenched — he [Moses] was a strong man with a powerful strike, and did away with him, that is, he killed him, but he had not intended to kill him. He buried him in the sand. He said, 'This, killing of him, is of Satan's doing, inciting my anger. Indeed he is an enemy, to the son of Adam, a manifest misleader', of him.

{ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ }

He said, remorsefully, 'My Lord, I have indeed wronged myself, by killing him, so forgive me!' So He forgave him. Truly He is the Forgiving, the Merciful, that is to say, the One Who has always possessed, and will always possess, these two attributes.

{ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهيرًا لِلْمُجْرِمِينَ }

He said, 'My Lord, forasmuch as You have been gracious to me, with forgiveness, protect me [so], I will never be a partisan, a supporter, of the criminals', the disbelievers henceforth, if you were to protect me.

{ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَصْرَبُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِي مُبِينٌ }

In the morning he was in the city, fearful, vigilant, waiting to see what would happen to him [in reaction] from the side of the slain man; — when behold, the one who had sought his help the day before cried out to him for help [again], asking for his help against another Egyptian. Moses said to him, 'Clearly you are a trouble-maker!', whose trouble-making is evident, judging by what you did yesterday and today.

{ فَلَمَّا أَنْ أَمْرًا أَنْ يُطِشَّ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ }

But when (fa-lammā an: an is extra) he was about to strike the man who was an enemy to both of them, to Moses and the one seeking his help, he, the one seeking help, supposing that Moses was about to strike him, because of what he [Moses] had said to him, said: 'O Moses, do you want to slay me just as you slew a soul yesterday? You merely want to be a tyrant in the land, and you do not want to be of the reformers'. The Egyptian heard this and realised that the slayer had been Moses. Thus he hurried off to Pharaoh to inform him of this. Pharaoh then ordered slaughterers to slay Moses, and they set off in his direction.

{ وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَمِنَ النَّاصِحِينَ }

And a man, who was the [only] believer among Pharaoh's kinsfolk, came from the outskirts of the city, hastening, walking fast, via a route quicker than theirs. He said, 'O Moses, lo! the council, of Pharaoh's folk, are conspiring, discussing [the means], to slay you. So leave, the city. Truly I am speaking to you in good faith', in bidding you to leave.

{ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ بَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ }

So he departed from it, fearful, vigilant, lest any of the pursuers catch up with him, or [in the hope] that God might rescue him. He said, 'My Lord, deliver me from the evildoing people', Pharaoh's people.

{ وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ }

And when he turned his face towards Midian, in the direction thereof — and this [Midian] was the town of [the prophet] Shu'ayb, eight day's journeying from Egypt, [so] named after Midian son of Abraham; he [Moses] did not know the route to it — he said, 'Perhaps my Lord will show me the right way', that is to say, which route to follow, in other words, the simplest route to it. God thus sent forth to him an angel with a goat, which he [Moses] set off following towards it [the town].

{ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا سَقِيَّ حَتَّىٰ يَصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ }

And when he arrived at the Water of Midian, [the name of] a well therein, he found a group of people there watering, their flocks, and he found, besides them, two women holding back their flock, from the water. He, Moses, said, to the two: 'What is your business?', that is, 'What is the matter with you, that you are not watering?' They said, 'We do not water [our flock] until the shepherds have moved on (ri'ā'u, 'shepherds', the plural of rā'in) that is to say, until they have returned from the watering, for fear of being crushed [by the throng], after which we go to water (a variant reading [for yasdiru, 'move on'] is the 4th form [subjunctive] yusdira, 'to drive away', meaning, until they [the shepherds] have driven their flocks away from the water') and our father is a very old man', unable to [come and] water.

{ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لَمَّا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ }

So he watered [their flock] for them, from another well nearby, by lifting a rock from on top of it, which only ten men could have lifted; then he retreated to the shade, of an acacia tree (samura), because of the extreme heat of the sun and he was hungry, and said, 'My Lord, indeed I am in utter need of whatever good, [whatever] food, You send down to me'. The two women returned to their father quicker than usual and so he asked them why [it was so]. They told him about the man who had watered [their flock] for them. So he said to one of them, 'Summon him to [come to] me'.

{ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ }

God, exalted be He, says: Then one of the two women came to him, walking bashfully — in other words, covering her face with the sleeve of her shirt, being shy of him — and said, 'My father invites you, that he may pay you a wage for watering [our flock] for us'. He accepted her invitation, while inwardly he disapproved of accepting any wage, for it was as though she sought to remunerate him and as though he were of those who would want it [which he was not]. She walked in front of him but when the wind began to blow off her dress and reveal her legs, he said to her, 'Walk behind me and show me the way', which she did. Finally he came to her father, Shu'ayb, peace be upon him, who was sitting with some supper in front of him. He said to him, 'Sit and have some supper'. He [Moses] said, 'I hope that this is not [some sort of] compensation for having watered [their flock] for them? For we are People of a House and do not demand compensation for good deeds'. He [Shu'ayb] said, 'No. It is [simply] a custom of mine and of my forefathers to be hospitable to guests and to offer them food'. Thus, he [Moses] ate and informed him of his predicament. God, exalted be He, says: So when he came to him and recounted to him the story (al-qasas is a verbal noun with the sense of al-maqsūs, 'that which is recounted'), of his slaying of the Egyptian and their intention to slay him and his fear of Pharaoh, he [their father] said, 'Do not be afraid. You have escaped from the evildoing people', as Pharaoh had no authority over Midian.

{ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَحْزَنْ جِئْتِ مِنَ الْقَوْمِ الظَّالِمِينَ }

God, exalted be He, says: Then one of the two women came to him, walking bashfully — in other words, covering her face with the sleeve of her shirt, being shy of him — and said, 'My father invites you, that he may pay you a wage for watering [our flock] for us'. He accepted her invitation, while inwardly he disapproved of accepting any wage, for it was as though she sought to remunerate him and as though he were of those who would want it [which he was not]. She walked in front of him but when the wind began to blow off her dress and reveal her legs, he said to her, 'Walk behind me and show me the way', which she did. Finally he came to her father, Shu'ayb, peace be upon him, who was sitting with some supper in front of him. He said to him, 'Sit and have some supper'. He [Moses] said, 'I hope that this is not [some sort of] compensation for having watered [their flock] for them? For we are People of a House and do not demand compensation for good deeds'. He [Shu'ayb] said, 'No. It is [simply] a custom of mine and of my forefathers to be hospitable to guests and to offer them food'. Thus, he [Moses] ate and informed him of his predicament. God, exalted be He, says: So when he came to him and recounted to him the story (al-qasas is a verbal noun with the sense of al-maqsūs, 'that which is recounted'), of his slaying of the Egyptian and their intention to slay him and his fear of Pharaoh, he [their father] said, 'Do not be afraid. You have escaped from the evildoing people', as Pharaoh had no authority over Midian.

{ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ }

One of the two women, the one that had been sent [by her father], either the elder or the younger, said, 'O my father, hire him, employ him in return for a wage, that he may tend our flock instead of us. Surely the best [man] you can hire is the strong, the trustworthy man', in other words, hire him on account of his strength and trustworthiness. He [Shu'ayb] asked her about him and she told him, as mentioned above, how he had lifted the rock off the well and that he had said to her, 'Walk behind me', in addition to his lowering his head when he realised that she was coming towards him, refusing to lift it [until she left]. He [Shu'ayb] therefore was keen to have him marry [one of his daughters].

{ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَبَّحْدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ }
{

He said, 'I desire to marry you to one of these two daughters of mine, either the elder or the younger one, on condition that you hire yourself to me, that you are employed by me to tend my flock, for eight years. And if you complete ten, that is, the tending of ten years, that, completion, shall be of your own accord. I do not want to be hard on you, by making it [the marriage] conditional on ten [years service]. God willing — [expressed] to seek [God's] blessing — you shall find me to be one of the righteous', of those who fulfil their covenants.

{ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ }

He, Moses, said, 'That, which you have said, is [settled then] between me and you. Whichever of the two terms, the eight or the ten (the mā [in ayyamā, 'whichever of the two'] is extra), in other words, the tending thereof, I complete, there shall be no injustice [done] to me, by demanding [of me] to do more [tending]. And God is Guardian, Keeper or Witness, over what we, you and I, say'. The contract was agreed in this way. Shu'ayb bid his daughter to give Moses a staff with which to beat off predatory beasts from his sheep — the staffs of the prophets were in his keeping. It was Adam's staff, made from the myrtle of Paradise, that fell into her hands and so Moses took it, with Shu'ayb's knowledge.

{ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ }

So when Moses had completed the term, of his tending — of eight years, or of ten years, which is what is generally assumed — and was travelling with his family, his wife, with the permission of her father, in the direction of Egypt, he saw in the distance on the side of the Mount [Tūr] a fire (al-Tūr is the name of a mountain). He said to his family, 'Wait, here; I see a fire in the distance. Maybe I will bring you from it news, about [how to rejoin] the route [to Egypt] — for he had strayed from it [along the way] — or a brand (read with any of the three vowels [jadhwa, jidhwa, or judhwa],

which [either] means 'a bundle', or 'a flame') from the fire, that you may warm yourselves' (tastalūna: the tā' replaces the tā' of the [8th verbal paradigm] ifta'ala of the verb saliya, or salaya).

{ فَلَمَّا أَنهَا نُودِيَ مِنْ شَاطِئِ الْأَوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنِ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ }

And when he reached it, a call came from the right bank, [the right] side, of the valley, to Moses, at the blessed spot, [blessed] for Moses, because of his hearing God's speech therein, from the tree (mina'l-shajarati substitutes for min shāti'i, 'from the [right] bank', and the preposition [min, 'from'] has been repeated because it [the tree] grows there) — the tree was a jujube, a bramble, or a boxthorn — [saying] that (an here is explicative, and not in its softened form) 'O Moses! Indeed I am God, the Lord of the Worlds'.

{ وَأَن أَلْقَ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ }

And: 'Throw down your staff', and he threw it down. And when he saw it quivering, moving, as if it were a serpent (jānn: is a small snake [so called] because of the speed of its movement) he turned his back, to flee from it, and did not look back, in other words, he did not return, and so there called out [the voice]: 'O Moses! Come forward, and do not be afraid. Indeed you are safe.

{ أَسْلُكُ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانٌ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ أَنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ }

Insert your, right, hand, meaning, the palm, into your bosom (jayb is the neck [area] of the shirt) and [then] take it out, and it will emerge, not in its usual skin colour [but], white, without any blemish, any [vestige of] leprosy. So he inserted it and took it out and it shone as bright as the sun, blinding the eyes; and draw your arm [back] to your side [as a precaution] against fear (read rahab, rahb or ruhb), in other words, [against] the fear produced by the glow of the hand, so that you insert it [back] into your bosom and it is restored to its former state; it [the arm] is referred to as jināh, 'wing', because they are for humans what wings are for birds. These then (read fa-dhānika or fa-dhānnika) namely, the staff and the hand (both of which ['asā and yad] are feminine nouns, but the demonstrative pronoun [dhānika] used for them, being the subject, is in the masculine because its predicate is masculine) shall be two proofs, to be sent, from your Lord to Pharaoh and his council; for surely they are an immoral people'.

{ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يُقْتُلُونِ }

He said, 'My Lord, I have indeed slain a soul among them — the mentioned Egyptian — and so I fear that they will slay me, because of him.

