

Tafsir al-Jalalayn

Juza' [13], Surat Yusuf, ar-Ra'd & Ibraheem

{وَمَا أَبْرِئُ نَفْسِي إِنَّ الْأَنْفُسَ كَمَا كَارَبَةٌ بِالْسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبَّيْنِي غَفُورٌ رَّحِيمٌ}

Yet I do not exculpate my own soul, of slipping into error; verily the soul, as such, is ever inciting to evil, except that whereon, meaning the person [upon whom], my Lord has mercy, and so protects [from sin]. Truly my Lord is Forgiving, Merciful'.

{وَقَالَ الْمَلِكُ أَتْشُونِي بِهِ أَسْتَحْلِصُهُ لِنَفْسِي فَلَمَّا كَلَمَهُ قَالَ إِنَّكَ أُلْيَوْنَا لَدِينًا مَكِينًا أَمِينًا}

And the king said, 'Bring him to me, that I may use him for myself', that I may make him mine exclusively, with none to share [him with me]. The messenger came to him [to Joseph] and said, 'Respond to the king!', and so he got up and bid farewell to [his] fellow-prisoners and prayed for them. He then washed himself, put on some good clothes and entered upon him. And when he had spoken with him, he said, to him: 'Indeed you are on this day in our presence established and trustworthy', a person of status, entrusted over our affair, so what do you think we should do? He said, 'Gather food [stocks] and sow abundantly in these fertile years, then store the corn in its ears. People [from far and wide] will come to you and ask you to supply them [with provisions]'. He [the king] said, 'Whom can I delegate this [task] to?'

{قَالَ أَجْعَلِنِي عَلَى خَزَنَةِ الْأَرْضِ إِنِّي حَفِظٌ عَلَيْهِ}

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He, Joseph, said, 'Place me in charge of the storehouses of the land, the land of Egypt. I am indeed a skilled custodian', one worthy of custodianship thereof, and knowledgeable in such affairs — it is also said [that he meant]: [I am indeed] a [competent] scribe and accountant.

{ وَكَذِلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حِيثُ يَشَاءُ تُصِيبُ بِرَحْمَتِنَا مَنْ شَاءَ وَلَا تُنْعِي أَجْرَ الْمُحْسِنِينَ }

Thus, in the same way that We were graceful towards Him by delivering him from prison, We established Joseph in the land, the land of Egypt, that he may settle in it wherever he wished, after [having suffered] hardship and imprisonment. According to the story, the king crowned him, gave him a signet-ring to wear, and appointed him in place of the Court officer, whom he removed from his position, and who later died; and so he [the king] made him [Joseph] take the latter's spouse as a wife. He [Joseph] discovered that she was [still] a virgin and she bore him two children. He [Joseph] established justice in Egypt and people became subject to him. We confer Our mercy on whomever We will and We do not waste the wage of the virtuous.

{ وَلَا جُرْأٌ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَعْمَلُونَ }

Yet the wage of the Hereafter is better, than the wage of this world, for those who believe and are God-fearing. And so the years of drought arrived and afflicted the land of Canaan and Syria.

{ وَجَاءَ إِخْرَوْهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفُوهُ وَهُمْ لَهُ مُنْكِرُونَ }

And Joseph's brothers came — except for Benjamin — in order to secure provisions, when they found out that the [new] Court officer of Egypt was providing food at its [fair] price; and they entered to him, and he recognised them, to be his brothers, but they did not recognise him, not

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knowing who he was, because it had been a long time since they had seen him, and because they supposed that he had died. They spoke to him in Hebrew and he said to them, as if reproaching them: ‘What brings you to my land?’ They replied, ‘[We have come] for supplies’. He said, ‘You might be spies!’ They said, ‘God forbid!’ He said, ‘So where are you from?’ They said, ‘From the land of Canaan, our father is Jacob, the prophet of God.’ He said, ‘Does he have children other than you?’ They said, ‘Yes. We used to be twelve, but the youngest of us passed away: he perished in the wild. He was the most beloved to him [our father] from among us; only his full brother remains, and so he keeps him by his side, in order to comfort himself with him in place of the other.’ He [Joseph] commanded that they be given lodging and treated well.

{وَكَمَا جَهَنَّمْ هُمْ بِجَهَنَّمِ رِهْمٌ قَالَ أَشْوَنِي يَأْخُذُكُمْ مِنْ أَيْسِكُمْ لَا تَرَوْنَ أَيْمَانِي أُوفِي الْكَيْلَ وَلَا خَيْرٌ لِلْمُشْرِبِينَ}

And when he had equipped them with their provision, [when] he had given them the full measure [of food], he said, ‘Bring me a brother of yours from your father, namely, Benjamin, that I might know that you have been truthful in what you said. Do you not see that I give the full measure, that I complete it, without any fraud, and that I am the best of hosts?

{فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا نَقْرُونِ}

But if you do not bring him to me, there will be no measure, that is, no provisions, for you with me; and do not come near [me]’ (wa-lā taqrabūn is [either] a prohibition, or a supplement to the

[syntactical] locus of fa-lā kayla, in other words, ‘and you shall be denied [the measure] and will not [be allowed to] come near [me]’).

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{ قَالُوا سَنُرِكُودُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ }

They said, ‘We will try to tempt his father away from him, that is, we will try our hardest to seek him from him. That we will surely do’.

{ وَقَالَ لِفِتَيَانِهِ أَجْعَلُوهُ اضْطَاعَهُمْ فِي سِرَّ حَالِهِمْ لَعَلَّهُمْ يَغْرِفُوهَا إِذَا أَنْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ }

And he said to his young men (li-fityatihi: a variant reading has li-fityānihi, ‘his servants’): ‘Place their merchandise, that [money] with which they bought the supplies, and these were a few dirhams, in their saddlebags, their [supply] sacks, so that they may recognise it when they return to their folk, and empty their sacks, and so come back’, to us, deeming it unlawful to retain these [monies].

{ فَلَمَّا رَجَعُوا إِلَيْهِمْ قَالُوا يٰأَبَانَا مُنْعِ مِنَ الْكَيْلِ فَأَرْسَلَ مَعَنَّا أَخْنَاصَ كُشْلٍ وَإِنَّا لَهُ لَحَافِظُونَ }

So when they went back to their father, they said, ‘O father, the measure will be denied us, unless you send forth our brother to him [to the Court officer]; so send forth our brother with us, that we may obtain the measure (read naktal or yaktal, ‘that he may obtain the measure [for us’]). Surely we will guard him well’.

{ قَالَ هَلْ أَنْتُ مُكْتَمِلٌ عَلَيْهِ إِلَّا كَمَا أَنْتُ مُكْتَمِلٌ عَلَى أَخِيهِ مِنْ قَبْلِ اللَّهِ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الْأَرْحَمِينَ }

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He said, 'Should I — [I will] only — trust you with him like I trusted you with his brother, Joseph, before? despite [the fact] that you have done to him what you have done? Yet God is best at guarding (hifzan: a variant reading has hāfizan, 'a guardian', as a specification, similar to when they say li'Llāhi darruhu fārisan, 'By God, how excellent a horseman he is!'); and He is the Most Merciful of merciful ones', and so I hope that He will show favour [to me] by guarding him.

{ وَكَتَأْفَتُهُمْ مَتَاعُهُمْ وَجَدُوا بِضَاعَهُمْ مَرْدَثٍ إِلَيْهِ قَالُوا يٰبَانَا مَا يَغِيَ هَذِهِ بِضَاعَنَا سَرْدَثُ إِلَيْنَا وَسَمِّيَ أَهْلَنَا وَحَفِظَ أَحَادِنَا وَنَرَادُ كَدُّ كَيْلَ بَعْرِ دَلَكَ كَيْلَ سَيْرٍ }

And when they opened their belongings, they found that their merchandise had been restored to them. They said, 'O father, what [more] should we desire? (mā nabghī: mā is interrogative, that is to say: what greater thing than this can we ask for from the king's generosity?'; a variant reading has mā tabghī, 'what [more] do you desire?', as an address to Jacob — for they had mentioned to him his [the king's] generosity towards them). Here is our merchandise restored to us. And we shall get provisions for our family, we shall obtain supplies for them, namely, food, and guard our brother, and we shall receive an extra camel's load, because of our brother; that will be an easy measure', for the king [to grant us], given his munificence.

{ قَالَ لَنْ أَنْرِسَلَهُ مَعَكُمْ حَتَّى تُؤْتُونَ مَوْتَقًا مِنْ أَنَّ اللَّهَ لَئِنْ شَاءَ يِهِ إِلَّا أَنْ يُحَاطِكُمْ فَلَمَّا حَاجُوهُ مُوْتَهُمْ قَالَ اللَّهُ عَلَى مَا تَقُولُونَ وَكَيْلٌ }

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He said, 'I will not send him with you until you give me a [solemn] pledge, a covenant, in the name of God, by your swearing an oath, that assuredly you will bring him back to me, unless you are besieged', such that you die, or are overwhelmed and thus unable to bring him back. They agreed to this. And when they gave him their [solemn] pledge, to this effect, he said, 'God shall be Guardian, Witness, over what we say', we and you. Thus he sent him with them.

﴿ وَقَالَ يَسْرِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقةٍ وَمَا أَغْنَى عَنْكُمْ مِّنْ أَنَّ اللَّهَ مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوْكِيدٌ وَعَلَيْهِ فَلِيَوْكَلُوا إِلَيْهِ الْمُوْكَلُونَ ﴾

And he said, 'O my sons, do not enter, Egypt, by one gate, but enter by separate gates, lest the evil eye smite you. Yet I cannot avail, protect, you, by this that I have said, against God (min Allāhi: min is extra) anything, which He might have decreed against you; this [that I have said] is only out of affection [for you]. Judgement belongs to God, alone. On Him I rely, in Him I trust, and on Him let all the trusting rely'.

﴿ وَكَمَا دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ مَا كَانُ يُغْنِي عَنْهُمْ مِّنْ أَنَّ اللَّهَ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَمَنَا هُوَ كَيْنَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴾

God, exalted be He, says: And when they entered in the manner which their father had bidden them, that is, separately, it did not avail them anything (min shay'in: min is extra) against God, that is, [against] His decree; it was but a need in Jacob's soul which he [thus] satisfied, and this [need]

was his desire to fend off the evil eye [from them], out of affection [for them]. And verily he was possessed of knowledge, because We had taught him; but most of mankind — and they are the disbelievers — do not know, [about] God's inspiring His elect.

{وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَوْيَ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَعْلَمُ بِأَنَا أَحُوكَ فَلَا تَبْتَسِّرْ بِمَا كَانُوا يَعْمَلُونَ}

And when they entered to Joseph, he took his brother into his arms, saying [to him]: ‘Truly it is me, your brother, therefore do not despair, do not be grieved, at what they did’, in the way of envying us. He commanded him not to tell them anything, and he [Joseph] agreed with him that he would devise a trick to keep him [Benjamin] with him.

{فَلَمَّا جَهَنَّمْ هُمْ بِجَهَنَّمِ هُمْ جَعَلُ الْسِقَاتَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَدْكَنَ مُؤْذِنَ أَيْتَهَا الْعِزْرَىٰ كُمْ لَسَارِ قُونَ}

And when he had equipped them with their provision, he put the drinking-cup, a golden cup studded with jewels, into the saddlebag of his brother, Benjamin. Then a crier shouted, a herald cried, after they were dismissed from Joseph's court: ‘O cameleers, caravan, you are surely thieves!’

{قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَا دَأْبَاقْتُدُونَ}

They said, after, coming towards them, ‘What is it that you are missing?’

{قَالُوا نَفِدْ صُوَاعَ الْمِلَكِ وَكَمْ جَاءَ يَهْ حَمْلُ بَعِرْ وَكَانَ يَهْ مِنْ عِصَمِ}

They said, 'We are missing the king's goblet, [his] cup. And he who brings it shall have a camel's load, of food [supplies], and I will guarantee that', the [camel's] load.

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{ قَالُوا اللَّهُمَّ لَقَدْ عِلِّمْنَا نَفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ }

They said, 'By God,' (ta'Llāhi is an oath, entailing astonishment) 'You know very well that we did not come to work corruption in the land, and we are certainly not thieves', that is, we have never stolen [anything].

{ قَالُوا فَمَا جَزَّ أَوْهُ إِنْ كُنْتُمْ كَاذِبِينَ }

They, the crier and his men, said, 'So, what shall be his requital, that is, the thief's, if you prove to have been liars?', when you said, 'we are certainly not thieves', and [if] it is found among your belongings?

{ قَالُوا جَزَّ أَوْهُ مَنْ وُجِدَ فِي سَرَّاحِلِهِ فَهُوَ جَزَّ أَوْهُ كَذَلِكَ بَجْزِي أَظَالِمِينَ }

They said, 'His requital (qālū jazā'uhu: the subject, the predicate of which is [the following, man wujida fī rahlihi]) shall be [the requital of] him in whose saddlebag it is found, that he be enslaved — this is then reiterated by His words: He, the thief, shall be the requital for it, that is, [for] the stolen item, and nothing else: this was the customary practice of the family of Jacob. Thus, [with such] a requital, do we requite those who do evil', through theft. They thus permitted Joseph to have their saddlebags searched.

{فَبَدَا يَوْمَ عِتَّهُمْ قَبْلَ وِعَاءَ أَخِيهِ ثُمَّ أَسْتَخْرَجُوهُ مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كَدِمَاهُ يُوسُفَ مَا كَانَ لَيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ رَفِيقُ دَرَجَاتٍ مِّنْ شَاءَ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ}

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And so he began with their sacks, and searched them, before his brother's sack, lest he be accused [of the theft]; then he pulled it, the drinking-cup, out of his brother's sack. God, exalted be He, says: Thus, [through such] contrivance, did We contrive for Joseph, [thus] We taught him how to devise a plot to take his brother; he, Joseph, could not have taken his brother, as a slave, on account of theft, according to the king's law, [according] to the laws of the king of Egypt — since his [a thief's] requital according to his law would have been a beating and a penalty of twice [the value of] the stolen item, but not enslavement — unless God willed, for him to be taken according to the law of his father [Jacob]; in other words, he was only able to take him with God's will, by God's inspiring him to ask his brothers [about the nature of requital] and their responding according to [what is decreed by] their customary practice. We raise by degrees whom We will (read with a genitive annexation, darajāti man nashā', or [simply] with nunation, darajātin man nashā'), in terms of knowledge, as [We did] with Joseph; and above every man of knowledge, from among creatures, is one who knows better, better than him [and so on] until it ends with God, exalted be He.

{قَالُوا إِنْ يَسْرِقُ فَقَدْ سَرَقَ أَخَاهُ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَكَمْ يَدِهَا لَهُمْ قَالَ أَئْشَمْ شَرْمَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ}

They said, 'If he is stealing, a brother of his stole before', that is, Joseph — he had stolen a golden idol from his maternal grandfather and smashed it, lest he worship it. But Joseph kept it secret in his soul and did not disclose it, manifest it, to them (the [suffixed] pronoun [in yubdi-hā, 'disclose it'] refers to the word[s] in his [following] saying); he said, within himself: 'You are a worse case, than Joseph and his brother, because of your stealing a brother of yours from your father, and your wronging him. And God knows very well what you are describing', [what] you are mentioning with regard to him.

{قَالُوا يَا أَعْزَرُ إِنَّ لَهُ أَبًا شَيْخًا كَيْرًا فَخُذْ أَحَدَكُمْ كَمَا هُوَ إِنَّا سَرَكَ مِنَ الْمُحْسِنِينَ}

They said, 'O Court officer, lo! he has a father, an aged man, who loves him more than we do, and who finds solace in him from [the anguish he feels for] his dead son; and it will grieve him to part with him, so take one of us, enslave him, in his place, instead of him: indeed we see that you are among the virtuous', in [terms of] your actions.

{قَالَ مَعَاذَ اللَّهِ إِنِّي لَا أَنْتَ خَذِيلٌ إِلَّا مَنْ وَجَدْنَا مَعَكُنَا عِنْدَهُ إِنَّا إِذَا لَظَالِمُونَ}

He said, 'God forbid (ma'ādha'Llāhi, [lit.] 'refuge is with God', is in the accusative because it is a verbal noun, the verb having been omitted and placed in a genitive annexation with its direct object, in other words, [understand it as] na'uḍhu bi'Llāhi, 'we seek refuge with God') that we should take anyone save him with whom we found our property — he did not say '[save] him who

stole [our property]', being careful not to lie; for then truly — if we were to take anyone other than him — we would be evildoers'.

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{ فَلَمَّا أُسْتَأْسِوْا مِنْهُ خَلَصُوا حَيْثَا قَالَ كَيْرَهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخْذَ عَلَيْكُمْ مَوْتَقَأً مِنَ اللَّهِ وَمَنْ قَبْلَ مَا فَرَطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ لِأَنَّ رَضْحَى يَادْنَ لِي أَبِي أَوْيَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ }

So when they despaired of [moving] him, they withdrew to confer privately [together] (najiyān is a verbal noun that can be used to refer to one person or more, in other words [understand it as meaning] yunājī ba'duhum ba'dan, 'one conferring with the other'). The most senior of them, in years — Reuben — or, [the most senior of them] in opinion — Judah, said: 'Are you not aware that your father has taken a solemn pledge, a covenant, from you by God, concerning your brother, and formerly (wa-min qablu mā: the mā is extra) you failed regarding Joseph? (but it [the mā] is also said to be relating to the verbal action, [in other words it is] a subject, the predicate of which is min qabl, 'formerly'). So I will never leave, part with, this land, the land of Egypt, until my father permits me, to return to him, or God judges for me, through the deliverance of my brother; and He is the best, the fairest, of judges.

{ أَمْ جِعْوَإِلَيْ أَيْكُمْ فَقُولُوا يِابَاتَا إِنَّ أَبَنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا مَا عَلِمْنَا وَمَا كَنَّا لِغَيْبٍ حَافِظِينَ }

Go back to your father and say, "O our father, your son has indeed stolen and we testified, against him, only regarding what we knew, from the certainty of having seen the [king's] cup in his

saddlebag; we could not have guarded against the Unseen, that which was hidden from us, when we gave our pledge: had we known that he would steal, we would not have taken him [with us to Egypt].

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{ وَسْكَلَ الْقَرِبَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لِصَادِقُونَ }

And ask the city in which we were — namely Egypt — in other words, send forth [someone] to ask its people, and the caravan, the men of the caravan, with which we approached — and these were a group of Canaanites. Surely we speak the truth” ’, in what we say. So they went back to him and told him as much.

{ قَالَ بْنُ سَوَّاتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبَرُ جَمِيلٌ عَسَى اللَّهُ أَنْ يُؤْتِيَكُمْ بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ }

‘Nay,’ he said, ‘but your souls have beguiled you into, have adorned [for you], something, and you did it: he accused them because of what had happened with them before concerning Joseph. Yet comely patience, will be my [course of] patience! It may be that God will bring them, Joseph and his two brothers, all [back] to me. Indeed He is the Knower, of my predicament, the Wise’, in His actions.

{ وَتَوَكَّلَ عَنْهُمْ وَقَالَ يَا سَفَرَى اعْلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ }

And he turned away from them, no longer addressing them, and said, ‘Alas, my grief for Joseph!’ (yā asafā: the [final] alif [of asafā] has taken the place of the [possessive] yā’ of genitive annexation

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[sc. yā asafī], in other words [it means] yā huznī ['O my sorrow']. And his eyes turned white, their dark colour was effaced and became white on account of his tears, with grief, for him, such that he was [filled] with suppressed agony, anguished and grief-stricken, but not manifesting his grief.

13

{قَالُوا كَلَّا هَنْتُمْ أَنْذَدُكُرْ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضاً وَلَا تَكُونَ مِنَ الْهَالِكِينَ}

They said, 'By God, you will never cease remembering Joseph until you are consumed, on the verge of perishing, on account of your illness (it [haradan, 'consumed'] is a verbal noun equally [applicable] to one person or more) or you are of those who perish', [of] the dead.

{قَالَ إِنَّمَا أَشَكُوكُبِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا يَعْلَمُونَ}

He said, to them: 'I complain of my anguish — (bathth is) severe grief, which cannot be endured unless it is proclaimed [yubaththu] to others — and grief only to God, not to any other than Him, for it is worth complaining to Him; and I know from God what you do not know, [and that is] that Joseph's dream is true and that he is alive. Then he said:

{يَنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا يَأْسُوا مِنْ رَفْحَ اللَّهِ إِنَّمَا سُرُوفَ اللَّهِ إِلَّا لِقَوْمٍ أَكَافِرُونَ}

O my sons, go and enquire about Joseph and his brother, seek news of them, and do not despair of God's [gracious] Spirit, His mercy. Indeed none despairs of the [gracious] Spirit of God save the disbelieving folk': and so they departed to Egypt [to look] for Joseph.

{فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَعْزَرِنَا وَأَهْلَنَا أَصْرُ وَجِئْنَا بِصَاعِدٍ مُثْبَحَةٍ فَأَوْفِنَا الْكَيْلَ وَصَدَقَ عَلَيْنَا إِنَّ اللَّهَ يَعْلَمُ الْمُتَصَدِّقِينَ}

14

And so when they entered to him, they said, 'O Court officer, misfortune, hunger, has befallen us and our family; and we have come with reject merchandise, refused by any person who sees it, because of its worthlessness — it consisted of counterfeit dirhams or something else — so fill up, complete, for us the measure and be charitable to us, by overlooking the worthlessness of our merchandise; truly God requites the charitable', He rewards them: he [Joseph] thus took pity on them and he was overtaken by compassion [for them] and removed the partition between them and himself.

{قَالَ هَلْ عِلْمُكُمْ مَا فَعَلْتُمْ يُوسُفَ وَكَنْحِيَاهُ أَشْهُدُ بِمَا هُلُونَ}

Then, he said, to them, in rebuke: 'Do you realise what you did to Joseph, in the way of beating [him] and selling [him] and otherwise, and his brother, oppressing him, after having separated him from his brother, while you were ignorant?', of where the affair of Joseph will lead?

{قَالُوا أَعْشَكَ لَكُنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَقِنُ وَيَصْرِفُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ}

They said — after recognising him by his noble traits — cautiously [inquiring]: 'Is it really (read a-*innaka*, either pronouncing both hamzas, or by not pronouncing the second, but in both cases inserting an alif) you, Joseph?'. He said, 'I am [indeed] Joseph, and this is my brother. God has truly shown favour, He has been gracious, to us, by bringing [us] together. Verily if one fears, [if] one

fears God, and endures, what happens to him, God does not waste the wage of those who are virtuous', in this [respect] (the overt noun [al-muhsinīn, 'the virtuous'] has replaced the [third person] pronominalisation).

