

*Tafsir al-Jalalayn*  
*Juzā' [14], Surat al-Hijr & anNahl*

1

{ الرِّبَّاءُ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ }

Alif lām rā': God knows best what He means by these [letters]. Those — these verses — are the verses of the Book, the Qur'ān (āyātu'l-kitābi: this annexation functions in the sense of min, 'from') and of a manifest Qur'ān, one that makes evident what is truth and what is falsehood (wa-qur'ānin mubīnin is [made up of] a supplement with an added adjectival qualification).

{ رَبُّمَا يُودُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ }

It may be that (read rubbamā or rubamā) those who disbelieve, on the Day of Resurrection, when they witness their predicament and that of the Muslims, will wish that they had been muslims (rubba here is used to indicate 'many', since many of them will wish this; but it is also said to indicate 'few', since they will be so stupefied by the terrors that they will not come out of their stupor to wish such a thing, except on a few occasions:

{ ذَرُّهُمْ يَأْكُلُوا وَيَمْتَعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ }

Leave them, the disbelievers, O Muhammad (s), to eat and to enjoy, this world of theirs, and that they be diverted, distracted, by hope, of a long life and other [such] matters, [that keep them] away from faith, for they will come to know, the sequel of their affair — this was [revealed] before the command to fight [them].

{ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ }

2

And We did not destroy any town (min qaryatin: min is extra), meaning, its inhabitants, but that it had a known decree, a [pre-]determined term, after which it would be destroyed.

{ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ }

No community (min ummatin: min is extra) can outstrip its [predetermined] term nor can they [seek to] delay it, [nor can they] put it off.

{ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ }

And they, that is, the disbelievers of Mecca, say, to the Prophet (s): ‘O you, to whom the Remembrance, the Qur’ān — as you claim — has been revealed, lo! you are indeed possessed!

{ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

Why do you not bring us the angels, if you are of the truthful?’, in saying that you are a prophet and that this Qur’ān is from God.

{ مَا نُنزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنظَرِينَ }

God, exalted be He, says: The angels do not descend (tanazzalu: one of the two tā’ letters [of tatanazzalu] has been omitted) save with the truth, with the chastisement; and then, that is, upon the descent of the angels with the chastisement, they [the disbelievers] would not be reprieved, [would not] be granted respite.

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

3

Verily it is We (nahnu emphasises the subject of inna, or [functions as] a separating pronoun) Who have revealed the Remembrance, the Qur'ān, and assuredly We will preserve it, against substitution, distortion, additions and omissions.

{ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ }

And verily We sent before you, messengers, to former factions, sects.

{ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ }

And never did a messenger come to them but that they mocked him, in the same way that your people have mocked you — this is meant to comfort the Prophet (s).

{ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ }

Thus We cause it to find its way, in other words, in the same way that We have caused denial to enter the hearts of those [individuals], We cause it to enter, into the hearts of the sinners, that is, the disbelievers of Mecca.

{ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ }

They do not believe in him, in the Prophet (s), even though the example of the men of old has already gone before, that is, the way of God [in dealing] with them [those of old], by chastising them for denying [the truthfulness of] their prophets: those [Meccans] are like these former.

{ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ }

4 And even if We were to open for them a gate from the heaven, and they were to continue ascending through it, the gate,

{ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ }

they would say, 'It is merely that our eyes have been dazzled, they have been shut. Nay, we are a folk bewitched!', imagining this.

{ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ }

And verily We have placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, which are the mansions of the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and We have adorned it, with [these] planets, for beholders;

{ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ }

and We have guarded them, with meteors, from every outcast devil;

{ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ }

except the one who listens by stealth — he is pursued by a clear flame, a shining meteor that burns him, or pierces him or drives him insane.

{ وَالْأَرْضَ مَدَدْنَا هَا وَالْقِيَامَةَ فِيهَا مَرَوَّاسِي وَأَبْنَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ }

5

And the earth We have stretched it out, spread it flat, and cast therein firm mountains, lest it should sway beneath its inhabitants, and caused to grow therein every kind of balanced thing, [every kind of thing] known and determined.

{ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ }

And We have made for you therein [means of] livelihood (read ma'āyish), such as fruits and grains, and, We have made [this] for you, those for whom you do not provide, such as servants, [crawling] creatures and cattle; it is God Who provides for them.

{ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ }

And there is not a thing but that the stores thereof, the keys to its stores, are with Us, and We do not send it down except in a known measure, according to the benefits [of all creatures].

{ وَأَرْسَلْنَا الرِّيحَ لَوَاحِحَ فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ }

And We send the winds as fertilisers, to fertilise the clouds, whereupon they fill up with water, and send down out of the heaven, [out of] the clouds, water, rain, so that We give it to you to drink, for you are not the storers thereof, that is, the stores thereof are not in your control.

{ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ }

Indeed it is We Who give life and bring death, and We are the heirs, Who shall endure, inheriting all creation.

{ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ }

And verily We know the predecessors among you, that is, those creatures from Adam who have already passed, and verily We know the successors, those who will come afterwards, until the Day of Resurrection.

{ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ }

And it is indeed your Lord Who will gather them, lo! He is Wise, in His actions, Knower, of His creatures.

{ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ }

And verily We created man, Adam, out of a dry [clinking] clay, that gives off a clinking sound when it is tapped, of malleable mud, black [mud].

{ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ تَأْمُرِ السَّمُومِ }

And the jānn, the father of the jinn, namely, Iblīs, We created beforehand — that is, before the creation of Adam — out of the permeative fire, a smokeless fire that can escape through openings.

{ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ }

And, mention, when your Lord said to the angels, 'Indeed I am going to create a mortal out of a dry clay [drawn] from a malleable mud.

{ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ }

So, when I have proportioned him, completed him, and breathed, caused to flow, of My Spirit in him, so that he becomes a living thing — the annexation of 'the Spirit' to him is a conferring of honour upon Adam — fall down in prostration before him!', a prostration [meant as an act] of salutation by bowing.

{ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ }

And so the angels prostrated, all of them together (kulluhum ajma'un contains two elements of emphasis),

{ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ }

except Iblīs, the father of the jinn — he was [standing] among the angels: he refused to be among those prostrating.

{ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ }

He, [God] exalted be He: 'O Iblīs what is wrong with you, what prevents you, that you are not among those prostrating?'