{ وَأَخِي هَارُونُ هُوَ أَفْضَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ مِرَدًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ }

And my brother Aaron is more eloquent, more intelligible, than me in speech. So send him with me as a helper, as an aid (a variant reading [for rid'an, 'helper'] is ridan) to confirm me (read [either] in apocopated form, yusadiqnī, as a response to the request, or [as an indicative] with damma inflection, yusadiqunī, as an adjectival qualification of rid'an, 'helper'), for I truly fear that they will deny me'.

{ قَالَ سَتَشِدُّ عَضُدَكَ بِأَخِيكَ وَجَعَلُ لَكُمْ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمْ بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمْ أَوَّلُونَ }

He said, 'We will strengthen your arm, We will make you strong, by means of your brother, and We will give authority, victory, so that they will not be able to touch [either of] you, with any evil; go both of you, with Our signs the two of you, and those who follow you [two], will be the victors', over them.

{ فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ }

But when Moses brought them Our clear signs (bayyinātin, a circumstantial qualifier) they said, 'This is nothing but concocted, invented, sorcery. And we never heard of such [a thing], to have [ever] existed, in, the days of, our forefathers'.

{ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ يَكُونُ لَهُ عَاقِبَةُ الدَّامِرِ إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ }

And Moses said, (wa-qāla, or qāla, without the 'and') 'My Lord knows best who brings guidance from Him (the suffixed pronoun [in 'indihi] refers to the Lord) and whose (man here is a supplement to the previous man) will be (read takūna or yakūna) the sequel of the [Blissful] Abode, that is to say, the praiseworthy sequel in the Abode of the Hereafter, in other words, it is I [Moses], in both cases, and I speak truthfully in what I have brought [you]. Truly the evildoers, the disbelievers, will not be successful'.

{ وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَمَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ }

And Pharaoh said, 'O [members of the] council, I do not know of any god for you other than me. So kindle for me, O Hāmān, [a fire] over the clay, and bake for me bricks [of clay], and make me a tower, a lofty palace, that I may take a look at the god of Moses, to observe him and inspect him; for truly I consider him to be a liar', in his claim of [the existence of] some other god and that he is his messenger.

{ وَأَسْتَكْبِرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمُ إِنَّا لَا نُرْجَعُونَ }

And he and his hosts acted arrogantly in the land, the land of Egypt, without right, and thought they would not return to Us (read active yarji'ūna, or passive yurja'ūna, 'they would [not] be brought back').

{ فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ }

So We seized him and his hosts, and flung them into the waters, the sea, and they drowned. So behold how was the sequel for the evildoers, when they ended up being destroyed.

{ وَجَعَلْنَا هُمْ أَئِمَّةً يَدْعُونَ إِلَى التَّامِرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ }

And We made them, in this world, leaders (read a-imma, pronouncing both hamzas, or by changing the second one into a yā'), chieftains of idolatry, who invite to the Fire, by inviting to idolatry, and on the Day of Resurrection they will not be helped, by having the chastisement averted from them.

{ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ }

And We made a curse, ignominy, pursue them in this world, and on the Day of Resurrection they will be among the spurned, those banished [from God's mercy].

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ }

And verily We gave Moses the Scripture, the Torah, after We had destroyed the former generations, the people of Noah, 'Ād, Thamūd and others, [containing] eye-openers for mankind

(basā'ira, is a circumstantial qualifier referring to al-kitāb, 'the Scripture', the plural of basīra, which is the [perceptive] light of the heart), in other words, illumination for the hearts [of mankind], and as guidance, from error, for those who implement it, and mercy, for those who believe therein, that perhaps they might remember, [that] they might be admonished by the admonitions it [the Scripture] contains.

{ وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَابِتًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ }

but We brought forth generations, communities, after Moses, and life was prolonged in their case, in other words, they lived long lives and so they forgot the covenants [made with God], knowledge disappeared and revelation ceased. Then We brought you as Messenger and revealed to you the story of Moses and others. And you were not a dweller, a resident, among the people of Midian reciting to them Our revelations (tatlū 'alayhim āyātīnā, a second predicate [after thāwīyan, 'dweller']), to know their story and inform of it; but truly We are the senders, of you [as Messenger] and [the senders] to you of the stories of former generations.

{ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا آتَاهُمْ مِنْ نَّذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ }

And you were not on the side of the Mount when We called out, to Moses to take the Scripture earnestly; but, We have sent you, as a mercy from your Lord, that you may warn a people to whom

no warner came before you — these are the people of Mecca — and that perhaps they may remember, they may be admonished.

{ وَلَوْ لَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ }

Otherwise, if an affliction, a punishment, should befall them because of what their own hands have sent before them, in the way of disbelief and otherwise, they might say, 'Our Lord, why did You not send a messenger to us, that we might have followed Your signs, the ones sent with the messengers, and been of the believers?' (the response to [the conditional particle] lawlā, 'if', has been omitted, and what follows it is a [new] subject; the meaning is: 'were it not for the affliction that is the cause of their saying', or, 'were it not for their saying that is the cause of their affliction, We would have hastened on for them their punishment and We would not have sent you as a messenger to them').

{ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَّلَهُمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ }

But when the truth, namely, Muhammad (s), came to them from Us, they said, 'Why has he not been given the like of what Moses was given?', in the way of signs, such as the glowing hand, the staff and others, or [by having] the Book revealed all at once. God, exalted be He, says: And did they not disbelieve in what was given to Moses before?; [before] when, they said, regarding him

and Muhammad (s), 'Two sorcerers (sāhirān; a variant reading has sihrān, 'two sorceries', namely [what they said regarding] the Qur'ān and the Torah) abetting each other.' And they said, 'We indeed disbelieve in both', the two prophets and the two Scriptures [of Moses and Muhammad].

{ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنتُمْ صَادِقِينَ }

Say, to them: 'Then bring some Scripture from God that is better in guidance than these two, Scriptures, that I may follow it, if you are truthful', in what you say.

{ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

Then if they do not respond to you, regarding your invitation [to them] to bring a Scripture, know that they are only following their desires, in [persisting in] their disbelief. And who is more astray than he who follows his desire without any guidance from God?, in other words, there is no one more astray than such [a person]. Truly God does not guide the evildoing, the disbelieving, folk.

{ وَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ تَذَكَّرُونَ }

And now verily We have brought, We have explained [to], them the Word, the Qur'ān, that perhaps they might remember, [they might] be admonished and believe.

{ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ }

Those to whom We gave the Scripture before this, that is, [before] the Qur'ān, they believe in it, too. This was revealed regarding certain Jews who became Muslims, such as 'Abd Allāh b. Salām and others, and [certain] Christians who had come from Abyssinia and Syria [who also became Muslims].

{ وَإِذَا يُنزلُ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ }

And, when it is recited to them, the Qur'ān, they say, 'We believe in it. It is indeed the Truth from our Lord. Lo! [even] before it we had submitted', we affirmed God's Oneness.

{ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُنَّ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ }

Those will be given their reward twice over, for believing in both Scriptures, for the patience they showed, for having been steadfast in implementing [the prescriptions in] them; and they ward off, from themselves, evil with good, and expend, give as voluntary alms, of that which We have provided them.

{ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ }

And when they hear vanity, vile words and hurtful intent from the disbelievers, they disregard it and say, 'To us [belong] our deeds and to you [belong] your deeds. Peace to you — a parting truce (salām mutāraka), in other words you are secure from any abuse or the like on our part. We do not desire [friendship with] the ignorant', we do not seek companionship with them.

{ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ }

The following was revealed regarding the Prophet's longing for his uncle Abū Tālib to embrace faith: You cannot guide whom you like, to be guided, but [it is] God [Who] guides whomever He will, and He knows best those who will be guided.

{ وَقَالُوا إِن نَّبِعِ الْهُدَىٰ مَعَكَ سَخَطْنَا مِنْ أَرْضِنَا أَوْ كُنَّا لَكُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ مَّرزُوقًا مِنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ }

And they, his people, say, 'If we were to follow the Guidance with you, we will be deprived from our land', torn out of it swiftly. God, exalted be He, says: Have We not established for them a secure Sanctuary, [one] in which they are secure from the raids and killings that occur among the Arab tribes, to which are brought (read tujbā or yujbā) fruits of all kinds, [fruits] from every direction, as a provision, for them, from Us? But most of them do not know, that what We say is the truth.

{ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ نُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ }

And how many a town We have destroyed whose lifestyle was one of arrogant ungratefulness — by 'town' is meant the inhabitants thereof. Those are their dwellings, which have not been dwelt in after them except a little, by passers-by, for a day or part of it. And it was We Who were the [sole] inheritors, after them.

{ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ }

And your Lord never destroyed the towns, because of evildoing on their part, until He had raised up in their mother-town, that is, the major [town] among them, a messenger to recite Our signs to them. And We never destroyed the towns unless their inhabitants were committing evil, by denying the messengers.

{ وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَرَبِّنَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ }

And whatever things you have been given are [only] the [short-lived] enjoyment of the life of this world and an ornament thereof, in other words, [things] which you enjoy and adorn yourselves with for the days of your lives, after which they perish; and what is with God, in other words, His

reward, is better and more lasting. Will you not understand? (ta'qilūna; or read ya'qilūna, 'will they [not] understand') that what lasts is better than what perishes.

{ أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَا فِيهِ كَمَنْ مَنَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ }

Is he to whom We have given a fair promise, which he will receive, which he will attain, and that [promise] is Paradise, like him to whom We have given the enjoyment of the life of this world, [enjoyment] which will disappear soon, then on the Day of Resurrection he will be of those arraigned?, before the Fire. The former is the believer, the latter the disbeliever: in other words the two are not equal.

{ وَيَوْمَ يَأْتِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ }

And, mention, the day when He, God, will call to them and say, 'Where [then] are My partners, those whom you used to claim?', were partners of Mine.

{ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ }

Those against whom the Word [of punishment] will have become due, the justified [Word], that they be admitted into the Fire — and these are the leaders of misguidance — they shall say, 'Our Lord! These are the ones whom we led astray (hā'ulā'i'lladhīna aghwaynā is both a subject and an

adjectival qualification). We led them astray (aghwaynāhum, the predicate thereof) and they went astray, even as we went astray — we did not compel them to [follow] error. We declare our innocence, of them, before You; it was not us that they worshipped' (mā, 'not', is for negation; the direct object [iyyānā, 'us'] precedes [the verb ya'budūna, 'they worshipped'] in order to concord with the end-rhyme of the verses).

{ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَمَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ }

And it shall be said, 'Call [now] to your associates!', namely, the idols you alleged to be partners of God. So they will call to them, but they will not answer them, their call, and they, the former, will see, they will sight, the chastisement: [they will wish] if only they had been guided!, in this world, they would not have seen it in the Hereafter.

{ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ }

And, mention, the day when He will call to them and say, 'What response did you give to those [messengers] who were sent?', to you.

{ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يُومِذُ فِيهِمْ لَا يُسَاءَلُونَ }

The tidings, the news of deliverance contained in the response, will be obscured to them on that day, in other words, they will not find any statement that might contain [hope of] deliverance for them; so they will not question one other, about this, and will fall silent.

{ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ }

But as for him who repents, of idolatry, and believes, in the affirmation of God's Oneness, and acts righteously, he observes the duties [of religion], maybe he will be among the successful, those delivered according to God's promise.

{ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ }

But as for him who repents, of idolatry, and believes, in the affirmation of God's Oneness, and acts righteously, he observes the duties [of religion], maybe he will be among the successful, those delivered according to God's promise.

{ وَمُرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ }

And your Lord knows what their breasts conceal, [what] their hearts keep secret of disbelief and otherwise, and what they proclaim, by their tongues of such things.

{ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ }

And He is God; there is no god except Him. To Him belongs [all] praise in the former, namely, the life of this world, and in the latter, Paradise. And to Him belongs the judgement, the decree effective in [the case of] all things, and to Him you will be returned, through resurrection.

{ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِنُورٍ أَمْ لَا تَسْمَعُونَ }

Say, to the people of Mecca: 'Have you considered, in other words, inform Me: if God were to make the night everlasting over you until the Day of Resurrection, what god other than God, as you [are wont to] claim, could bring you light?, daylight [hours] during which you could earn [a living]. Will you not then listen?', to this in a way so as to understand it and so repent of your idolatry.

{ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَمْ لَا تَبْصُرُونَ }

Say, to them: 'Have you considered, if God were to make the day everlasting over you until the Day of Resurrection, what god other than God, as you [are wont to] claim, could bring you night wherein you rest?, from [any] weariness. Will you not then see?, the error you are upon when you ascribe partners [to God], and so repent of it.

{ وَمِنْ مَرَاحِمِهِ جَعَلَ لَكُمْ أَلْيَلٍ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ }

And of His mercy, exalted be He, He has made for you night and day, that you may rest therein, in the night, and that you may seek, in the day, of His bounty, to earn [your livelihood], that perhaps you might give thanks', for the grace [of God] during both of these [times].

{ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ }

And, mention, the day when He will call to them and say, 'Where [now] are My associates those whom you used to claim?' — this is mentioned again in order to expound upon it:

{ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ }

And We shall draw, bring forth, from every community a witness, and this will be their prophet, who will bear witness against what they say, and We shall say, to them: 'Produce your evidence', for [the justification of] the idolatry which you asserted. Then they will know that the right, to divineness, is God's — none share it with Him. And that which they used to invent, in this world, of His having an associate, exalted be He [high] above such [associations], will fail them.

{ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ }

Indeed Korah belonged to the people of Moses — [being] his paternal and maternal cousin, and he had believed in him [in Moses] — but he became insolent towards them, through [his] disdain, haughtiness and great wealth. For We had given him so many treasures that [the number of] their keys would verily have burdened a group of strong men, in other words, they would have been too heavy for such [men] (the bā' of [bi'l-'usbati, 'a group'] is to render transitive [the intransitive] verb); the number of such [men required] is estimated to be 70, 40 or 10; other estimates are also given. Mention, when his people, the believers among the Children of Israel, said to him, 'Do not be exultant, in [your] great wealth, an exultation of insolence; truly God does not love the exultant, in such [things];

{ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ }

but seek, in that which God has given you, of wealth, the Abode of the Hereafter, by expending it in obedience to God, and do not forget your share of this world, that is, [do not forget] to strive in it for the sake of the Hereafter; and be good, to people, by [giving] voluntary alms, just as God has been good to you. And do not seek to cause corruption in the earth, by committing acts of disobedience. Surely God does not love the agents of corruption', meaning that He will punish them.

{ قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ }

He said, 'In fact I have been given it, that is, [this] wealth, because of knowledge I possess', in other words, in return for it — he was the most knowledgeable of the Children of Israel in the Torah, after Moses and Aaron. God, exalted be He, says: Does he not know that God had already destroyed before him generations, communities, of men stronger than him in might and greater in the amassing?, of wealth; in other words, he does know this. And God destroys them, and the guilty will not be questioned about their sins, because of God's knowledge of these [sins], and so they will be admitted into the Fire without a reckoning.

{ فَحَرَّحَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَمِيتًا كُنَّا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ }

So he, Korah, emerged before his people in his finery, with his large retinue [all of them] in procession dressed in gold and silk garments and mounted on adorned horses and mules. Those who desired the life of this world said, 'O (yā is for drawing attention) would that we had the like of what Korah has been given, this world. Truly he enjoys great fortune', abundant [fortune] in it.

{ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ }

But those to whom knowledge had been given, [knowledge] of what God had promised in the Hereafter, said, to them: 'Woe to you! (waylakum, is an expression of reprimand) God's reward, of Paradise in the Hereafter, is better for him who believes and acts righteously, than what Korah has been given in this world; and none will obtain it, namely, the Paradise that is given as a reward, except those who are steadfast', in [their adherence to] obedience and [refrain] from disobedience.

{ فَحَسْبُنَا بِهِ وَبِدَامِهِ الْأَرْضُ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُتَصَرِّينَ }

So We caused the earth to swallow him, Korah, and his dwelling, and he had no host to help him besides God, that is, other than Him, to protect him from destruction, nor was he of those who can rescue themselves, from it.

{ وَأَصْحَابُ الَّذِينَ كَفَرُوا يَسْتَرْفِعُونَ أَعْيُنَهُمْ بِمَا أُكْفِرُوا بِهِ وَاللَّهُ يُضِلُّ الْكَافِرِينَ }

And those who had longed to be in his place the day before, that is, only recently, were saying, 'Alas! God expands provision for whomever He will of His servants and straitens [it], He restricts it for whomever He will (way-ka'anna: way is a noun of action, with the sense of 'How astonished I am', while the kāf functions as a [causative] lām, 'because'). Had God not been gracious to us, He would have made us to be swallowed too' (read active la-khasafa, or passive la-khusifa). Lo! indeed those who are ungrateful, for God's grace, such as Korah, never prosper.

{ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ }

That is the Abode of the Hereafter, namely, Paradise, which We shall grant to those who do not desire to be haughty in the earth, through insolence, nor [to cause] corruption, by committing acts of disobedience. And the, praiseworthy, sequel will be for those who fear, God's punishment, by performing deeds of obedience.

{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ }

Whoever brings a good deed shall have better than it, as a reward, because of it, and this will be the like of it tenfold; while whoever brings an evil deed, those who commit evil deeds shall only be requited, the requital, for what they used to do, in other words, [only] the like of it.

{ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ }

Indeed He Who has prescribed for you the Qur'ān, [He Who] has revealed it, will surely restore you to a place of return, to Mecca — he had yearned for it. Say: 'My Lord knows best him who brings guidance and him who is in manifest error' — this was revealed in order to refute what the Meccan

disbelievers had said to him: 'Indeed, you are error'. In other words [God is saying that] he [the Prophet] is the one who has brought guidance, while they are the ones in error.

{ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ }

And you never expected that the Scripture, the Qur'ān, would be conferred on you; but it was, conferred on you, as a mercy from your Lord. So never be a supporter of the disbelievers, in that religion of theirs to which they summon you.

{ وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعَ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ }

And never let them bar you (yasuddunnaka is actually yasuddūnannaka, but the nūn of the indicative [ending] has been omitted because of the apocopating particle [lā], as has the wāw of the [third person plural] subject of the verb because of its coming together with an unvocalised nūn) from God's signs after they have been revealed to you, in other words, do not consult with them in such [matters], and summon, people, to your Lord, by affirming His Oneness and worshipping Him, and never be of the idolaters, by supporting them (lā takūnanna: the apocopating particle does not affect the [ending of the] verb here because of its invariability).

{ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ }

Tafsir al-Jalalayn, Juz' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiya',

al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut

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And do not call on, [do not] worship, another god with God; there is no god except Him. Everything will perish except His Countenance, except Him. His is the judgement, the effective decree, and to Him you will be brought back, by being raised from the grave.

Surat al-Ankabut

{ الـم }

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

{ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ }

Do people suppose that they will be left to say, that is, [that they will be left alone] because of their saying, 'We believe', and they will not be tried?, tested with that which will reveal the sincerity of their belief. This [verse] was revealed regarding a group of individuals who when they became believers endured suffering at the hands of the idolaters.

{ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ }

And certainly We tried those who were before them. So God shall surely know those who are sincere, in their faith — a knowledge of direct vision — and He shall surely know those who are liars, regarding it.

{ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ }

Or do those who commit evil deeds, idolatry and acts of disobedience, suppose that they can elude Us?, so that We will not be able to requite them. Evil is that, judgement of theirs, which they judge!

{ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ }

Whoever expects to encounter God, [should know that] God's [appointed] term, for this [encounter], will indeed come; so let him prepare for it. And He is the Hearer, of the sayings of His servants, the Knower, of their actions.

{ وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ }

And whoever struggles, in war or against [the temptations of] his own soul, struggles only for his own sake, because the benefits [to be reaped] from his struggle will be for his sake and not for God's. For truly God is Independent of [the creatures of] all the Worlds, mankind, jinn and angels, and [He is also without need] of their worship.

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ }

And those who believe and perform righteous deeds, We will surely absolve them of their misdeeds, by their performance of righteous deeds, and We will indeed requite them with the best

of what they used to do, namely, their righteous deeds (it [ahsana] is in the accusative because the operator of the oblique [bi] has been omitted).

{ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ }

And We have enjoined on man kindness to his parents, that he should be dutiful towards them; but if they urge you to ascribe to Me as partner that of which you do not have any knowledge, [any knowledge] that accords with reality, and so is meaningless, then do not obey them, in [such incitements to] idolatry. To Me will be your return whereat I will inform you of what you used to do, and I will requite you for it.

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ }

And those who believe and perform righteous deeds, assuredly We shall admit them among the righteous, [among] the prophets and the saints, by gathering in the company of one another [at the Resurrection].

{ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّنَ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ

{ الْعَالَمِينَ }

And among people there are those who say, 'We believe in God', but if such [a person] suffers hurt in God's cause, he takes people's persecution, that is, their harming of him, to be [the same] as God's chastisement, in terms of his fear of it, and so he obeys them and behaves hypocritically. Yet if (la-in: the lām is for oaths) there comes help, to believers, from your Lord, and they take spoils, they will assuredly say (la-yaqūlunna: the [final] nūn [of the indicative] has been omitted because of the other nūn coming after it, and likewise the wāw, indicating the plural person [has been replaced by a damma], because of two unvocalised consonants coming together), 'We were indeed with you', in faith, so give us a share of the booty. God, exalted be He, says: Does God not know best what is in the breasts of all creatures?, [what is] in their hearts of faith or hypocrisy? Indeed [He does].

{ وَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَيَعْلَمَنَّ الْمُنَافِقِينَ }

And God shall surely ascertain those who believe, in their hearts, and He shall surely ascertain the hypocrites, and He will requite each group accordingly (the lām in both verbs [la-ya'lamanna, 'He shall ascertain'] is for oaths).

{ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ }

And those who disbelieve say to those who believe, 'Follow our path, our religion, and we will bear [responsibility for] your sins', when you follow us, should there be any [such sins] (the imperative here functions as a predicate). God, exalted be He, says: But they will not [be able to] bear anything of their sins. Truly they are liars, in [saying] this.

{ وَيَحْمِلْنَ أَنْثَالَهُمْ وَأَنْثَالَ مَا مَعَهُمْ وَيُسْأَلْنَ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ }

And they shall certainly bear their [own] burdens, their sins, and other burdens along with their [own] burdens, [as punishment] for saying to believers: Follow our path [previous verse] and for their leading astray those who follow them [blindly]; and on the Day of Resurrection they shall surely be questioned concerning what they used to invent, [what] they used to fabricate of lies against God, a questioning of rebuke (the lām in both verbs [la-yahmilunna and la-yus'alunna] is for oaths; in both [verbs] the [plural] indicators of the subject, wāw and nūn [-ūna], have been omitted).

{ وَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ }

And verily We sent Noah to his people, when he was forty years of age or older, and he remained among them a thousand-less-fifty years, calling them to affirm God's Oneness, but they denied

him; so the Flood engulfed them, a deluge of water drifted against them, rising above them and drowning them, for they were wrongdoers, idolaters.

{ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ }

Then We delivered him, namely, Noah, and the occupants of the ship, those who were with him in it, and We made this a sign, a lesson, for all peoples, for [all] peoples that would come after them, should they disobey the messengers sent to them. Noah lived for a further sixty years or more after the Flood, until mankind multiplied [again].

{ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ }

And, mention, Abraham, when he said to his people, 'Worship God and fear Him, fear His punishment; that is better for you, than the worship of idols which you practice, if you only knew, what is good from what is otherwise.

{ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ يَتَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ }

{ تُرْجَعُونَ }

What you worship besides God, that is, other than Him, are only graven images and you fabricate a calumny, you speak lies [such as]: '[These] graven images are God's partners'. Truly those whom you worship besides God have no power to provide for you. So seek your provision from God, request it from Him, and worship Him, and be thankful to Him; to Him you shall be returned.

{ وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ }

But if you deny, that is, if you deny me, O people of Mecca, then [many] communities have denied before you, that is, before my time; and the messenger's duty is only to communicate [the Message] clearly'. Both stories are meant to comfort the Prophet (s). And regarding his people, God, exalted be He, says:

{ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ }

Have they not seen (yaraw, or taraw, 'have you not seen?'), observed, how God originates creation (yubdi'u, from [4th form] abda'a; a variant reading has yabda'u from [1st form] bada'a, both with the same meaning: 'He creates them originally') then, He, restores it, namely, creation, just as He originated them? Surely that, which is mentioned of the first and the second [acts of] creation, is easy for God, so how can they deny the second one?

{ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النُّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Say: 'Travel in the land and observe how He originated creation, of those before you, and [how He] made them die. Then God shall bring about the other genesis (al-nashā'a, or al-nash'a). Truly God has power over all things, among them the origination [of creation] and the restoration [thereof].

{ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ }

He chastises whomever He will, to chastise, and has mercy on whomever He will, to have mercy, and to Him you shall be returned.

{ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

And you will never be able to thwart [Him], your Lord [and prevent Him] from catching up with you, on earth, or in the heaven, were you to be in it, in other words, you cannot elude Him; and you do not have besides God, that is, other than Him, any guardian, to defend you against Him, or any helper, to help you [escape] from His chastisement.

{ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَسْأَوْنَ مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ }

And those who disbelieve in God's signs and the encounter with Him, namely, the Qur'an and the Resurrection [respectively], they have despaired of My mercy, that is, [of attaining] My Paradise, and for those there shall be a painful chastisement.

{ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ }

God, exalted be He, says with regard to the tale of Abraham, peace be upon him: But the only answer of his people was that they said, 'Slay him, or burn him!' Then God delivered him from the fire, into which they threw him, by making it cool and harmless for him. Surely in that, namely, [in that] deliverance of him from it, there are signs — namely, the fact that it did not have any affect on him despite its greatness, and the fact that it was extinguished and that within a brief period meadows sprung up in its place — for a people who believe, [a people who] affirm the truth of God's Oneness and His power, for they are the ones to benefit from these [signs].

{ وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَّائِبِينَ }

And he, Abraham, said: 'You have adopted mere idols besides God, which you worship (mā [of innamā] relates to the verbal noun) for the sake of [mutual] affection between you (mawaddatu baynikum: this is the predicate of inna [of innamā]; the accusative reading [mawaddata baynikum] would denote a direct object denoting reason, so that the mā would denote 'entirety') — in other words, you are friends of one another in your worship of them, in the life of this world. Then on the Day of Resurrection you will disown one another, the leaders will dissociate from those who

followed [them]; and you will curse one another, those who followed will curse their leaders; and your abode, your destination all together, will be the Fire, and you will have no helpers', to protect you against it.

{ فَأَمَّنَّ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ }

And Lot believed in him, he affirmed the sincerity of Abraham, and he was his [paternal] nephew, from his brother Hārān, and he, Abraham, said, 'Indeed I am migrating, away from my people, toward my Lord, to where my Lord commands. So he shunned his people and emigrated from the rural lands of Iraq to Syria. Indeed He is the Mighty, in His kingdom, the Wise', in what He does.

{ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ الْأَنْبِيَاءَ وَالْكِتَابَ وَأَيُّهَا أَجْرُهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ }

And We gave him, after Ishmael, Isaac, and Jacob, after Isaac; and We ordained among his descendants prophethood, thus all prophets after Abraham are descended from him, and the Scripture, meaning, the [Holy] Books, the Torah, the Gospels, the Psalms and the Criterion (al-furqān). And We gave him his reward in this world, which is fair praise [of him] by members of all the [Abrahamic] religions. And in the Hereafter he shall truly be among the righteous, for whom there shall be the highest degrees [of reward].

{ وَكُلُّوَاطِئًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتُمْ الْفَاحِشَةُ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ }

And, mention, Lot, when he said to his people 'Truly you (read a-innakum, pronouncing both hamzas, or not pronouncing the second and inserting an alif between the two in either case and in both instances) commit lewdness, namely, [coming in unto] the rears of men, such as none in [all] the worlds, of jinn or men, has committed before you.

{ أَتَيْكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْتَنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

What! Do you come unto men, and cut off the way, the [travel] roads of passers-by, committing lewd acts with whoever passes your way, such that people ceased to pass by [where] you [live], and you discuss in your gatherings, in your conversations, indecency?', [you discuss] committing lewd acts with one another. But the only answer of his people was that they said, 'Bring us the chastisement of God, if you are truthful', in your deeming such [acts] vile and that chastisement will befall those who do such things.

{ قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ }

He said, 'My Lord, help me, by making that of which I spoke come true regarding the sending down of chastisement, against the people who work corruption', those who are disobedient, by coming unto men. So God answered his call.

{ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ }

And when Our messengers came to Abraham with the good tidings, of Isaac and Jacob after him, they said, 'We shall assuredly destroy the people of this town, namely, the town of Lot, for truly its people are evildoers', disbelievers.

{ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا مَنْ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرًا تُهْكَاةً مِنَ الْعَالَمِينَ }

He, Abraham, said, 'Lo! Lot is in it.' They, namely, the messengers, said, 'We know very well who is in it. Assuredly We shall deliver him (read la-nunjiyannahu or la-nunajjiyannahu) and his family, except his wife: she is of those who will stay behind', [of those] who will remain behind in the chastisement.

{ وَكَمَا أَنْجَيْنَا لُوطًا سَيِّئًا بِهِمْ وَضَاقَ بِهِمْ ذَمْرُهُمْ وَقَالُوا لَا تَحْفَظُوا لَنَا مُنْجِيَنَّا إِنَّا مُنْجِيُونَ وَأَهْلَكَ إِلَّا أَمْرًا تُهْكَاةً مِنَ الْعَالَمِينَ }

And when Our messengers came to Lot, he was distressed on their account, he was grieved because of them, and he was constrained [unable] to help them, because they had handsome faces, dressed as guests, and thus he feared for them from his people. So they informed him that they were the messengers of his Lord. But they said, 'Do not be afraid, nor grieve. We shall surely deliver you (read munajjūka or munjūka) and your family, except your wife: she is of those who will remain behind (ahlaka, 'your family', is in the accusative as a supplement to the [suffixed direct object pronoun] kāf [of munajjūka, 'We shall surely deliver you'])).

{ إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ مَرْجُومًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ }

We are indeed going to bring down (read munzilūna or munazzilūna) upon the people of this town a scourge, a chastisement, from the heaven because of, on account of the acts of, their immorality'.

{ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ }

And verily We have left of that a clear sign, a manifest one — namely, the remains of its [the town's] ruins — for a people who understand, [a people who] reflect.

{ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰ قَوْمِ اعْبُدُوا اللَّهَ وَامْرُجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ }

And, We sent, to Midian, their brother Shu'ayb. He said, 'O my people! Worship God and anticipate the Last Day, fear it, namely, the Day of Resurrection; and do not be degenerate in the earth, working corruption' (mufsidīna is a circumstantial qualifier, emphasising its operator [wa-lā ta'thaw, 'do not be degenerate']; it [the verb] derives from 'athiya, meaning afsada, 'he corrupted').

{ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ }

But they denied him, and so the earthquake, the violent tremor, seized them, and they ended up lying lifeless prostrate in their habitations, keeled over their knees, dead.

{ وَعَادًا وَثَمُودًا وَقَدْ بَيَّنَّا لَكُم مِّن مَّسَاكِينِهِمْ وَمَرَئِينَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ }

And, We destroyed, 'Ād, and Thamūd (may be fully declined, or not [as diptotes], denoting both the district or the tribe [respectively])— it is indeed evident to you, their destruction, from their [former] dwellings, in al-Hijr and in Yemen. For Satan adorned for them their deeds, of disbelief and disobedience, and thus barred them from the Way, the way of truth, though they had been discerning, perceptive people.

{ وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِينَ }

And, We destroyed, Korah, and Pharaoh, and Hāmān! And verily Moses brought them, beforehand, clear signs, manifest proofs, but they acted arrogantly in the land; and they could not thwart Us, they could not elude Our chastisement.

{ فَكَأَلَّا آخِذَاتًا بِدِينِهِ فَمِنْهُمْ مَّنْ أَمْرًا سَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن

{ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ }

So each, of those mentioned, We seized for his sin; and among them were some upon whom We unleashed a squall of stones, as in the case of the people of Lot, and among them were some who were seized by the Cry, such as Thamūd, and among them were some whom We made the earth swallow, such as Korah, and among them were some whom We drowned, like the people of Noah, Pharaoh and his people. And God never wronged them, by chastising them for [having committed] no sin, but they wronged themselves, by committing sins.

{ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنْ أَوْهَنَ الْبُيُوتُ لَبِثَ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ }

The likeness of those who choose besides God [other] patrons, namely, idols, from whom they hope to profit, is as the likeness of the spider that makes a home, for itself in which to shelter. And truly the frailest, the weakest, of homes is the home of the spider, for it neither protects it from heat nor cold — likewise, idols cannot benefit those who worship them — if they only knew, this, they would not worship them.

{ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

Truly God knows whatever thing (mā functions like alladhī) they call on, [what] they worship (read yad'ūna, 'they call on', or tad'ūna, 'you call on') besides Him, other than Him. And He is the Mighty, in His kingdom, the Wise, in what He does.

{ وَتِلْكَ آيَاتٌ نُّضَرِّبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ }

And such similitudes, in the Qur'ān, We strike them, We coin them, for [the sake of] mankind; but none understands them, [none] grasp them, except those who know, those who reflect.

{ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ }

God created the heavens and the earth with truth, that is, rightly. Surely in that there is a sign, indicating His power, exalted be He, for believers — they are specifically mentioned because they are the ones to benefit thereby in their faith, in contrast to disbelievers.

{ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ }

Recite what has been revealed to you of the Book, the Qur'ān, and maintain prayer; truly prayer prohibits lewd acts and indecency, [defined as such] according to the Law. In other words, that is its purpose provided that the person adheres to [observance of] it. And the remembrance of God is surely greater, than other acts of obedience, and God knows what you do, and He will requite you for them.

*Tafsir al-Jalalayn, Juza' [15-16-17-18-19-20], Surat al-Israa' & al-Kahf, Maryam, Taha, al-Anbiyaa',
al-Hajj, al-Mu'minun, al-Nur, al-Furqan, ash-Shuara', al-Naml, al-Qasas & al-Ankabut*