15

{قَالُواْتِ اللَّهِ لَقَدْ أَنْزَلْتَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَحَاطِينَ}

They said, 'By God, truly God has preferred you over us, with kingship and in other ways, and indeed we (wa-in: in is softened, in other words [it is understood as] innā, 'indeed we') have been erring', sinful towards you and treated you disgracefully.

{قَالَ لَا تُشْرِبُ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرَحَمُ الرَّاحِمِينَ}

He said, 'There shall be no reproach, [no] blame, on you this day — he specifically mentions this [day] because it was [the day] when they expected to be reproached, although any other day would have been more appropriate [for them to be reproached on]. God will forgive you, and He is the Most Merciful of the merciful.

{أَذْهَبُواْ بِقِيمَصِي هَذَا فَالْقُوَّهُ عَلَى وَجْهِ أَيِّ يَاتِ بَصِيرًا وَأَثْوَنِي بِأَهْلِكُمْ أَجْمَعِينَ}

He [Joseph] asked them about his father; and they told him that his eyesight had gone. And so he said: Go with this shirt of mine — and this was the shirt of Abraham, the one he wore when he was thrown into the fire; he [Joseph] had it around his neck when he was at the bottom of the well. It [the shirt] had come from Paradise: Gabriel commanded him [Joseph] to send it off [to Jacob]

saying that the scent of Paradise lingers in it, and whenever it is cast upon a sufferer, it heals him — and lay it on my father's face, and he will recover his sight; and bring me all your folk'.

16

{وَكَمَا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمَّا إِنِّي لَأَجِدُ سِرِيعَ يُوسُفَ لَوْلَا أَنْ تُقْتَدُونَ}

And as the caravan set forth, leaving behind the palm fields of Egypt, their father said, to those of his sons and their children present, 'Truly I sense the scent of Joseph — which the east wind had brought to him, with God's permission, across a distance of three or eight or more days' journey; if only you did not think me doting', [if only] you [did not] regard me as foolish, you would believe me.

{قَالُواْتِ اللَّهِ أَكَّلَنَّ فِي ضَلَالِكَ الْقَدِيرِ}

They said, to him: 'By God, you are certainly in your misguidance, your error, of old', in your excessive adoration of him, and your [enduring] hope of encountering him [again] despite the length of time [that has passed].

{فَلَمَّا آتَنَ جَاءَ الْبَشِيرُ الْقَاهُ عَلَى وَجْهِهِ فَأَمْرَتْهُ بَصِيرًا قَالَ أَلَمْ أَقْلُ كُمْرًا إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا يَعْلَمُونَ}

Then, when (fa-lammā an: an is extra) the bearer of good tidings, Judah, came, with the shirt — he had [been the one who] brought the blood-stained shirt, and so now he wished to bring him joy, after he had [previously] brought him grief — he laid it, he cast the shirt, on his face and he

regained his sight. He said, ‘Did I not say to you, “Indeed I know from God what you do not know?”’

17

{ قَالُوا يَا أَبَانَا أَسْتَغْفِرُ لَكَ دُونَكَ إِنَّا كُنَّا خَاطِئِينَ }

They said, ‘O our father, ask forgiveness for us of our sins; truly we have been sinful’.

{ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٌّ أَهُوَ الْغَفُورُ الرَّحِيمُ }

He said, ‘Assuredly I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful’: he [Jacob] put off this [plea of forgiveness] until [the last hour] before dawn, in order to be closer to [the likelihood of] it being accepted, or [he put it off] until the eve of Friday. They then departed for Egypt, where Joseph and the senior courtiers came out to meet them.

{ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْكَى إِلَيْهِ أَبُوهُهُ وَقَالَ أَدْخُلُوا مِصْرًا إِن شَاءَ اللَّهُ أَمْنِينَ }

And when they entered to Joseph, in his tent, he took his parents, his father and his mother — or [and] his maternal aunt — into his arms, and said, to them: ‘Enter into Egypt, if God will, in safety’, and they entered, and Joseph sat down on his throne.

{ وَرَفَعَ أَبُوهُهُ عَلَى الْعَرْشِ وَخَرَّ وَالْهُ سُجَّدَ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ مَرْوِيَّاتِي مِنْ قَبْلِ ذَلِكَ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَخْسَنَ بِي إِذَا خَرَجْتُ مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ تَرَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْرَجْتِي إِنَّ رَبِّي لَطِيفٌ لَمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ }

And he raised his parents, he seated them next to him, upon the throne, and they fell down, that is, his parents and brothers, prostrating before him — a prostration that was [actually] a bowing down, not placing their foreheads down [on the ground]; this was their standard [form of] greeting at that time. Then he said, ‘O father, this is the interpretation of my vision of old. Indeed my Lord has made it true. And indeed He has been gracious to me, since He brought me out of the prison — he did not say ‘out of the well’, in [a show of] magnanimity, lest his brothers feel ashamed — and has brought you from the desert after Satan had incited ill feeling, made trouble, between me and my brethren. Truly my Lord is Subtle in [bringing about] what He will. Truly He is the Knower, of His creatures, the Wise, in His actions. His father [Jacob] remained with him for 24 years, or for 17 years. The duration of his separation [from Joseph] had been 18, or 40, or 80 years. When death approached him, he charged Joseph to take him and bury him by his father [Isaac], and so he [Joseph] himself went and buried him there. He [Joseph] then returned to Egypt and remained [alive] for another 23 years.

{رَبِّنَا يَعْلَمُ مَا فِي الْأَنْفُسِ وَهُوَ أَكْبَرُ عِزَّةً وَلَا يَرُدُّنَا إِذْ نَوْفَقُ مُسْلِمًا وَالْحَقُّ بِالصَّالِحِينَ}

When he was nearing his end, realising that he would not remain [alive] forever, he longed for the everlasting kingdom and said: My Lord, indeed You have given me [something] of sovereignty and You have taught me the interpretation of events, the ability to explain dreams. Originator, Creator, of the heavens and the earth! You are my Protector, Guardian of my best interests, in this world and the Hereafter. Take me [in death] to You in submission [to You] and join me to the righteous', from among my fathers. He lived after that for another week or more. He died at the age of 120

years. The Egyptians were very covetous with regard to his grave; [eventually] they placed him in a marble coffin and buried him at the top of the Nile so that both banks would be blessed [by his body] — Glory be to the One Whose Kingdom never ends.

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ تُوحِيدُ إِلَيْكَ وَمَا كُنْتَ لَدَهُمْ إِذْ أَجْمَعُوا أُمُرَهُمْ وَهُمْ يَمْكُرُونَ}

That, which is mentioned of the matter of Joseph, is of the tidings, the tales, of the Unseen, what has been hidden from you O Muhammad (s), which We reveal to you; for you were not with them, with Joseph's brothers, when they agreed upon their plan, to plot against him, that is, [when] they resolved upon it, and schemed, against him; in other words, you were not present among them to know their story and so tell it to others: knowledge of it has come to you through revelation.

{وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَ بِهُؤُمَنِينَ}

Yet, most people, that is, the people of Mecca, however eager you might be, that they believe, will not believe.

{وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَخْرِيٍّ إِنْ هُوَ إِلَّا ذِكْرُ الْعَالَمَيْنَ}

Nor do you ask them any wage, that you should take, for it, that is, [for] the Qur'ān — it, namely, the Qur'ān, is but a reminder, an admonition, to all the worlds.

{وَكَانَ مِنْ آيَةِ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُغْرِضُونَ}

And how many a sign, indicating the Oneness of God, is there in the heavens and the earth which they pass by, which they witness, but disregard!, not reflecting upon it.

{وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ}

20

And most of them do not believe in God, such that they might affirm that He is the Creator and the Sustainer, without ascribing partners, to Him, by worshipping idols; which is why, when crying their [ritual] response to God, they used to say: 'At Your service, no partner have You, save a partner that belongs to You; You possess him and all that he possesses', meaning it [when they said it].

{أَفَلَمْ يُؤْمِنُوا أَنَّ كُلَّتِهِمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ كُلَّتِهِمْ أَسْاعَةٌ بَعْثَةٌ وَهُمْ لَا يَشْعُرُونَ}

Do they deem themselves secure from the coming upon them of a pall, a calamity enveloping them, of God's chastisement, or the coming of the Hour upon them suddenly, while they are unaware?, of the time of its arrival beforehand?

{قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بُصْرَةِ إِنَّا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا كَانَ مِنَ الْمُشْرِكِينَ}

Say, to them: 'This is my way — which He explains by saying: I call to, the religion of, God, being upon sure knowledge, plain proof, I and whoever follows me, [whoever] believes in me (man ittaba'anī is a supplement to anā, 'I', the subject, predicated by what preceded [sc. 'being upon sure knowledge']). So Glory be to God!, [in affirmation] of His being exalted high above having partners, and I am not of the idolaters' — this [sentence] is also subsumed by the [explanation of] his statement about 'his way'.

{وَمَا أَمْرَسْنَا مِنْ قَبْلِكَ إِلَّا بِرِجَالٍ نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَيْفَ الْآخِرَةُ خَيْرٌ لِلَّذِينَ آتَيْنَا أَفَلَا يَشْتَهِلُونَ}

And We did not send before you [any messengers] save men inspired by revelation (yūhā ilayhim: a variant reading has nūhī ilayhim, 'to whom We revealed') — and not angels — from among the people of the towns, the principal towns, since they are more knowledgeable and wiser than the people of the desert, who are crude and ignorant. Have they, the people of Mecca, not travelled in the land and seen the nature of the consequence for those who were before them?, that is, how they ended up, when they were destroyed for denying their messengers? And verily the abode of the Hereafter, that is, Paradise, is better for those who are wary, of God. Will they not understand? (read a-fa-lā ya'qilūn, or a-fa-lā ta'qilūn. 'Will you not understand?'), this, O people of Mecca, and so have faith?

{ حَسْنٌ إِذَا أَسْتَيْأَسَ الرُّسُلُ وَظَنُوا أَهْمَمَهُمْ كُذُبًا جَاءَهُمْ مَنْ تَصْرِّفُ بِهِ فَجَحِيَ مَنْ شَاءَ وَكَوَدْ بِأَسْنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ }

Until (hattā indicates the end [result] indicated by [the previous statement] wa-mā arsalnā min qablika illā rijālan, And We did not send before you [any messengers] save men [above, Q. 12:109]), that is, [to whom] Our support waned until, when the messengers despaired and thought, [when] the messengers were certain, that they were denied (read kudhdhibū, to mean [that they were denied] to such an extent that [they believed that] there would not be any [possible acceptance of] faith thereafter; or read kudhibū, to mean that the communities thought that their messengers had been lied to concerning the victory which they had been promised), Our help came to them and whomever We willed We delivered (read fa-nunajjī or fa-nunjī; or fa-nujiyya, as past tense, '[whomever We wished] was delivered'). And Our wrath, Our chastisement, cannot be averted from the sinning, the idolatrous, folk.

{ لَقَدْ كَانَ فِي قَصَصِهِ عِزْرَهُ لَا فِي الْأَكْبَابِ مَا كَانَ حَدِيثًا يُقْرَئِي وَلَا كِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَنَفْصِيلَ كُلُّ شَيْءٍ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ }

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Verily there is in their stories, that is, the messengers' [stories], a lesson for people of pith, possessors of intellect. It, this Qur'ān, is not a fabricated, an invented, discourse but, it is, a confirmation of what was [revealed] before it, of scriptures, and a detailing, an elucidation, of everything, that one needs for [the proper observance of] religion, and a guidance, from error, and a mercy for a folk who believe: such [folk] are singled out for mention because they are the ones to benefit from it, to the exclusion of others.