{ قَالَ لَمْ أَكُنْ لَأَسْجُدَ بَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ }

Said he, 'I was not about to prostrate myself, I should not prostrate myself, before a mortal whom You have created out of a dry clay [drawn] from malleable mud'.

{ قَالَ فَاخْرِجْ مِنْهَا فَإِنَّكَ رَاجِعٌ }<sup>٤</sup>

Said He, 'Then be gone from hence, that is, from the Garden — but it is also said, from the heavens — for you are indeed accursed, outcast.

{ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ }

And indeed the curse shall rest upon you until the Day of Judgement', [the Day] of Requit.

{ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ }

Said he, 'My Lord! Reprieve me until the day when they, mankind, shall be resurrected'.

{ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ }

Said He, 'Then lo! you are of those reprieved,

{ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ }

until the day of the known time', the time of [the blowing of] the First Trumpet.

{ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ }



Said he, 'My Lord, because You have lead me astray (bi-mā, 'because', the bi- is for oaths, the response for which is [what follows]) I shall adorn for them [evil acts], acts of disobedience, in the earth and I shall lead them astray, all of them;

{ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ }

except those servants of Yours who are sincerely devoted [to You]', namely, believers.

{ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ }

He, [God] exalted be He, said, 'This is a straight path [leading] to Me,

{ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ }

in other words, truly over My servants, that is, believers, you shall have no warrant, [no] power, except those who follow you from among the perverse, the disbelievers.

{ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ }

And truly Hell shall be their tryst, all of them, that is, all those who follow you, shall be with you [in Hell].

{ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ }

It has seven gates, [seven] layers — to each gate, therein, belongs an appointed portion, lot, of them.

{ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ }

Truly the God-fearing shall be amidst gardens, orchards, and springs', flowing through them.

{ أَدْخُلُوهَا سَلَامًا آمِنِينَ }

And it shall be said to them: 'Enter them in peace, that is, safe from all danger — or [it means enter] with [the greeting of] 'Peace!', in other words: say, 'Peace' and then enter, secure!', from all terror.

{ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ }

And We remove whatever rancour, spite, may be in their breasts. As brethren (ikhwānan is a circumstantial qualifier referring to them), [they shall recline] upon couches, facing one another (mutaqābilīn is also a circumstantial qualifier), in other words, they do not look upon each other's backs, because the couches revolve with them in them.

{ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ }

No toil, [no] weariness, will touch them, nor will they be expelled from thence, ever.

{ رَبِّيَ عَبْدِي أَنِّي أَنَا الْعَفُورُ الرَّحِيمُ }

Tell, inform, O Muhammad (s), My servants that verily I am the Forgiving, of believers, the Merciful, to them,

{ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ }

11

and that My chastisement, of those who are disobedient, is the painful chastisement.

{ وَسَيُخَبِّرُهُمُ الْمَلَكُ الْأَمِينُ غَدَابَهُمْ وَأَنَّهُمْ فِيهَا مُجْرِمُونَ }

And tell them of the guests of Abraham, that is, the angels — there were twelve, ten or three of them, among them Gabriel;

{ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ }

[how] when they entered unto him, and said, 'Peace!', that is, [they said] this very word (salām). He, Abraham, said, after having offered them food which they did not eat: 'Lo! we are afraid of you'.

{ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ }

They said, 'Do not be afraid; lo!, we, are the messengers of your Lord [sent to], give you good tidings of a knowledgeable boy', one very knowledgeable [boy], namely, Isaac — as we mentioned in sūrat Hūd [Q. 11:69].

{ قَالَ أَبَشِّرْهُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمِ الْبَشَرِ }

He said, 'Do you give me good tidings, of a boy, when old age has befallen me?' ('alā an massaniya l-kibaru is a circumstantial qualifier), in other words, despite the fact of its having befallen me? So, of what, thing, do you give me good tidings?' (an interrogative meant to indicate amazement).

{ قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْفَاطِنِينَ }

12

They said, 'We give you good tidings in truth, sincerely; so do not be of the despairing', the despondent.

{ قَالَ وَمَنْ يَفْضُطُ مِنْ مَرَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ }

He said, 'And who — in other words, no one — despairs (read yaqnitū or yaqnatu) of the mercy of his Lord, save those who are astray?', [save] disbelievers.

{ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ }

He said, 'So what is your business, O you who have been sent [by God]?'

{ قَالُوا إِنَّا أُمِّرْنَا إِلَىٰ قَوْمٍ مَّجْرُمِينَ }

They said, 'We have been sent to a sinning folk, a disbelieving [folk], namely, the people of Lot, in order to destroy them;

{ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ }

[all] except the family of Lot; indeed we shall save them, all of them, because of their faith,

{ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ }

except his wife — We have decreed that she indeed should be of those who will remain behind', [of] those who will stay behind in the chastisement, because of her unbelief.

{ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ }

And when those who had been sent [by God] came to the family of Lot, that is, to Lot [himself],

{ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ }

he said, to them, 'Indeed you are strangers', that is, I do not know you.

{ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ }

They said, 'Rather, we have come to you because of that which they, your people, used to doubt, namely, the chastisement.

{ وَإِنَّا بِأَلْحَقِّ وَإِنَّا لَصَادِقُونَ }

And we have brought you the Truth and indeed we speak truthfully, in what we say.

{ فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْقَاكَ مِنْكَ أَحَدٌ وَامضُوا حَيْثُ تُؤْمَرُونَ }

So travel with your family in a portion of the night and follow their rear, walk behind them; and let none of you turn round, lest he see the dreadful nature of that [punishment] which will be sent down on them, and go whither you are commanded', namely, [to] Syria.

{ وَقَصِينَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُمْ هُوَ لَا مَقْطُوعٌ مُصْبِحِينَ }

And We conveyed, We revealed, to him the matter, which was, that these [sinners] was to be eradicated by morning (musbihīn is a circumstantial qualifier,), in other words, their annihilation will take place in the morning.

{ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ }

And then came the people of the city, the city of Sodom, that is, the people of Lot, upon being told that there were handsome clean-shaven individuals — namely, the angels — in the house of Lot, rejoicing (yastabshirūn is a circumstantial qualifier), desiring to commit an abomination with them.

{ قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ }

He, Lot, said, 'Lo! these are my guests, so do not disgrace me;

{ وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ }

and fear God, and do not humiliate me', by seeking them to commit an abomination with them.

{ قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ }

They said, 'Have we not forbidden you from [entertaining] anyone?', from offering them hospitality?

{ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ }

He said, 'These here are my daughters, if you must be doing', what you desire [to do] in the way of satisfying your lust, then marry them. God, exalted be He, says:

{ لَعْمَرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ }

15

By your life — this is an address to the Prophet (s) — in their drunkenness they were bewildered, hesitant.

{ فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ }

Then the Cry, the Cry of Gabriel, seized them at sunrise.

{ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَابًا مِّن سِجِّيلٍ }

And We made their, that is, their cities', topmost part their nethermost, by Gabriel's raising them [the cities] to the heaven and dropping them face down onto the earth, and We rained on them stones of baked clay, clay baked in fire.

{ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ }

Indeed in that, which is mentioned, there are signs, indications of God's Oneness, for those who take note, [those who] observe and take heed.

{ وَإِنَّهَا لَسَبِيلٌ مَّقِيمٌ }

And indeed they, that is, the cities of the people of Lot, are on a road that [still] remains, Quraysh's route to Syria, [one] not yet effaced: so why do they not take heed from their example?

{ إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ }

There is indeed a sign, a lesson, in that for believers.

{ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ }

16

And certainly (in has been softened, in other words [understand it as being] innahu) the dwellers in the wood, a huddle of trees near Midian — these were the people of [the prophet] Shu'ayb — were evildoers, for denying Shu'ayb.

{ فَآتَقْنَا مِنْهُمْ وَإِيَّهُمَا لِيَا مَعْشَرَ الْمُؤْمِنِينَ }

So We exacted retribution from them, by destroying them through extreme heat. And certainly both of them, that is, the cities of the people of Lot and those of [the dwellers in] the wood, are upon a open road, plain [to see]: so will you not take heed from their example, O people of Mecca?

{ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ }

And verily the dwellers in al-Hijr — a valley between Medina and Syria — namely, [the tribe of] Thamūd, denied those who had been sent [by God], when they denied [the prophet] Sālih, as this constituted a denial of the other messengers, since they all shared the fact that they came with [the Message proclaiming] the Oneness of God.

{ وَأَتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ }

And We brought them Our signs, by way of the she-camel [of Sālih], but they were averse [to them], refusing to reflect on them.

{ وَكَانُوا يُحْتِشُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ }



And they used to hew out dwellings from the mountains, feeling secure.

{ فَأَخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ }

17

But the Cry seized them in the morning.

{ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ }

And so that which they used to count as gain, in the way of building fortresses and amassing riches, did not avail, [did not] protect, them, from the chastisement.

{ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ }

We did not create the heavens and the earth and all that is between them save with the Truth. And truly the Hour shall come, without doubt, whereupon every person will be requited according to his deeds. So be forgiving, O Muhammad (s), to your people, with gracious forgiveness: turn away from them without [any feeling of] anxiety — this was abrogated by the 'sword' verse [Q. 9:5].

{ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ }

Truly your Lord, He is the Creator, of everything, the Knowing, of everything.

{ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ }

And verily We have given you seven of the oft-repeated [verses] — the Prophet (s) said that this meant [sūrat] al-Fātiha, as reported by the two Shaykhs [Bukhārī and Muslim], since it is repeated in every unit of prayer (rak'a) — and the great Qur'ān.

{ لَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ }

Do not extend your glance toward that which We have given different groups of them to enjoy, and do not grieve for them, should they not believe, and lower your wing, temper your nature, for the believers.

{ وَقُلْ إِنِّي أَنَا الْتَذِيرُ الْمُبِينُ }

And say: ‘Indeed, I am the warner, of God’s chastisement, lest it be sent down on you, the clear [warner], clear in [his] warning.

{ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ }

Even as We sent down, chastisement, on those who make division, the Jews and the Christians,

{ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ }

those who have reduced the Recitation, namely, those scriptures revealed to them, to parts, believing in some and disbelieving in others. It is [alternatively] said that the individuals meant here were those who ‘divided up’ among themselves the roads to Mecca, barring people from Islam. Some of them said that the Qur’ān was sorcery, some that it was soothsaying, and others that it was poetry.

{ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ }

By your Lord, We shall question them all — a questioning involving rebuke —

{ عَمَّا كَانُوا يَعْمَلُونَ }

about what they used to do.

{ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ }

So proclaim, O Muhammad (s), what you have been commanded, to [proclaim], in other words, declare it openly and carry it out, and turn away from the idolaters — this was [revealed] before the command to struggle [against the idolaters].

{ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِينَ }

Indeed We have sufficed you against the mockers, [who mocked] you, by Our having destroyed each one of them through some harm, and these were: al-Walīd b. al-Mughīra, al-‘Āsī b. Wā’il, ‘Udayy b. Qays, al-Aswad b. al-Muttalib and al-Aswad b. ‘Abd Yaghūth,

{ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ }

those [mockers] who set up besides God another god: (this [entire clause] is an adjectival qualification; but it is also said to be the subject, and because there is an implicit conditional meaning [in the above-mentioned clause], the [particle] fā’ has been inserted into the predicate, which is [the following]) soon they will know, the sequel of their affair.

{ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ }

And verily (wa-laqad is for confirmation) We know that your breast is [at times] oppressed by what they say, in the way of mockery and denial.

{ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ }

So glorify, intimately [repeating], the praise of your Lord, in other words, say subhāna'LLāhi wa-bi-hamdihi — and be of those who prostrate themselves, those who pray;

{ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ }

and worship your Lord until Certainty — Death — comes to you.

Surat an-Nahl

{ اُنِّى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ }

When the idolaters found chastisement slow in coming, the following was revealed: God's commandment has come, that is, the Hour [has come] ([this verb] atā is in the past tense because it means that [the event therein described] will come to pass) in other words, it [God's commandment] is close at hand, so do not seek to hasten it, do not demand it before its [due] time, for it will come to pass without doubt. Glory be to Him — an affirmation of His transcendence — and exalted be He above what they associate, with Him, in the way of others.

{ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوْحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوْا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ }

He sends down the angels, namely, Gabriel, with the Spirit, with the Revelation, of His command, by His will, to whomever He will of His servants, and these are the prophets, [saying] that (an is explicative): Warn, threaten the disbelievers with chastisement and make them aware, that there is no God save Me: so fear Me, fear Me.

{ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ تَعَالٰى عَمَّا يُشْرِكُوْنَ }

He created the heavens and the earth with the Truth, that is, with the purpose of [manifesting] truth. Exalted be He above what they associate, with Him in the way of idols.

{ خَلَقَ الْاِنْسَانَ مِنْ تُطْفَاةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ }

He created man from a drop of fluid, of sperm, until He makes him strong and tough, yet behold! he is disputatious, extremely quarrelsome, openly, making this [disputatiousness] clear in his rejection of resurrection, contending: Who shall revive the bones when they are decayed? [Q. 36:78].

{ وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ }

And the cattle, camels, cows and sheep (al-an'āma, 'cattle', is in the accusative because of the implied verb [governing it], as explained by [the following words, khalaqahā lakum]), He created them for you, [you being] included among the number of mankind. In them there is warmth, that by which you keep warm in the way of clothes and garments, [taken] from their hairs and wools, as well as [other] uses, such as [their] offspring, milk and for you to ride, and of them you eat (the adverbial clause [wa-minhā, 'of them'] precedes [the verb] for the purpose of [establishing harmony with] the end-rhyme [of the Qur'ānic verse]);

{ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُسْرَحُونَ }

and for you there is in them beauty, adornment, when you bring them [home] to rest, [when you] return them to their resting places in the evening, and when you drive them forth to pasture, when you bring them out to the grazing pastures in the morning.

{ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا شِقَاقَ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرُؤُوفٌ رَّحِيمٌ }

And they bear your burdens, your baggage, to a land which you could not reach, without being on camel-back, save with great trouble to yourselves, [save by] straining them. Indeed your Lord is Gentle, Merciful, to you, in having created these for you.

{ وَالْحَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لَتَرْكُبُوهَا وَيُرِينَ وَيَخْلُقُ مَا لَا تَعْلَمُونَ }

And, He created, horses and mules and asses, that you may ride them, and for adornment (wa-zīnatan is an object denoting reason; the use of both of these reasons ['to ride' and 'for adornment'] as illustrations of [God's] graces does not preclude that they may have been created for other purposes, such as for consumption in the case of horses — which is established [as lawful] by a hadīth in both Sahīhs [of Bukhārī and Muslim]); and He creates what you do not know, of marvelous and strange things.

{ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ }

And God's is the direction of the way, that is, to point out the straight path, and some of them, that is, the paths, are deviant, swerving away from straightness. And had He willed, to guide you, He would have guided you, to seek the way, all, so that you would be [rightly] guided of your own choice.

{ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ }

He it is Who sends down water from the heaven, whence you have drink, for you to drink, and whence are trees, which grow because of this [water], whereat you let your animals graze.

{ يُنِيتُ لَكُمْ بِهِ الرِّمْعَ وَالزَّرْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ }

With it He makes the crops grow for you, and olives and date-palms and vines and all kinds of fruit. Surely in that, which is mentioned, there is a sign, indicating His Oneness, exalted He be, for people who reflect, upon His handiwork and therefore believe.

{ وَسَحَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَحَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ }

And He disposed for you the night and the day and the sun (wa'l-shamsa, read in the accusative as a supplement to what precedes it; or read wa'l-shamsu in the nominative as a subject [of a new sentence]) and the moon and the stars (also read both ways) are disposed (musakhkharātin, read in the accusative as a circumstantial qualifier, or in the nominative [musakhkharātun] as a predicate) by His command, by His will. Surely in that there are signs for people who understand, [a people] who reflect.

{ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ }

And, He has disposed for you, whatever He has created for you in the earth, of animals, plants and otherwise, diverse in hue, such as red, yellow, green and otherwise. Surely in that there is a sign for people who remember, [a people who] are admonished.



{ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِبًا وَنَسَخَّرَ جُودًا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ }

And He it is Who disposed the sea, [He it is Who] subdued it, that it might be sailed upon and dived in, that you may eat from it fresh meat, that is, fish, and bring forth from it ornaments which you wear, namely, pearls and coral. And you see, observe, the ships ploughing therein, ploughing through the water, that is, cleaving it as they sail upon it, coming and going with the same wind; and that you may seek (wa-li-tabtaghū is a supplement to li-ta'kulū, 'that you may eat') of His bounty, exalted He be, by way of commerce, and that you might be thankful, to God for [all] that.

{ وَالْقَى فِي الْأَرْضِ مَرَوِاسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ }

And He cast into the earth firm mountains, lest it should shake, move, with you, and, He made therein, rivers, such as the Nile, and ways, roads, so that you might be guided, to your destinations,

{ وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ }

— and landmarks [as well], by which you might find the roads, [landmarks] such as mountains, during the day, and by the star, meaning, by the stars, they are guided, to the roads and to the direction of prayer (qibla) by night.

{ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ }

Is He then Who creates — namely, God — as he who does not create, namely, idols, so that you associate them with Him in worship? No. Will you not then remember, this, and so become believers?

{ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ }

And if you were to count God's grace you could never reckon it, number it precisely, let alone be able to give thanks for it. Indeed God is Forgiving, Merciful, since He bestows graces upon you despite your shortcomings and your [acts of] disobedience.

{ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ }

And God knows what you keep secret and what you disclose.

{ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ }

And those whom you invoke (tad'ūna, or read yad'una 'they invoke') besides God, namely, the idols, do not create anything, but are themselves created, fashioned from stones and other [materials].

{ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ }

They are dead, possessing no life (amwātun, 'dead', is a second predicate), not living (an emphasis), and they, the idols, are not aware when, is the time [in which], they shall be raised, that is,

creatures: so how can they be worshipped? For, only the Creator, the Living, the Knower of the Unseen can be a God.

{ إِيَّاهُ كُفِّرُوا وَهُوَ مُسْتَكْبِرُونَ }

Your God, the One deserving of your worship, is One God, without [any] equal in [terms of] His essence or His attributes, and this is God, exalted He be. But as for those who do not believe in the Hereafter their hearts are in denial, rejecting the Oneness [of God], and they are arrogant, scorning to believe in it.

{ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ }

Without doubt, verily, God knows what they keep secret and what they disclose, and will requite them for it. Indeed He does not love the arrogant, meaning, He will punish them.

{ وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ }

The following was revealed regarding al-Nadr b. al-Hārith: And when it is said to them, 'What is it (mā is an interrogative particle; dhā is a relative particle) that your Lord has revealed?', to Muhammad (s), they say, [that] these [revelations] are, 'fables, lies, of the ancients', in order to lead people astray.