Surat ar-Ra'd

{الْعِزْمَ تُلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ}

23

Alif lām mīm rā': God knows best what He means by these [letters]. Those, these verses, are the verses of the Book, the Qur'ān (the genitive annexation carries the meaning of [partitive] min, 'from'), and that which has been revealed to you from your Lord, namely, the Qur'ān (this [preceding sentence] constitutes the subject, the predicate of which is [the following]), is the Truth, wherein is no doubt, but most people, that is, the people of Mecca, do not believe, that it is from God, exalted be He.

{اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوُهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجْلِ مُسَمًّى يُدَبِّرُ الْأَمْرَ يَفْصِلُ الْآيَاتِ لَعَلَّكُمْ مِّلْقَاءُ رِبِّكُمْ تُوقَنُونَ}

God is He Who raised up the heavens without visible supports ('amad is the plural of 'imād, which is [the same as] an ustuwāna, 'a column'; and this [statement] is true, since there are no actual supports) then presided upon the Throne, a presiding befitting Him, and disposed, made subservient, the sun and the moon, each one, of them, moving, along its course, until [the conclusion of] an appointed time, that is, [until] the Day of Resurrection. He directs the command, He conducts the affairs of His Kingdom. He details, He expounds, the signs, the indications of His power, so that you, O people of Mecca, might be certain of the encounter with your Lord, through resurrection.

{وَهُوَ الَّذِي مَدَ الْأَرْضَ وَجَعَلَ فِيهَا مَرْوَسًا وَأَنْهَارًا وَمِنْ كُلِّ الشَّمَراتِ جَعَلَ فِيهَا نَرْوَجِينِ أَشْئَنِ يُعْشِي أَلَّلِ الْمَهَارَ إِنَّ فِي ذَلِكَ لَكَيَاتٍ لَّقَوْمٍ يَتَنَاهُ كَرُونَ}

And He it is Who spread out, extended [flat], the earth and set, created, therein firm mountains and rivers, and of every fruit He has made in it two kinds, of every species. He covers, He cloaks, the night, and its darkness, with the day. Surely in that, which is mentioned, are signs, indications of His Oneness, exalted be He, for a people who reflect, upon God's handiwork.

{ وَفِي الْأَرْضِ قَطْعٌ مُّجَاهِرٌ كَوَافِرٌ وَجَنَانٌ مِّنْ أَعْنَابٍ وَرَبَيعٌ وَخَيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى اسْمَاءً وَاحِدًا وَفَضْلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَكَيْنَاتٍ لَّفَوْمٌ
يَعْقُلُونَ }

And on the earth are tracts, diverse terrains, neighbouring each other, joined side by side, some good, some briny, some of little yield and some fruitful — and these constitute proofs of His power, exalted be He — and gardens, orchards, of vines and sown fields (read zar'un, in the nominative, as a supplement to jannātun, 'gardens', or read zar'in, in the genitive, [as a supplement] to a'nābin, 'of vines'); similarly [constituting proofs of His power are] His words: and date-palms sharing one root (sinwān is the plural of sinw, which are date-palms belonging to the same root, but with many offshoots) and date-palms otherwise, [each] of individual root, watered (read tusqā as [referring to] jannāt, 'gardens', and what is in them, or read yusqā as [referring to] the mentioned [date-palms]) by the same [source of] water; and We make some of them to excel (wa-nufaddil, or read wa-yufaddil, 'and He [God] makes [some of them] to excel') others in flavour (read fī'l-ukul or fī'l-ukl): and so some are sweet, others, bitter — and these are [also] proofs of His power, exalted be He. Surely in that, which is mentioned, are signs for a people who understand, [who] reflect.

{ وَإِنْ تَعْجَبْ فَعَجَبْ قَوْلُهُمْ إِذَا كَنَّا ثَرَاباً إِنَّا لَنَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

And if you wonder, O Muhammad (s), at the disbelievers denying you, then surely wondrous, [surely] deserving wonder, is their saying, in denial of resurrection: ‘When we have become dust, shall we indeed then be [raised] in a new creation?’, [it is wondrous] because the One Who has the power to originate creation and [to originate] what has been mentioned [above], without any precedent, has [also] the power to restore them [to life] (both hamzas, in both instances [a-idhā and a-innā], are pronounced; or [one may] pronounce the first and not pronounce the second, but in both cases inserting an alif or not [inserting it]; one variant reading has the first [a-idhā] as the interrogative, and the second one [a-innā] as the predicate, while another variant reading has the [exact] opposite). Those are the ones who disbelieve in their Lord; those — fetters shall be around their necks; and those, they shall be the inhabitants of the Fire, abiding therein.

{ وَيَسْتَعْجِلُوكَ بِالْسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَاتِلِهِمْ أُمَّاْلَاتٌ وَكَانَ رَبُّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ }

The following was revealed regarding their hastening on, out of mockery, of the chastisement: And they would have you hasten on the evil, the chastisement, rather than the good, [rather than] mercy, when there have indeed occurred before them exemplary punishments (mathulāt is the plural of mathula, similar [in pattern] to samura [pl. samurāt], ‘acacia’), that is to say, the punishments of disbelievers like them: will they not take warning from these? Truly your Lord is forgiving to mankind despite their evil-doing, for otherwise He would not have left a single creature on the face of it [the earth]; and truly your Lord is severe in retribution, against those who disobey Him.

{ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَكُلُّ قَوْمٍ هَادٍ }

And those who disbelieve say, 'Why has not some sign been sent down upon him, upon Muhammad (s), from his Lord!', the like of the staff and the [glowing] hand, or the she-camel. God, exalted be He, says: You are only a warner, one to threaten the disbelievers, for it is not your duty to bring forth signs; and for every folk there is a guide, a prophet, to guide them to their Lord with the signs that He gives him, and not what with they request.

{ أَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْجَىٰ وَمَا تَغْيِضُ الْأَكْرَامُ وَمَا تَرْدَدُ كُلُّ شَيْءٍ عِنْدَهُ يَقْدِسُ }

God knows what every female bears, of male or female, one or more, and otherwise, and what the wombs reduce, of the time of gestation, and what they increase, of it. And everything with Him is according to a [precise] measure, a [precise] amount and limit which it does not exceed;

{ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمَتَعَالُ }

[He is] the Knower of the unseen and the visible, [of] what is hidden and what is witnessed; the Great, the Tremendous, the High Exalted, above His creation, through His [overpowering] subjugation (read al-muta'ālī or al-muta'āl, 'the High Exalted').

{ سَوَاءٌ مِنْ تَكُونُ مِنْ أَسْرَ أَقْوَلٍ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفِ بِأَلَيْلٍ وَسَارِبٌ بِالنَّهَارِ }

[They are all] the same, according to His knowledge, exalted be He, those of you who speak secretly and those who do so openly, and those who lurk, [who] hide themselves, in the night, in its darkness, and those who go forth, [those who] are manifest [to view] when they make their way, by day.

{ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ يَحْفَظُوهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يَغِيْرُ مَا يَقُولُ حَتَّىٰ يُغِيْرَ مَا يَقْسِمُهُ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرْدَدُ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ }

For him, for man, are attendants, angels who follow him, to his front and to his rear, guarding him through God's command, that is, by His command, from [the danger of] the jinn and others. Indeed God does not alter the state of a people — He does not deprive them of His grace — unless they have altered the state of their souls, from [their] comely nature, through an act of disobedience. And if God wills misfortune, chastisement, for a people there is none that can repel it, either from among the attendant angels or others; and they, for whom God wills misfortune, have no protector (min wālin: min is extra) to avert it from them, apart from Him, that is, other than God.

{ هُوَ الَّذِي يُرْسِلُ كُلَّ الْبَرْقٍ حَوْفًا وَطَمَعًا وَيُشَرِّئُ السَّحَابَ أَشْفَالَ }

He it is Who shows you the lightning, [inspiring] fear, in travellers, of thunderbolts, and hope, for those who are at home, of rain; and He produces, He creates, the clouds that are heavy, with rain.

{ وَيُسَبِّحُ الْرَّاعِدُونَ حَمْدَهُ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمُحَالِ }

And the thunder — this is an angel, who is in charge of the clouds, driving them, [while he] constantly, proclaims His praise, that is, he says, 'Glory be to God through His praise' (subhāna'LLāh wa-bi-hamdihi), and so too the angels, proclaim His praise, in awe of Him, that is, of God. He unleashes the thunderbolts — these are a fire which issues forth from the clouds — and smites with them whom He will, such that it burns [that person]: this was revealed regarding a man to whom the Prophet (s) had sent someone to invite [to Islam] and who said, 'Who is the Messenger of God? And what is God? Is He [made] of gold, or of silver, or of copper?', whereupon a thunderbolt came down on him and blew off the top of his head; yet they, that is, the disbelievers, dispute, argue with the Prophet (s), about God, though He is great in might, in power, or in [the severity of His] retribution.

{لَهُ دُغْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لَيَتْلُعُ فَاهُ وَمَا هُوَ بِالْمَالِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ}

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His, exalted be He, is the call of truth, that is, the words that constitute it [the truth], and these are: ‘there is no god but God’ (lā ilāha illā’Llāh); and those upon whom they call (read yad’ūn or tad’ūn, ‘you call’), [those whom] they worship, apart from Him, that is, other than Him — namely, the idols — do not answer them anything, of which they ask; save as, is the response to, one who stretches forth his hands towards water, at the edge of a well, calling to it, that it may reach his mouth, by its rising through the well to [reach] him, but it would never reach it, that is, [reach] his mouth, ever: likewise they [the idols] will not answer them; and the call of the disbelievers, their worship of idols — or their actual supplication — goes only astray, [it is only] in perdition.

{وَلَهُ سَجْدَةٌ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوَّعَهَا وَظَلَالُهُمْ بِالْغَدُوِّ وَالآصَابِ}

And to God prostrate whoever is in the heavens and the earth, willingly, such as believers, or unwillingly, such as hypocrites and those coerced by the sword, and their shadows also, prostrate, in the mornings and the evenings.

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلْ اللَّهُ أَفَلَا يَحْدُثُ مِنْ دُونِهِ أُوْلَئِكَ الَّذِينَ لَا يُلْكُونَ لَا نَقْسِمُهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هُنَّ يَسْتَوِي الْأَغْمَى وَالْبَصِيرُ أَمْ هُنَّ سَنْتَوِي الظُّلْمَاتُ وَالنُّورُ أَمْ جَعَلُوا اللَّهَ شُرُكَاءَ خَلَقُوا كَخَلْقِهِ فَقَسَّا بَاهِظَاتِهِ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ أَوَّلُ الْمُهَاجِرُ}

Say, O Muhammad (s), to your people: ‘Who is the Lord of the heavens and the earth?’ Say: ‘God’ — and even if they do not say it, there can be no other response. Say, to them: ‘Then have you taken beside Him, other than Him, protectors, idols, to worship, who have no power to benefit or harm themselves?’, and you abandon the One Who is their Possessor? (an interrogative meant as a

rebuke). Say: 'Are the blind one and the seer, [respectively], the disbeliever and the believer, equal? Or are darkness, disbelief, and the light, faith, equal? No! Or have they set up for God associates who have created the like of His creation, so that creation seems alike, that is, [is] what the associates create and the creation of God [alike], to them?', so that they believe them worthy of being worshipped on account of what these [associates] have created? (an interrogative of disavowal); in other words, not so! None save the Creator is worthy of being worshipped. Say: 'God is the Creator of all things, having no associate therein, and so He cannot have an associate in terms of worship; and He is the One, the Subjugator', of His servants.

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَكَّاتُ أَوْدَةٍ نَقْدَرُهَا فَأَحْتَمَلَ السَّيْلَ نَرَبَّدَ مَرَّكَيْا وَمِمَّا يُوقَدُونَ عَلَيْهِ فِي الْأَكَارِ أَنْتَعَاءَ حَلْيَةٍ أَوْ مَسَاعِيْنَرَبَّدُ مَثَلُهُ كَذِلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ
فَمَمَّا لَرَبَّدُ فَيَذْهَبُ جُفَاءَ وَمَمَّا مَا يَنْفَعُ النَّاسُ فَيَمْكُثُ فِي الْأَرْضِ كَذِلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

He then strikes a similitude of truth and falsehood, saying: He, exalted be He, sends down water, rain, from the sky, whereat the valleys flow according to their measure, according to their full capacity, and the flood carries a scum that swells, rising above it, and this [scum] is the filth and the like that lies on the surface of the earth, and from that which they smelt (read tūqidūn, 'you smelt', or yūqidūn, 'they smelt') in the fire, of the earth's minerals, such as gold, silver or copper, desiring, seeking [to make], ornaments, adornment, or ware, which is useful, such as utensils, when they [the minerals] are melted; [there rises] a scum the like of it, that is, the like of the scum of the flood, and this [latter scum] consists of the impurities expelled by the bellows. Thus, in the way mentioned, God points out truth and falsehood, that is, [He points out] the similitude thereof. As for the scum, of the flood and of the minerals smelted, it passes away as dross, useless refuse, while that which is of use to mankind, in the way of water and minerals, lingers, remains, in the

earth, for a time: likewise, falsehood wanes and is [eventually] effaced, even if it should prevail over the truth at certain times. Truth, on the other hand, is established and enduring. Thus, in the way mentioned, God strikes, He makes clear, similitudes.

{لَدُنَّ أَسْتَجَابُوا لِرِبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْأَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلُهُ مَعَهُ لَا فَتَدَوْا بِهِ إِنَّكُمْ لَهُمْ سُوءُ الْحِسَابِ وَمَا وَاهَمُ جَهَنَّمُ وَسَرَّ
الْمِهَادُ }

For those who respond to their Lord, [those who] answer Him, by way of obedience, there shall be the goodly reward, Paradise, and those who do not respond to Him, namely the disbelievers — if they possessed all that is in the earth, and therewith the like of it, they would offer it to redeem themselves therewith, against the chastisement. For such there shall be an awful reckoning, and that is that they will be requited for every single thing they did, none of which will be forgiven, and their abode shall be Hell, an evil resting place, it is!

{أَفَمَنْ يَعْلَمُ أَنَّمَا آتَنَا إِلَيْكَ مِنْ سَرِّكَ الْمُحْقَقُ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَدَكَ رُؤُونُ الْأَكْبَابِ }

The following was revealed regarding Hamza and Abū Jahl: Is he who knows that what is revealed to you from your Lord is the truth, and so believes in it, like him who is blind?, and does not know it, nor believes in it? No! But only people of pith, possessors of intellect, remember, heed [such admonitions];

{الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيَافِقَ }

such as fulfil God's covenant, [meaning] the one that was taken from them while they were still atoms — or [meaning] any covenant — and do not break the pact, by abandoning belief, or [religious] obligations;

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{وَالَّذِينَ يَصِلُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَحْشُونَ رَبَّهُمْ وَيَحْأَفُونَ سُوءَ الْحِسَابِ}

and such as cement what God has commanded should be cemented, of faith and kinship ties and so forth, and fear their Lord, that is, His Threat [of punishment], and dread an awful reckoning — a similar [statement] has preceded;

{وَالَّذِينَ صَبَرُوا أَتَيْنَاهُمْ وَجْهَ رَبِّهِمْ وَأَقَامُوا أَنْصَالَةَ وَأَنْقَعُوا مِمَّا سَرَّقَاهُمْ سِرَّاً وَعَلَانِيَةً وَيَدْرُغُونَ بِالْحَسَنَةِ أُلْسِنَةً أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ}

such as are patient, through obedience and [during] hardship, and [staying] away from disobedience, desiring, seeking, their Lord's countenance, and nothing else, from among the transient things of this world; and maintain the prayer and expend, in obedience, of that which We have provided them, secretly and openly, and repel evil with good, such as [repelling] ignorance through forbearance, and harm through patience; those, theirs shall be the sequel of the [heavenly] Abode: that is, the praiseworthy sequel in the Hereafter, namely:

{جَنَّاتٌ عَدْنٌ يَدْخُلُوهَا وَمَنْ صَلَحَ مِنْ أَبَائِهِمْ وَأَنْزَلَهُمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ تُدْخِلُونَ عَلَيْهِمْ مِنْ كُلِّ كِتابٍ}

Gardens of Eden, as a [place of] residence, which they shall enter, they, along with those who were righteous, [those who] believed, from among their fathers and their spouses and their descendants, even if these [latter] did not perform deeds of the same [merit] as theirs, they shall share with them their stations [of Paradise] as an honouring for them; and the angels shall enter to

them from every gate, of the gates of Paradise or of [the gates of] the palaces [of Paradise], when they first enter, in order to congratulate them.

32

{ سَلَامٌ عَلَيْكُمْ سَا صَرِّحْتُمْ فِعْمَ عَصْبَى الدَّارِ }

They will say [to them]: 'Peace be upon you, this is the reward, for your patience', during life on earth. How excellent is, your sequel, the sequel of the [heavenly] Abode!

{ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِئَاقَهُ وَيَقْطَعُونَ مَا أَنْجَرَ اللَّهُ بِهِ أَنْ يُوَصِّلَ وَيُسَيِّدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْأُلْلَغَةُ وَكَفَرُهُمْ بِسُوءِ الدَّارِ }

And those who break God's covenant after pledging it, and sever what God has commanded should be cemented, and work corruption in the earth, through unbelief and acts of disobedience, theirs shall be the curse, banishment from God's mercy, and theirs shall be the awful abode, the awful sequel in the abode of the Hereafter, namely, Hell.

{ أَللَّهُ يُسْطُطُ أَلْرِزْقُ لِمَنِ يَشَاءُ وَيَقْدِرُ وَقَرْ حُوَابُ الْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ }

God expands provision, He makes it abundant, for whom He will, and straitens, restricts it, for whomever He will; and they, the people of Mecca, rejoice, a wanton rejoicing, in the life of this world, that is, in what they acquire therein, yet the life of this world, in, comparison with the life of, the Hereafter, is but [a brief] enjoyment, a trifling thing, enjoyed and then lost.

{ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِّنْ رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنِ يَشَاءُ وَهُدِي إِلَيْهِ مَنِ أَنْتَابَ }

And those who disbelieve, from among the people of Mecca, say, 'Why has not some sign, like the staff and the [glowing] hand or the she-camel, been sent down upon him, upon Muhammad (s),

from his Lord?' Say, to them: 'Indeed God sends astray whomever He will, to send astray — such that signs cannot avail him in any way — and He guides, He directs, to Him, to His religion, those who turn in repentance', [those who] return to Him (man, 'those who', is substituted by [the following, alladhīna, 'those who ...']);

{ الَّذِينَ آمَنُوا وَطَمَّنُ قُلُوبُهُمْ فِي ذِكْرِ اللَّهِ كَمْسِنُ أَلْقُوبُ }

those who believe and whose hearts are reassured, find rest, by God's remembrance, that is, by His promise [of reward]. Verily by God's remembrance are hearts reassured, that is, the hearts of the believers;

{ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ }

those who believe and perform righteous deeds: (alladhīna āmanū wa-'amilū'l-sālihāt is the subject, the predicate of which [is the following]) theirs shall be blessedness (tūbā is a verbal noun derived from tīb, 'goodness', or [the name of] a tree in Paradise, whose shade a mounted traveller travelling for 100 years would still not traverse) and a fair resort, [a fair] place to return to.

{ كَذِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أَمْمٌ لَمْ تَشْتُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِأَنَّ رَحْمَنَ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوْكِيدٌ وَإِلَيْهِ مَنَابٌ }

Thus, just as We sent prophets before you, We have sent you to a community before whom other communities have passed away, that you may recite to them that which We have revealed to you, that is, the Qur'ān; yet they disbelieve in the Compassionate One, for, when they were commanded to prostrate themselves to Him, they said, 'And what is the Compassionate One?' Say, to them, O Muhammad (s): 'He is my Lord; there is no god save Him. In Him I trust and to Him is my recourse'.

{ وَلَوْأَنْ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَمَّةَ يَهُ الْمُؤْمِنِ بِكُلِّهِ أَكْثَرُ جَمِيعاً أَفَلَمْ يَسْأَءِ اللَّهُ لِهِدَى النَّاسِ جَمِيعاً وَلَا يَنْزَلُ الدِّينَ
كَفَرُوا ثُبَيْهُمْ مَا صَعَوْا قَارِبَةً أَوْ تَحْلُّ قَرِيبَةً مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُحِلُّ لِلنَّاسِ مُسْعَادَ }

34

The following was revealed when they said to him, 'If you are [truly] a prophet, then make these mountains of Mecca drift away before us, and make for us rivers and springs in it, that we may plant and sow seeds, and resurrect for us our dead fathers to speak to us and tell us that you are a prophet': Even if it were a Qur'ān whereby the mountains were set in motion, moved from their places, or the earth were cleft, torn, or the dead were spoken to, such that they would respond, they still would not believe. Nay, but the affair belongs entirely to God, and none other, so that none believes except he whom He wills that he believes, and no other; even if they were given what they request [of signs]. The following was revealed when the Companions were keen that what was requested [of signs] should be manifested, hoping that they [the ones requesting them] might believe: Have they not realised, those who believe, that (an is softened, in other words [understand it as] annahu) had God willed, He could have guided all mankind?, to faith, without [the need for] any sign? And the disbelievers, from among the people of Mecca, continue to be struck by devastation, a catastrophe that devastates them through all manner of hardship, such as being killed, taken captive, and [suffering] war or drought, because of what they wrought, because of their actions, that is, their disbelief; or you alight, O Muhammad (s), together with your army, near their home — Mecca — until God's promise, of victory against them, comes to pass; truly God does not break His promise: and indeed, he alighted at Hudaybiyya until the conquest of Mecca took place;

{ وَلَقَدِ اسْتَهْزَئَ بِرُسُلِنِ مِنْ قَبْلِكَ فَأَمْلَأْتِ اللَّذِينَ كَفَرُوا ثُمَّ أَخْذَهُمْ فَكَيْفَ كَانَ عِقَابُ }

messengers were certainly mocked before you, in the same way that you have been mocked — this is meant as solace for the Prophet (s) — but I gave respite to those who disbelieved; then I seized them, with retribution, and how was My retribution?, that is to say, it [My retribution] will come to pass; and I shall deal with those who have mocked you in the same way.

﴿أَفَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرُكَاءَ قُلْ سَمُونَهُ أَمْ تَبْشُرُهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يُظَاهِرُ مِنَ الْفَوْلِ إِلَّا مِنْ ذِي الْذِينَ كَفَرُوا
مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

Is He Who stands, watches, over every soul what it has earned?, what it has done of good or evil — and this is God — like the idols who are not so? No! This [response] is suggested by [the following words]: Yet they ascribe to God associates. Say: ‘Name them!, for Him: who are they? Or will you inform Him, will you inform God, of something, that is, of an associate, which He does not know in the earth? (an interrogative of disavowal); in other words, He has no associate, for if He did, He would know him — exalted be He above such a thing. Or is it — nay — you call them associates, merely [a manner of] speaking?, that is, [it is merely] on the basis of false conjecture, without any truth in it. Nay, but their scheming, their unbelief, has been adorned for those who disbelieve and they have been barred from the way, [from] the path of guidance; and whomever God sends astray, for him there is no guide.

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابٌ أَلَّا خِرَةٌ أَشَقُّ وَمَا لَهُمْ مِنْ أَلَّهٗ مِنْ وَاقِعٍ﴾

For them there is chastisement in the life of this world, through being killed or taken captive; and verily the chastisement of the Hereafter is more grievous, is more severe; and they have no defender, protector, from God, that is, from His chastisement.

{مَثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقْرِبُونَ بَعْرِي مِنْ كَعْتِهَا الْكَهْنَاسُ أَكَلُوا دَائِمًا وَظِلُّهَا تِلْكَ عَبْسَى الَّذِينَ آتَقْوَا وَعَبْسَى الْكَافِرِينَ الْتَّارِ }

36

The likeness, the description, of Paradise, which has been promised to the God-fearing (this is a subject, the predicate of which has been omitted), in other words, according to what We recount to you [is as follows]: beneath it rivers flow, its food, what is consumed in it, is everlasting, never perishing, and its shade, is everlasting, never replaced by any sun, because it does not exist therein. That, namely, Paradise, is the reward, the sequel, of those who were wary, of idolatry, and the requital of the disbelievers is the Fire!

{وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكُمْ وَمِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أَمْرُكُتُ أَنْ أَعْبُدُ اللَّهَ وَلَا أُشْرِكُ بِهِ إِلَهًا أَذْعُو وَلَيْهِ مَآبٌ }

And those to whom We have given the Scripture, such as 'Abd Allāh b. Salām and others from among the believing Jews, rejoice in that which has been revealed to you, because of its according with what they have with them [of revelation]; and among the factions, that aligned themselves against you in enmity, from among the idolaters and the Jews, are those who reject some of it, such as the mention of the 'Compassionate One' (al-Rahmān) and all that is other than the stories [related therein]. Say: 'I have been commanded — in that which has been revealed to me — only to worship God, and not to associate [anything] with Him. To Him I call and to Him shall be my return'.

{وَكَذِلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَكَنْ أَبْعَثْتُ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكُمْ مَالِكٌ مِنَ الْعِلْمِ مَا لَكُمْ مِنْ وَكِيلٍ وَلَا وَاقِ }

And so, just like that [manner of] revelation, We have revealed it, that is, the Qur'ān, as a [decisive] judgement in Arabic, in the language of the Arabs, for you to judge thereby between people. And if you should follow their whims, that is, [those of] the disbelievers, in that to which they summon you of their creed, hypothetically [speaking], after what has come to you of knowledge, of God's

Oneness, you shall have no protector, to assist you, against God (mina'Llāhi min: the [second] min is extra) and no defender, to ward off His chastisement.

{وَلَقَدْ أَنْرَسْكُنَا رَسُولًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَنْزَلَ وَجَاهًا وَذِرْيَةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةً إِلَّا يُأْذِنَ اللَّهُ لِكُلِّ أَجْلِكِنَا بِكِتابٍ}

And when they derided him for having many wives, the following was revealed: And indeed We sent messengers before you, and We assigned to them wives and seed, children — and you are like them; and it was not for any Messenger, from among them, that he should bring a sign, save by God's leave, because they are servants enthralled [by Him]. For every term, period, there is a Book, wherein is inscribed its delimitation.

{يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أَنْكِتَابٌ}

God effaces, of it [the Book], whatever He will and He fixes (read yuthbit or yuthabbit), therein whatever He will of rulings or other matters, and with Him is the Mother of the Book, its [source of] origin, of which nothing is ever changed, and which consists of what He inscribed in pre-eternity (azal).

{وَإِنْ مَا نُرِينَكُ بَعْضَ الَّذِي يَعِدُهُمْ أَوْ سُوقِينَكُ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ}

And whether ([read as] immā: the nūn of the conditional particle in, 'whether', has been assimilated with the extra mā) We show you a part of that which We promise them, of chastisement, during your lifetime (the response of the conditional statement has been omitted, in other words [understand it as being], fa-dhāk ['then so shall it be']); or We take you [to Us], before chastising them; it is for you only to convey [the Message], your duty is only to deliver [the

Message], and it is for Us to do the reckoning, when they finally come to Us, whereupon We shall requite them.

﴿أَوَكُمْ يَرَوْا أَنَّا نَأْتِي أَكْرَمَنَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مَعْقِبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ﴾

38

Or is it that they, the people of Mecca, have not seen how We visit the land, [how] We target their land, diminishing it at its outlying regions?, by giving victory to the Prophet (s). And God judges, among His creatures as He will; there is none that can repel His judgement and He is swift at reckoning.

﴿وَقَدْ مَكَرَ الظَّالِمُونَ مِنْ قَبْلِهِمْ فَاللَّهُ أَكْبَرُ جَمِيعًا يَعْلَمُ مَا كُنْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عَنِي الدَّاءِ﴾

And indeed those that were before them, of communities, plotted, against their prophets just as they plot against you; but to God belongs all plotting. And nor is their plotting like the plotting of God, for, exalted be He, He knows what every soul earns, and so its requital is prepared for it, and this is the ultimate plotting, since He brings it to them whence they are not aware. The disbeliever (the genus is meant here; a variant reading has kuffār ['the disbelievers']) shall assuredly know for whom shall be the sequel of the [heavenly] Abode, that is, the praiseworthy sequel in the abode of the Hereafter: will it be theirs or that of the Prophet (s) and his Companions?

﴿وَيَقُولُ الظَّالِمُونَ كَفَرُوا وَالسُّتُّ مِنْ سَلَاقٍ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾

And those who disbelieve say, to you: 'You have not been sent [by God]!' Say, to them: 'God suffices as a witness between me and you, to my truthfulness [as a messenger], and he who possesses knowledge of the Book', from among the Christian and Jewish believers.

Surat Ibraheem

{الْكِتَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَادُنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ}

Alif lām rā': God knows best what He means by these [letters]. This Qur'ān is, a Book We have revealed to you, O Muhammad (s), that you may bring forth mankind from darkness, [from] unbelief, into light, [into] faith, by the leave, by the command, of their Lord (ilā'l-nūr, 'into light', may be substituted by [the following ilā sirāt]), to the path, the way, of the Mighty, the Victor, the Praised, the One who is [constantly] praised.

{أَللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ}

God (Allāhi, read in the genitive as a substitution or an explicative supplement, with what follows being an adjectival qualification; or [read as] Allāhu in the nominative as a subject, the predicate of which is [what follows]) to Whom belongs all that is in the heavens and all that is in the earth, as possessions, creatures and servants. And woe to the disbelievers from a terrible chastisement,

{الَّذِينَ يَسْتَحْيُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَعْوَهُمَا عِوْجَانًا أُولَئِكَ فِي ضَلَالٍ بَيْدِي}

those who (alladhīna is a description) prefer, choose, the life of this world over the Hereafter, and bar, people, from God's way, [from] the religion of Islam, and seek to make it, that is, the path, crooked — those, they are far astray, from the truth.

{ وَمَا أَنْهَى رَسُولُنَا مِنْ رَسُولٍ إِلَّا لِسَانٍ قَوْمَهُ لَمْ يَعِنْ لَهُ فَيُضَلِّلُ اللَّهُ مِنْ يَشَاءُ وَيَهْدِي مِنْ يَشَاءُ وَهُوَ أَعْزَىٰ النَّحْكَمَ }
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ لِإِبْرَاهِيمَ أَنَّ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى الْنُّورِ وَكَرِهُنَّ يَأْمَرُ اللَّهَ إِنَّ فِي ذَلِكَ لَكِتَابٌ لَكُلِّ صَابَرٍ شَكُورٍ }

40 And We have not sent any Messenger except with the tongue, with the language, of his people, that he might make [the Message] clear to them, that he might make them understand what he brings to them; God then sends astray whomever He will and He guides whomever He will; and He is the Mighty, in His kingdom, the Wise, in His actions.

{ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ لِإِبْرَاهِيمَ أَنَّ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى الْنُّورِ وَكَرِهُنَّ يَأْمَرُ اللَّهَ إِنَّ فِي ذَلِكَ لَكِتَابٌ لَكُلِّ صَابَرٍ شَكُورٍ }

And verily We sent Moses with Our signs, the nine [signs], and We said to him: ‘Bring forth your people, the Children of Israel, out of darkness, [out of] unbelief, into light, [into] faith, and remind them of the Days of God’, of His graces. Surely in that, reminder, are signs for every man enduring, in obedience [to God], thankful, for [His] graces.

{ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُ رَبَّنَا نَعِمَةَ اللَّهِ عَلَيْكُمْ إِذَا أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ سُوءُ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ كُمْ بُلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ }

And, mention, when Moses said to his people, ‘Remember God’s grace to you when He delivered you from the folk of Pharaoh, who were inflicting upon you a dreadful chastisement, and were slaughtering your sons, the new-born, and sparing, keeping alive, your women — this was because some of the priests [of Egypt] had stated that a child born among the Israelites shall be the cause of

the destruction of Pharaoh's kingdom; and in that, deliverance — or [in that] chastisement — was a tremendous trial, grace — or [a tremendous] test — from your Lord.

{ وَإِذْ تَأْذَنَ رَبُّكُمْ لَكُنْ يَرَى كُمْ وَكُنْ كَفَرُ شُرِّعْ إِنَّ عَذَابِي لَشَدِيدٌ }

And when your Lord proclaimed, [when] He made it known that: “If you are thankful, for My graces, through affirmation of [My] Oneness and obedience [to Me], then assuredly I shall give you more; but if you are thankless, [if] you deny [the truth of] the grace, through disbelief and disobedience, then assuredly I shall chastise you — as is indicated by [His following words] — My chastisement is indeed severe” .

{ وَقَالَ مُوسَى إِنَّكُفُرُوا أَكْثَرُهُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا إِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ }

And Moses said, to his people: ‘If you are thankless, you and all who are on earth, lo! assuredly God is Independent, [without need] of His creatures, Praised’, praiseworthy in what He does with them.

{ أَلَمْ يَأْتِكُمْ بِبِنَانِ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمٌ يُوحِّدُونَ وَهُمُودٌ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ مِنْ رُسُلِهِمْ بِالْبَيِّنَاتِ فَرُدُوا أَيْدِيهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا
كَفَرْنَا بِمَا أَنْزَلْنَا لَهُمْ وَإِنَّا لَنَفِي شَكٌّ مِمَّا نَدْعُوكُمْ إِلَيْهِ مُرِيبٌ }

Has there not come to you (an interrogative meant as an affirmative) the tidings, the news, of those who were before you — the people of Noah, and 'Ād — the people of Hūd — and Thamūd — the people of Sālih — and those after them? None knows them save God. [This is] on account of

their multitude. Their messengers brought them clear signs, with lucid arguments demonstrating their truthfulness; but they, that is, the communities, thrust their hands into their mouths, to bite on them, out of extreme spite, and said, ‘Lo! we disbelieve in that wherewith you have been sent, according to what you claim, and lo! we are in grave doubt concerning that to which you call us’, [doubt] creating [great] uncertainty.

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌ فَأَطْرِسَ السَّمَوَاتِ وَالْأَرْضَ يَدْعُوكُمْ لِغَفْرَانٍ كُمْ مِنْ دُنْعِيْكُمْ وَيُؤْخِرُوكُمْ إِلَى أَجَلٍ مُسَمَّى قَالُوا إِنَّا شُرِّبْنَا مِنْهُنَا
ثُرِدُونَ أَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَنْوَنَا سُلْطَانٌ مُّنِينٌ﴾

Their messengers said, ‘Can there be doubt concerning God (an interrogative meant as a denial), in other words, there can be no doubt concerning His Oneness, given the manifest proofs of it, the Originator, the Creator, of the heavens and the earth? He calls you, to obedience of Him, so that He might forgive you your sins (min dhunūbikum: min is extra, since through submission [to the One God] all that may have been committed previously is forgiven (or else it [min, ‘some of’] is partitive, intended to state that [forgiveness] which is due to [God’s] servants) and defer you, without chastisement, to an appointed term’, the term of death. They said, ‘You are but mortals like us, desiring to bar us from that which our fathers used to worship, in the way of idols. So bring us a clear warrant’, a manifest argument demonstrating your truthfulness.

{ قَاتَلُوكُمْ رُسُلُهُمْ إِن تَحْنِ إِلَّا بَشَرٌ مِثْكُمْ وَكَنَّ اللَّهَ يُعْلَمُ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَكُمْ إِلَّا يَأْذِنُ اللَّهُ وَعَلَىٰ اللَّهِ فَلَيَسْوَكُلُّ
الْمُؤْمِنُونَ }

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Their messengers said to them, ‘We are but mortals like you, as you have said; but God is gracious to whomever He will of His servants, by way of [assigning] prophethood. And it is not ours to bring you any warrant save by the leave of God, by His command, for we are servants, enthralled; and in God let believers put their trust, [let them] have confidence in Him.

{ وَمَا لَكُمْ أَكْلَهُوكُلَّ عَلَىٰ اللَّهِ وَقَدْ هَدَاهُمَا سُبُّكُمَا وَتَصْبِرُكُمَا عَلَىٰ مَا حَدَّمُوكُمَا وَعَلَىٰ اللَّهِ فَلَيَسْوَكُلُّ الْمُؤْمِنُونَ }

And why, indeed, should we not put our trust in God, in other words, there is nothing to prevent us from [doing] this, when He has guided us our ways? And we shall surely endure the hurt you do us. And in God let the trusting put their trust’.

{ وَقَالَ الَّذِينَ كَفَرُوا رُسُلُهُمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِكُمْ أَوْ لَتُعُودُنَّ فِي مِلَّتِنَا فَأُولَئِنَّهُمْ مُرْسَلُهُمْ لَنُهَلِّكَمْ لَكُنَّ الظَّالِمِينَ }

And those who disbelieved said to their messengers, ‘We will assuredly expel you from our land, or you will surely return, you will [surely] end up [returning], to our creed’, our religion. Then their Lord inspired them [saying]: ‘We shall surely destroy the evildoers, the disbelievers,

{ وَكُنْسِكُمْ كُمُ الْأَكْرَمُ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ }

and We shall surely make you dwell in the land, their land, after them, after they have been destroyed — that, victory [over them] and bequest of the land [to you] is, for whoever fears the standing before Me, that is, [whoever fears] when he comes to stand before Me, and fears My threat', of chastisement.

{وَاسْتَقْسِمُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ}

And they sought victory, the messengers sought assistance from God against their people; and every tyrant, disdaining obedience to God, rebellious, obstinate to the truth, was brought to nothing;

{مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءِ صَدِيدٍ}

beyond him, that is, in front of him, is Hell, which he will enter, and he is given to drink, in it, of festering fluid — which is what issues out of the insides of the people of the Fire, mixed with pus and blood —

{يَجْرِعُهُ وَلَا يَكَادُ يُسْيِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمُؤْمِنٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِظٌ}

which he sips, gulping it repeatedly, because of its acridity, but can scarcely swallow, [scarcely] ingest because it is so foul and disgusting; and death, that is, those causes of it that necessarily bring it about, in the way of [different] types of chastisement, comes to him from every side, yet he

cannot die; and still beyond him, after that chastisement, there is a harsh chastisement, a severe one, following on [from the previous one].

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{ مَّنْ لِلَّذِينَ كَفَرُوا مِنْ أَعْمَالِهِمْ كَمَادِ أَشَدَّتْ يَهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الظَّلَالُ الْأَبْعَيدُ }

The likeness, the description, of those who disbelieve in their Lord (alladhīna kafarū bi-rabbihim: the subject, substituted by [the following, a'māluhum,]): their works, the righteous ones, such as kindness [to kin] or an act of charity — in the way that no benefit can be derived from them [it is because these works] — are as ashes over which the wind blows hard on a tempestuous day, one in which the winds blow violently, making them as scattered dust, over which none can have power (the genitive [clause beginning with ka-ramādin, 'as ashes'] constitutes the predicate of the [above-mentioned] subject); they, that is, the disbelievers, have no power over anything that they have earned, [anything] that they had done in [their] life on earth, in other words, they shall find no reward for it, since this was never a precondition. That is extreme error, [extreme] perdition!

{ أَلَمْ تَرَأَنَ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَشَاءُ يُذْهِبْنِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ }

Have you not seen, have you not observed, O you being addressed (this is an interrogative meant as an affirmative) that God created the heavens and the earth in truth? (bi'l-haqq is semantically connected to [the action of the verb] khalaqa, 'created'). If He will, He can take you away, O mankind, and bring [about] a new creation, in your place.

{ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ }

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And that for God is surely no great, [no] difficult, matter.

{ وَبَرَأْنَا لَهُ جَمِيعاً فَقَالَ الصُّفَّاءُ لِلَّذِينَ أَسْتَكَبُرُوا إِنَّا كُنَّا لَكُمْ بَعْدًا فَهُنَّ أَشَمُّ مُغْنِيْنَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْهُدَانًا أَلَّهُ هَدَنَا كُمْ سَوَاءٌ عَلَيْنَا أَجْزِئُنَا أَمْ صَبَرْنَا مَا كَانَ مِنْ مَحِيصٍ }

And they, that is, [all] creatures, sally forth to God (wa-barazū: this, and what follows, is expressed in the past tense because it will come to pass) all together; then the weak, the followers, say to those who were arrogant, those who were followed: 'Indeed we were your followers (taba'an is the plural of tābi'). Will you then avail, defend, us against the chastisement of God in any way?' (min 'adhābi'l-lāhi min shay'in: the first min is explicative, while the second one is partitive). They, the ones followed, say, 'If God had guided us, we would have guided you, we would have called you to [right] guidance. It is the same for us whether we rage [impatiently] or patiently endure; we do not have any asylum', [any] refuge (min mahīs, 'any asylum', min is extra).

{ وَقَالَ الشَّيْطَانُ لَهَا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْنَاكُمْ فَأَخْلَقْنَاكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْنَاكُمْ فَأَسْتَجَبْنَا لَيْ فَلَمَّا تَلَوْنُونِي وَلَمَّا أَقْسَكْنَاكُمْ مَا كَانُوا يَمْصِرُونَ خَيْرًا كَيْفَرْتُ بِمَا أَشَرَّكُمْ مُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشَرَّكُمْ مُشْرِكِيَّ مِنْ قَبْلِ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ }

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And Satan, Iblīs, says, when the issue has been decided, and the people of Paradise are in Paradise and those of the Fire are in the Fire, and they [the people of the Fire] have gathered round him: 'Truly God promised you a promise of truth, regarding resurrection and requital, fulfilling [it] to you; whereas I promised you, that this would not be, then failed you, for over you I had no warrant (min sultān: min is extra), [no] power or capacity, to compel you to follow me, except that I called you and you responded to me. So do not blame me, but blame yourselves, for having responded to me. I cannot heed your [distress] call, [I cannot] bring aid to you, nor can you heed mine (read bi-musrikhiyya or bi-musrikhī). Lo! I disbelieved in your making me an associate of God formerly', during life on earth. God, exalted be He, says: Truly for the evildoers, the disbelievers, there shall be a painful chastisement.

{وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ بَخْرِي مِنْ نَحْنِنَا لَا يَهُمْ خَالِدُونَ فِيهَا يُادُنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ}

And those who believed and performed righteous deeds, they are admitted to gardens underneath which rivers flow, abiding (khālidīna is a circumstantial qualifier of an implied situation) therein by the leave of their Lord, their greeting therein, from God and from the angels, and between themselves: 'Peace!'.

{الْمُرْسَلُ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا كَافِتٌ وَقَرْعَهَا فِي السَّمَاءِ}

Have you not seen, observed, how God has struck a similitude? (mathalan is substituted by [the following words, kalimatan tayyibatan]): a goodly saying, which is, 'there is no god but God', is as a goodly tree, a palm tree, its root set firm, in the ground, and its shoots, its branches, are in heaven;

{ تُوتَى أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ أَكْمَالَ لِلنَّاسِ لَعَلَّهُمْ يَذَكَّرُونَ }

it gives its produce, its fruit, every season by the leave of its Lord, by His will. Similarly, the words of faith are set firm in the heart of the believer; his works are raised up to heaven and he receives the blessings and reward therefrom all the time. And God strikes, He makes clear, similitudes for mankind, so that they might remember, be admonished, and therefore believe.

{ وَمَثَلُ كَلْمَةِ خَيْرٍ كَشَجَرَةٍ خَيْرٍ أَجْسَدَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَارِبٍ }

And the similitude of a bad saying, that is, the word of disbelief, is as a bad tree, a colocynth, uprooted from upon the earth, having no stability, [no] fixing or foundation. Similarly, the word of disbelief has no foundation, and no shoot or blessing.

{ يَمْبَتُ اللَّهُ أَلَّذِينَ آمَنُوا بِالْقَوْلِ أَكْثَرُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضْلِلُ اللَّهُ أَلْظَالَمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ }

God confirms those who believe by a firm saying, namely, the profession of [His] Oneness, in the life of this world and in the Hereafter, that is, in the grave, when the two angels question them about their Lord, their religion and their Prophet, and they respond correctly, as [reported] in the hadīth of the two Shaykhs [al-Bukhārī and Muslim]; and God sends astray the evildoers, the

disbelievers, and therefore they are not guided to the correct response, saying instead, ‘We do not know’, as [reported] in the hadīth; and God does what He will.

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{أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفَّارًا وَحَلَّوْا قَوْمَهُمْ دَارِ الْبَؤْرِ}

Have you not seen, observed, those who exchanged God’s grace, that is, the thanks [due] for it, for unthankfulness — these were the disbelievers of Quraysh — and who, by leading them astray, caused their people to take up residence in the Abode of Ruin?

{جَهَنَّمَ يَصْلُوُهَا وَسَسَ أَقْرَاسُ}

Hell (jahannama: a supplement, functioning as an explicative): to which they shall be exposed, admitted — an evil place to settle!

{وَجَعَلُوا اللَّهَ أَنْدَادَ أَنْدَادٍ يُضْلِلُونَ عَنْ سَبِيلِهِ قُلْ تَمَّتُوا فَإِنَّ مَصِيرَ كُلُّمَنْ إِلَى النَّارِ}

And they have set up rivals to, associates [with], God, that they might lead [others] astray (read li-yadillū or li-yudillū) from His way, the religion of Islam. Say, to them: ‘Enjoy!, this world of yours for a short time. For lo! your journey’s end, your return, shall be to the Fire!’.

{قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقْسِمُوا الصَّالَةَ وَيُنْفِقُوا مِمَّا رَزَقْنَا هُمْ سِرًا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَاتِيَ يَوْمَ الْآيَةِ وَلَا خِلَانٌ}

Tell My servants who believe that they establish prayers and expend of that which We have provided them, secretly and openly, before a day comes wherein there will be neither bargaining,

ransoming, nor befriending, that is, [when there will not be] any friendship of any benefit: this is the Day of Resurrection.

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{اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْشَأَ مِنَ السَّمَاءِ مَا يَأْتِي فَخَرَجَ بِهِ مِنَ الشَّمَائِيلَ كُلُّكُمْ وَسَحَرَ لَكُمْ الْفَلَكَ لَتَجْرِي فِي الْبَحْرِ يَأْمُرُهُ وَسَحَرَ لَكُمْ أَنْهَارَ}

God it is Who created the heavens and the earth, and He sends down water from the heaven and with it He brings forth fruits as sustenance for you. And He has disposed for you the ships, that they may run upon the sea, [laden] with passengers and cargo, at His commandment, by His leave, and He has disposed for you the rivers.

{وَسَحَرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَاهِنَ وَسَحَرَ لَكُمُ الْلَّيلَ وَالنَّهَارَ}

And He has disposed for you the sun and the moon, constant, moving in their courses without pause; and He has disposed for you the night, that you may rest therein, and the day, that you may seek of His bounty therein.

{وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ كَعْدُوا بِعِظَمَتِ اللَّهِ لَا يُحْصُو هَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ}

And He gives you of all that you ask of Him, according to your [individual] best interests. And if you were to enumerate God's graces, meaning His bestowal of graces, you could never number it, you would not be able to count it. Lo! man, the disbelieving [man], is verily a wrong-doer and

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unthankful!, ever wronging his own soul through [acts of] disobedience and ungratefulness towards God's grace.

51

{ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ آمِنًا وَأَجْنِسِي وَبَيْ أَنْ تَعْبُدَ الْأَكْنَاصَانَ }

And, mention, when Abraham said, 'My Lord, make this land, Mecca, secure — God granted him this petition and thus made it [Mecca] a sanctuary in which no human blood is shed, no person is wronged, prey is not hunted and one which is never deserted in any of its parts — and turn me and my sons away from serving idols.

{ رَبِّي أَهْنَ أَصْلَلَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَعْنِي فِي هُنْ مُنِي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ }

My Lord, truly they, idols, have led many of mankind astray, because of their [mankind's] worship of them. So whoever follows me, believing in the Oneness of God, verily belongs with me, belongs with those who follow my religion; and whoever disobeys me, truly You are Forgiving, Merciful: this was before he was aware of the fact that God does not forgive idolatry.

{ مَرَّتَنَا إِلَيَّ أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي نَرْسَعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ مَرَّتَنَا لِيُقِيمُوا الصَّلَاةَ فَأَجْعَلْ أَقْدَهَ مِنَ النَّاسِ شَهْوَى إِلَيْهِ وَأَرْزَقْنَاهُمْ مِنَ الشَّمَراتِ لَعَلَّهُمْ يَشْكُرُونَ }

Our Lord, indeed I have made some of my seed, that is, Ishmael and his mother Hagar, to dwell in a valley where there is no sown land, namely, Mecca, by Your Sacred House, which had been there

since before the Flood, our Lord, that they may establish prayer. So make some of the hearts of men yearn, incline and long, towards them — Ibn 'Abbās said, 'Had He said: "Make [all] the hearts of men ...", assuredly the Persians, the Byzantines and all of mankind would have yearned towards them'. And provide them with fruits, that they might be thankful: and this [petition] was granted, for [the town of] al-Tā'if was transferred to that [land].

{رَبَّنَا إِنَّكَ تَعْلَمُ مَا يُحْفِي وَمَا يُعْلِنُ وَمَا يُحْفِي أَعْلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ}

Our Lord, You know what we hide, keep secret, and what we proclaim. And nothing (min shay'in: min is extra) is hidden from God in the earth or in the heaven: these may constitute God's words or the words of Abraham.

{الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الصَّبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ}

Praise be to God Who has given me, despite [my] old age, Ishmael — born to him when he [Abraham] was 99 years old — and Isaac — born to him when he was 112 years old. Lo! my Lord is indeed the Hearer of supplication.

{رَبِّ أَجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمَنْ ذُرَّ بِي رَبَّنَا وَنَقِيلُ دُعَاءِ}

My Lord, make me an establisher of prayer, and, make, of my seed, those who will establish it (the use of [partitive] min [in min dhurriyatī, 'of my seed'] is because God informed him that some of

them [his seed] would be disbelievers). Our Lord! And accept my supplication, the [supplication] mentioned.

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{ سَيِّدَنَا أَغْفُرْ لِي وَلَوَالدَّيَ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ }

Our Lord, forgive me and my parents — this was before their enmity towards God, Mighty and Majestic, became clear; but it is also said that his mother submitted [to God], (the alternative reading [here] being the singular wālidī ['my father']; or [yet another variant reading being] waladī, 'my son') and [forgive] believers on the day when the reckoning shall come to pass', [the day] it shall be effected. God, exalted be He, says:

{ وَلَا تَحْسِنَ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤْخِرُهُمْ لِيَوْمٍ كَشَحْصٍ فِيهِ الْأَبْصَارُ }

And do not suppose that God is heedless of what the evildoers, the disbelievers from among the people of Mecca, do. He but gives them respite, without chastisement, until a day when eyes shall stare wide-open, because of the terror of what they see (one says shakhsha basaru fulān to mean 'he opened them [his eyes] and did not shut them');

{ مُهَطِّعِينَ مُقْتَنِعِينَ رُءُوسِهِمْ لَا يَرَى نَذِيرُهُمْ طَرْفُهُمْ وَاقِدُّهُمْ هَوَاءُ }

as they come hastening (muhti'na is a circumstantial qualifier) with their heads turned upwards, to the heaven, their gaze, their sight, returning not to them, and their hearts as air, devoid of any sense, because of their being terror-stricken.

{وَأَنذِرِ النَّاسَ يَوْمًا يُتَبَّعُهُ الْعَدَابُ فَيَقُولُ الَّذِينَ ظَلَّمُوا إِنَّا أَخْرَجْنَا إِلَى أَجْلٍ قَرِيبٍ بِحِجْبٍ دَغْوَكَ وَسَعِ الرَّسُلُ أُولَئِكَ هُنَّ كُوُنُوا أَفْسَمُهُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ نَرْوَالٍ}

54

And warn, make [them] have fear, O Muhammad (s), mankind, the disbelievers, of the day when chastisement will come upon them, namely, the Day of Resurrection, and those who did evil, who disbelieved, will say, ‘Our Lord, give us respite, by returning us to the world, for a brief while, that we might respond to Your call, by affirming [Your] Oneness, and follow the messengers’. It is then said to them in rebuke: ‘But did you not use to swear formerly, in the world, that for you there would be no passing [away]? (min zawālin: min is extra) from this [world] to the Hereafter?

{وَسَكَّتُمْ فِي مَسَكِينَ الَّذِينَ ظَلَّمُوا أَنفُسَهُمْ وَبَيْنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ}

And you dwelt, in it, in the dwelling-places of those who wronged themselves, through unbelief, [those] from among communities of old, and it became clear to you how We dealt with them, by way of punishment — but you were not restrained [thereby] — and We struck, made clear, similitudes for you, in the Qur’ān, but you did not take heed.

{وَقَدْ مَكَرُوا مَكْرُهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَكَانَ مَكْرُهُهُمْ لِتَنْزُولِ مِنْهُ الْجِبَارُ}

And verily they plotted, against the Prophet (s), their plot — when they desired to kill him, or detain him [in his house] or banish him — but their plotting is with God, that is to say, knowledge or the requital thereof [is with God], and their plotting, even though it be great, was not such whereby mountains should be moved, meaning that it is not of any importance, but that they are

only harming themselves thereby. It is said that the use of ‘mountains’ here is meant to be literal; alternatively, it is also said [to be a reference to] the laws of Islam, which are likened to these [mountains] in the way that they are established and fixed (a variant reading has la-tazūlu [instead of li-tazūla], with in softened [from inna, ‘verily’], in which case the intended meaning is that [the extent of] their plotting is great. It is said that ‘plotting’ here is [actually a reference to] their unbelief. This second [reading] is consonant with [God’s saying]: Whereby the heavens are almost torn and the earth split asunder and the mountains fall crashing [Q. 19:90]; according to the former [reading], however, one should read it as [if it were] wa-mā kāna, and [their plotting] was not such ...).

{فَلَا تَحْسِنَ اللَّهُ مُحْلِفٌ وَعْدَهُ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو أَسْتِقْامَةٍ}

So do not suppose that God will fail [to keep] His promise, of victory, to His messengers. Truly God is Mighty, Victor, nothing able to escape Him, Lord of Retribution, against those who disobey Him.

{يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالْسَّمَاوَاتُ وَبَرَّهُ وَاللَّهُ الْوَاحِدُ الْفَهَّامُ}

And mention, the day when the earth will be changed to other than the earth and the heavens, namely, the Day of Resurrection: mankind shall be gathered onto a white clear earth, as [reported] in the hadīth of the two Shaykhs [al-Bukhārī and Muslim]. Muslim relates the following hadīth: ‘The Prophet (s) was asked, “Where will people be on that day?” He said, “On the Bridge (sirāt)” ’; and they shall come forth, they shall exit from [their] graves, to God, the One, the Almighty.

{ وَرَى الْمُجْرِمِينَ يَوْمَدِ مُقْرَبَيْنَ فِي الْأَصْفَادِ }

56

And you shall see, O Muhammad (s), the sinners, the disbelievers, on that day coupled, chained together with their [individual] devils, in chains, manacles or collars,

{ سَرَّاكِيلُهُمْ مِنْ قَطِرَانٍ وَغَشَّى وُجُوهُهُمْ أَنَّاسٌ }

their shirts [made] of pitch, because it ignites fire more intensely, and their faces are engulfed by the Fire,

{ لِيَجْزِي اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ }

that God may requite (li-yajziya is semantically connected to [the verb] barazū, 'they shall come forth') every soul for what it has earned, of good and evil. Truly God is swift at reckoning — He shall reckon with all creatures in about half a day of the days of this world, as one hadīth states to that effect.

{ هَذَا بِلَاغٌ لِلنَّاسِ وَلَيُنَذَّرُوا إِنَّمَا هُوَ لَهُ وَاحِدٌ وَيَعْلَمُ أَنَّمَا هُوَ لَهُ وَاحِدٌ وَلَيَكُنَّ كَثُرًا أُولُوا الْأَلْبَابِ }

This, Qur'ān, is a Proclamation for mankind, in other words, it was revealed in order to proclaim to them, and so that they may be warned thereby, and that they may know, by way of the arguments contained in it, that He, namely, God, is One God, and that people of pith, possessors of intellect,

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may remember (yadhdhakkara: the original tā' [of yatadhakkara] has been assimilated with the dhāl), [that they] may be admonished.