{ لِيَحْمِلُوا أَوْثَرَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْثَرِهِمُ الَّذِينَ يُضِلُّوهُمْ يُغَيِّرُ عِلْمَ السَّاءِ مَا يَتَرَمُونَ }

That they may bear, at the conclusion of the matter, their burdens, their sins, complete, none of them expunged, on the Day of Resurrection and also, [bear] some, of the burdens of those whom they lead astray without any knowledge, because they summoned them to error and they [the latter] followed them, and thus both share in the sin. How evil, awful, is the burden they bear, this load [of sins] of theirs which they carry.

{ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ }

Those before them had indeed plotted, [those] such as Nimrod — he built a lofty tower that he might ascend through it to the heavens and wage war against its inhabitants; then God came at, He aimed at, their edifice from the foundations, from the base, unleashing against it winds and earthquake, which demolished it; and so the roof collapsed upon them from above them, that is, while they were beneath it, and the chastisement came upon them whence they were not aware, from a direction which would not have occurred to them: [alternatively] it is said that this [description] is a simile for [demonstrating] the thwarting of that which they had settled on in the way of plots against [God's] messengers.

{ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيُّ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ }

Then on the Day of Resurrection He will disgrace them, humiliate them, and He, God, will say, to them by the tongues of the angels, in rebuke: 'Where are those associates of Mine, as you [were wont to] claim, concerning whom, for whose sake, you used to make breaches?', you used to

opposed the believers. Those who were given knowledge, from among the prophets and believers, will say, 'Truly disgrace on this day, as well as misfortune, are for the disbelievers — they say this rejoicing at their [the disbelievers'] misfortune —

{ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَتَوُا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ }

those whom the angels take [in death] (read [feminine person] tatawaffāhum or [masculine] yatawaffāhum) while they are wronging themselves', through disbelief. Then they will offer submission, becoming compliant and submitting themselves [to belief in God] upon death, saying: 'We were not doing any evil', [any] associating others with God, whereat the angels say: 'Nay! Surely God is Knower of what you used to do', and will requite you for it.

{ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُكْبِرِينَ }

And it will also be said to them: So enter the gates of Hell, to abide therein! Evil indeed is the lodging, the abode, of the arrogant.

{ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ }

And it is said to those who fear, idolatry, 'What has your Lord revealed?' They will say, 'Good! For those who were virtuous, by [embracing] faith, in this world, there will be a virtuous [reward], namely, a goodly life; and truly the abode of the Hereafter, that is, Paradise, is better, than the

world and all that is in it. God says [the following] regarding it: And truly excellent is the abode of the God-fearing, it [the Hereafter] is.

{ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ }

Gardens of Eden, as a [place of] residence (jannātu 'Adnin is a subject, the predicate of which is [what follows]) which they will enter, [Gardens] underneath which rivers flow, wherein they shall have whatever they wish. So, [with such] a reward, God rewards the God-fearing,

{ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ }

those whom (alladhīna is a description) the angels take away [in death] while they are goodly, pure of any unbelief, saying, to them upon death: 'Peace be on you!, and it is said to them in the Hereafter: Enter Paradise because of what you used to do'.

{ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ مِنْ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ }

Do they, the disbelievers, await anything but that the angels should come to them (read [feminine person] ta'tīhim or [masculine] ya'tīhim) to seize their spirits, or that there should come your Lord's command?, chastisement, or the resurrection that entails it. So, just as these have done, did those before them, from among the [former] communities: they denied their messengers and were therefore destroyed. And God did not wrong them, destroying them for no sin, but they used to wrong themselves, through disbelief.

{ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ }

So that the evils of what they did smote them, that is, the requital of these [evil things smote them], and there besieged, it was sent down [against], them that which they used to mock, namely, the chastisement.

{ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ }

And the idolaters, from among the Meccans, say, ‘Had God willed we would not have worshipped anything besides Him — neither we, nor our fathers — nor would we have deemed anything sacred besides Him’, in the way of those [camels] called bahīras and sā’iba. In other words, our idolatry and our deeming [these animals] sacred are [effected] by His will; therefore He must be satisfied with this. God, exalted He be, says: So did those before them, that is, they denied their messengers regarding that which they [the messengers] brought them. Yet are messengers charged with anything save plain conveyance [of the Message]? It is not their duty to guide.

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ }

And verily We sent forth among every community a messenger, just as We have sent you forth among these [Meccans], [to say]: ‘Worship God, profess [belief in] His Oneness, and shun false deities’, graven images, and do not worship them. Then among them were some whom God guided, and they believed, and among them were some who deserved to be in error, according to God’s knowledge, and so they did not believe. So travel, O disbelievers of Mecca, in the land and observe the nature of the consequence of those who denied, their messengers, in that they were destroyed.

{ إِن تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِّن تَأْسِرِينَ }

If you, O Muhammad (s), are eager for them to be guided, when God has already made them go astray, you will not be able to achieve this: For God does not guide (read passive *lā yuhdā* [?], or active *lā yahdī*) he whom He has [already] sent astray, he whom He desires to send astray, and they will have no helpers, [no] protectors from God’s chastisement.

{ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

And they swear by God their most earnest oaths, in other words, with their utmost earnestness therein, that God will not resurrect the dead. God, exalted be He, says: Nay, He will resurrect them: it is a promise binding upon Him (both *wa’dan* and *haqqan* are verbal nouns, used for emphasis, and are in the accusative because of the verbal actions implicit in them; in other words, He



promised that and made it a binding truth) but most people, that is, the people of Mecca, do not know, that.

{ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ }

That He may make clear to them (li-yubayyina is semantically connected to an implied yab'athuhum, 'He will resurrect them') what they differ, with believers, in, of matters of religion, by punishing them and rewarding the believers, and that the disbelievers may know that they were liars, when they denied the Resurrection.

{ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَا أَن نَقُولَ لَهُ كُنْ فَيَكُونُ }

All that We say to a thing, when We will it, that is, when We will that it come into existence (qawlunā is a subject, the predicate of which is [what follows]) is to say to it 'Be,' and it is, in other words, and that [thing] is (a variant reading [for fa-yakūnu] has fa-yakūna as a supplement to naqūla). The verse is intended as an affirmation of the power [of God] to resurrect.

{ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآخِرَةَ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ }

And those who emigrated for God's cause, to establish His religion, after they had been wronged, through harm, [those] from among the people of Mecca — these were the Prophet (s) and his Companions — truly We shall lodge them in this world in a goodly lodging, namely, Medina, and the reward of the Hereafter, that is, Paradise, is surely greater, grander, did they but know, that is,

the disbelievers — or those who stayed behind and did not emigrate — [did they but know] the honour that belongs to emigrants, they would have followed them.

{ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

They are, those who endure, the harm inflicted by the idolaters and [endure] the emigration in order to make manifest the religion, and put their trust in their Lord, so that He provides for them whence they do not reckon.

{ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ }

And We did not send before you anything other than men, to whom We revealed, and [sent] not angels: ‘So ask the followers of the Remembrance, those knowledgeable in the Torah and the Gospels; if you do not know’, that, then they know it, and you are more likely to believe them than the believers are to believe Muhammad (s),

{ بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ }

[We sent them] with clear signs (bi'l-bayyināt is semantically connected to an omitted [verb]), namely, We sent them with clear arguments, and the Books and We have revealed to you the Remembrance, the Qur'ān, that you may make clear to mankind what has been revealed to them, therein, in the way of [what is] lawful and unlawful, and that perhaps they might reflect, upon this and take heed.

{ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ }

Do they feel secure, those who have schemed evil, schemes against the Prophet (s) at the Council Assembly, [schemes] such as detaining him, killing him or banishing him, as mentioned in [sūrat] al-Anfāl [Q. 8:30], that God will not cause the earth to swallow them, as [God did] with Qārūn [Q. 28:81], or that the chastisement will not come upon them whence they are not aware of?, that is, in a way which would not occur to them. Indeed, they were destroyed at Badr even though they had never anticipated it.

{ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ }

Or that He will not seize them in their going to and fro, during their travels for commerce, whereupon they will not be able to escape?, [whereupon] they will not be able to elude the chastisement.

{ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ }

Or that He will not seize them amid [growing] fear?, [amid] a gradual diminishing [of their numbers] little by little, until all are destroyed ('alā takhawwufin is a circumstantial qualifier referring to the subject of the verb [God] or the object). Indeed then your Lord is Gentle, Merciful, insofar as He does not hasten for them their punishment.

{ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّبِعُوا ظِلَّالَهُ عَنْ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ }

Or have they not observed the things which God has created, which cast a shadow, such as trees or a mountain, how their shadows incline to the right and to the left (shamā'il is the plural of shimāl), in other words, towards both sides, at the beginning of the day and at its end, prostrating to God (sujjadan is a circumstantial qualifier), that is to say, subservient to Him with respect to what is required of them, and [how] they, the shadows, are subject?, humbled: they [the shadows] are likened to rational beings [in this description].

{ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ }

And to God prostrates whatever is in the heavens and whatever is on the earth of living creatures, that is, [of] every single thing that moves thereupon; in other words, to Him it [everything] is subservient in terms of what is required of it — most of what is given [by way of example] is non-rational, since these are [the more] numerous — and the angels [also prostrate] — these are singled out for mention because of their merit — and they are not arrogant, they do [not] disdain to worship Him.

{ يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ }

They, that is, the angels, fear (yakhāfūna is a circumstantial qualifier referring to the person governing [the verb] yastakbirūna, 'they are [not] arrogant') their Lord from above them (min

fawqihim is a circumstantial qualifier referring to [the suffixed pronoun] -hum [of fawqihim]) in other words, [they fear their Lord], being High above them with the power to subjugate, and they do what they are commanded, to [do].

{ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيَّايَ فَاعْبُدُونِ }

And God has said: ‘Do not choose two gods (ithnayn is for emphasis). Truly there is only One God — He has added this [statement] to affirm [His] Divinity and Oneness — so be in awe of Me [alone]’: fear Me, to the exclusion of anyone else — herein is a shift from the third person [to the first].

{ وَكَلِّمَ فِي السَّمَوَاتِ وَالْأَرْضِ وَكَلِّمَ الَّذِينَ يُؤْمِنُونَ وَالَّذِينَ لَا يُؤْمِنُونَ }

And to Him belongs whatever is in the heavens and the earth, as possessions, creatures and servants. And to Him belongs the religion, the obedience, that endures, the [one] everlasting (wāsiban, is a circumstantial qualifier referring to al-dīn, ‘the religion’, and is operated by the sense of the adverbial clause). Will you then fear any other than God?, when He is the True God, other than Whom there is no god (the interrogative is a [statement of] rejection and rebuke).

{ وَمَا يَكُومَنَّ تَعْمَةً مِنْ اللَّهِ ثُمَّ إِذَا مَسَّكُمْ الضَّرُّ فَالْيَهُ تَجَاءرُونَ }

Whatever grace you have, it is from God, none but He brings it (mā, ‘whatever’, is either a conditional or relative [particle]). Then when misfortune, poverty or illness, befalls you, to Him you

cry for help, [to Him] you raise your voices with pleas for help and supplications, and you do not call upon any other than Him.

{ ثُمَّ إِذَا كُشِفَ الضَّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ }

Then when He has rid you of the misfortune, behold, a group of you attribute partners to their Lord,

{ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمنعُوا فَسَوْفَ تَعْلَمُونَ }

in order to deny that, grace, which We have given them. So enjoy, that consent of yours to worship idols (an imperative meant as a threat): for soon you shall know, the consequence of this.

{ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيباً مِّمَّا رَزَقْنَاهُمْ تِلْكَ لِنَسْأَلَنَّ عَنْ مَا كُنتُمْ تَعْمَلُونَ }

And they, that is, the idolaters, assign, to what they do not know, that they cause harm and cannot benefit [them] — namely, the idols — a portion of that which We have provided them with, of crops and cattle, saying that ‘this is for God and this is for our partners’. By God, you will indeed be questioned (a questioning of rebuke; there is a shift herein from the third [to the second] person) about what you used to fabricate, against God, such as [claiming] that He commanded you to [do] this.

{ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ }

And they assign to God daughters, by claiming that the angels are the daughters of God — Be He glorified! — a declaration that He is [exalted] above that which they claim — while they will have what they desire, namely, sons (the status of this sentence is either independent [nominative], or that of an [accusative] object of [the verb] yaj'alūna, 'they assign'). The meaning is that to Him they assign daughters, to whom they are averse, when [in any case] He is [exalted] beyond having offspring, while to themselves they assign sons, of their own choosing, so that the best is theirs exclusively — like where God says, Now, ask them: are daughters to be for your Lord, while sons are to be for them? [Q. 37:149].

{ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ أَظْلَمَ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ }

And when one of them is given the tidings of a girl, that will be born to him, his face becomes darkened, transformed like that of one [suddenly] struck by grief, and he chokes inwardly, filled with anguish: so how is it that daughters are attributed to Him, exalted be He?

{ يَتَوَكَّرُ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ }

He hides, disappearing, from people, that is, [from] his people, out of distress at the tidings given to him, fearing mockery, unsure what to do with it [the newborn]: shall he retain it — refrain from killing it — in humiliation, [enduring] shame and disgrace, or trample into the dust, by burying it alive. Verily wretched is what they judge, [evil is] this judgement of theirs, in which they ascribe to their Creator [that His are the] daughters, who have such a [lowly] status in their eyes.

{ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوَاءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ }

For those who do not believe in the Hereafter, namely, [for] the disbelievers, there is an evil description, in other words, [theirs is] the most evil attribute, meaning, the most vile, which is their burying alive of [newborn] girls, despite the fact that they are needed for the purposes of marriage; and the loftiest description belongs to God, [His is] the attribute most sublime, namely, that there is no god except Him. And He is the Mighty, in His kingdom, the Wise, in His creation.

{ وَلَوْ يَوَاقِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَا كُنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ }

And if God were to take mankind to task for their wrongdoing, [wrongdoing] through acts of disobedience, He would not leave upon it, that is, [upon] the earth, any living being, any single [living] thing moving upon it; but He gives them respite until an appointed term; and when their term comes they will not defer, from it, by a single hour nor advance, it.

{ وَيَجْعَلُونَ لِلَّهِ مَا يَكْفُرُونَ وَتَصِفُ السُّنَنُهُمُ الْكُذْبَ أَنْ لَهُمُ الْحُسْنَىٰ لَآ جَرَمَ أَنْ لَهُمُ الثَّأَمَ وَأَنَّهُمْ مُّفْرَطُونَ }

Still, they assign to God what they dislike, for themselves — such as daughters, partners in power, and the mistreatment of messengers. And their tongues, despite this, relate, tell, the lie, which is, that theirs will be the best reward, with God, namely, Paradise, as He [God] states [in their words elsewhere]: ‘And in case I am returned to my Lord, I will indeed have the best reward with Him’ [Q. 41:50]. But God, exalted be He, says: Without any doubt — verily — theirs shall be the Fire and



they shall be abandoned therein, or [it, mufratūn, means that] they shall be foremost in [entering] it (a variant reading [for mufratūn] has mufritūn, meaning that 'they transgress the bounds').

{ تَاللّٰهِ لَقَدْ اٰمَرْنَا اِلٰى اٰمُرٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيمٌ }

By God, We verily sent to communities before you, messengers. But Satan adorned for them their deeds, [their] evil [deeds], so that they considered them to be good [deeds] and therefore they denied the messengers. So he is their patron, the guardian of their affairs, today, that is, [now] in this world, and for them there will be a painful chastisement, in the Hereafter. It is also said that by al-yawm, 'today', is meant the Day of Resurrection, narrating the events as though they are taking place [now]. In other words, they have no guardian other than him [in other words, Satan], and as he is incapable of helping himself, how could he possibly help them?

{ وَمَا اَنْزَلْنَا عَلَيْكَ الْكِتٰبِ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اَخْتَلَفُوْا فِيْهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُوْنَ }

And We have not revealed to you, O Muhammad (s), the Book, the Qur'ān, except [for the purpose] that you may make clear to them, to mankind, that wherein they differ, in the matter of religion, and as a guidance (wa-hudan is a supplement to wa-li-tubayyina, 'and that you may make clear') and as a mercy for a people who believe, in it.

{ وَاللّٰهُ اَنْزَلَ مِنَ السَّمَاءِ مَاءً فَاحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُوْنَ }

And God sends down water from the heaven and therewith revives the earth, with plants, after its death, [after] its drying up. Surely in that, which is mentioned, there is a sign, indicating the [truth of the] Resurrection, for a people who listen, listening and then reflecting.

{ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً سَتَقِيبُكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّامِرِينَ }

And truly for you there is in the cattle a lesson, an example to learn from. We give you to drink — [this introduces] the explanation of the ‘lesson’ — of that which is in their bellies, the cattle’s [bellies], from (min indicates a new subject and is semantically connected to nusqīkum, ‘We give you to drink’) between the refuse, the intestinal waste, and the blood, pure milk, uncontaminated by either the refuse or the blood, neither in its taste, odour or colour, even though it [the milk] is [situated] between the two, palatable to drinkers, easily passing down their throats, not causing any choking.

{ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ }

And of the fruits of date-palms and vines, [comes forth] a fruit, from which you draw an intoxicant, a wine that intoxicates — it [the wine] is referred to by the verbal noun [sakaran, ‘intoxicant’], and this [verse] came before it was prohibited — and goodly provision, such as dates, raisins, vinegar, and molasses. Surely in that, which is mentioned, there is a sign, indicating His power, exalted be He, for a people who understand, [a people who] reflect.

{ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ }

And your Lord revealed to the bee, a revealing [effected] through inspiration, [saying] (an, 'that', is either explicative or relates to the verbal noun): 'Choose among the hills habitations, to which you can resort, and among the trees, [also] habitations, and among the trellises which they raise, that is, the places which humans build for you — for otherwise it [the bee] would not resort to these [places].

{ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ }

Then eat from every [kind of] fruit, and follow, enter, the ways of your Lord, [follow] His paths in seeking pastures, [ways] made easily accessible' (dhululan is the plural of dhalūl, and is a circumstantial qualifier referring to al-subul, 'the ways', in other words, [those paths] disposed for you, such that they pose no difficulty for you, even if it should be rough [terrain], and [such that] you would not lose your way when returning therefrom, even if it be far away; it [dhululan] is also said to be [a circumstantial qualifier] referring to the person of [the pronominal suffix of] fa'slukī, 'you follow', meaning [in this case] [follow those paths] in compliance with what is required of you). There comes forth from their bellies a drink, namely, honey, of diverse hues, wherein is a cure for mankind, from [all] ailments; it is also said [that it means that it is a cure only] for some [ailments], as indicated by the indefinite [noun] shifā'un, 'a cure'; or [that it is a cure] for all [ailments] when supplemented with some other [remedy]; or without these [other remedies] but

with the resolve (niyya) [to get better]. The Prophet (s) used to prescribe it for anyone suffering from stomach pains, as reported by the two Shaykhs [Bukhārī and Muslim]. Surely in that there is a sign for a people who reflect, upon God's handiwork, exalted be He.

{ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أُمُرِّدَلِ الْأَعْمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ }

And God has created you, when you were nothing, then He takes you [in death], when your terms [of life] are concluded; and there are some among you who are relegated to the most abject stage of life, that is, the most diminished, because of old-age and senility, so that he knows nothing after [having possessed] some knowledge. 'Ikrima said, 'Whoever recites the Qur'ān will not come to such a predicament'. God is Knowing, of how to manage [the affairs of] His creation, Powerful, in [doing] what He will.

{ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَتَنْعَمَ اللَّهُ بِجَحْدُونَ }

And God has favoured some of you above others in [respect of] provision, thus, some of you are poor, some are rich, some owners, others are owned. Now those who have been [more] favoured, namely, the masters, would not hand over their provision to those [slaves] whom their right hands possess, that is, they would not assign that wealth and other things which We have given them as something to be shared [equally] between them and their slaves, so that they, that is, the slaves and [their] masters, become equal, partners, in respect thereof. The meaning is: they do not have partners from among their slaves in respect of their wealth, so how can they make certain of God's

servants partners of His? Is it then the grace of God that they deny?, [that] they reject, when they ascribe partners to Him?

{ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْزَلِ وَأَحْكُم بَيْنَ وَحَفْدَةً وَمَرْتَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ }

And God made for you mates from your own selves, thus He created Eve from Adam's rib and [created] all mankind from the seminal fluids of men and women, and made for you, from your mates, children and grandchildren, and He provided you with the good things, of [all] kinds of fruits, seeds and animals. Is it then in falsehood, [in] the idol, that they believe and in the grace of God that they disbelieve?, when they associate others [with God]?

{ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ مِنْ رِزْقِنَا مِنْ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ }

And they worship besides God, that is, other than Him, what has no power to give them any [sort of] provision from the heavens, such as water, and the earth, such as plants (shay'an, 'any[thing]', is a substitute for rizqan, 'provision') nor do they have the capacity, [nor] are they able to do anything — and these are the idols.

{ فَلَا تَضُرُّوهُ اللَّهُ الْأَمْثَالِ إِنْ اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

So do not strike any similitude for God, [do not] ascribe to God likenesses and then associate them with Him [in power]. Truly God knows, that there is nothing like Him, and you do not know, this.

{ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّمَزْنَاهُ مِنَّا مِنزَقًا حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

God strikes a similitude (mathalan, this is substituted by [the following, ‘abdan mamlūkan]) a slave who is a chattel (mamlūkan, an adjective to distinguish him [this type of slave] from a free man, who is the servant of God [alone]) having no power over anything, since he has no mastery, and one on whom (man, is an indefinite [noun], adjectivally qualified, in other words, a free man) We have bestowed a fair provision from Us, such that he spends thereof secretly and openly, that is, disposing of it as he wishes: the first similitude is for the idols, while the second is His, exalted be He. Are they equal?, the powerless slaves and the dispensing free men? No. Praise belongs to God, alone. But most of them, that is, the people of Mecca, do not know, the chastisement they will come to, and so they associate others with God.

{ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْمَانًا يُوجِبُهُ لَا يُاتِي بَحِيرًا هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ

مُسْتَقِيمٍ }

And God strikes a similitude (mathalan, this is substituted by [the following, rajulayn]) two men, one of whom is dumb [from birth], having no power over anything, as he cannot understand nor be understood, and who is a liability, burdensome, to his master: — the [legal] guardian of his affairs

— wherever he directs him, he does not bring, therefrom, any good, he does [not] succeed, and this is the similitude of the disbeliever. Is he, that is, the dumb one mentioned, equal to one who enjoins justice, that is, to one who is able to speak, of benefit to people, since he enjoins it [justice] and encourages [others to] it, and follows a path, a way, that is straight? — this being the second [man], the believer — No [he is not equal to him]. It is also said that this [last similitude] is a similitude of God, while the [similitude of the] dumb one is of the idols, so that the preceding [verse] contains the similitude of the disbeliever and the believer.

{ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

And to God belongs the Unseen of the heavens and the earth, in other words, the knowledge of what is hidden in them. And the matter of the Hour is but as the twinkling of an eye, or it is [even] nearer, since it takes place as a result of the words, 'Be' and it is (kun fa-yakūn). Truly God has power over all things.

{ وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ }

And God brought you forth from the bellies of your mothers while you did not know anything (the statement [lā ta'lamūna shay'an, 'while you did not know anything'] is a circumstantial qualifier), and He gave you hearing and sight and hearts that perhaps you might give thanks, to Him for this [gift] and become believers.

{ الْمَيْرُؤُا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنْ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ }

Have they not observed the birds [how they are] made subservient, disposed to [be able to] fly, in the air of heaven?, that is, in the air between the heaven and the earth. Nothing holds them, when they draw in their wings or open them, lest they fall, except God, by His power. Indeed in that there are signs for a people who believe, [the signs] which are that they have been created in a way that enables them to fly, as well as the creation of the air in such a way that it allows for flight, and the holding of them [up in the air so that they do not fall].

{ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا }

أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ {

And it is God Who has made for you your homes as a place of rest, a place that you can inhabit, and He has made for you out of the skins of the cattle homes, such as tents and pavilions, which you find light, to carry, on the day of your migration, your travel, and on the day of your halting; and of their wool, that is, the sheep's, and their fur, that is, the camels', and their hair, that is, the goats', [He has made for you] furniture, chattels such as rugs and blankets, and wares, for you to use, for a while, until they perish.



{ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَائِلَ تَقِيكُمْ وَالْحَرَّ وَسَرَائِلَ تَقِيكُمْ بِأَسْكُمْ كَذَلِكَ يُسَمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسَلِمُونَ }

And it is God Who has made for you, from what He created, of houses, trees and clouds, shade (zilāl is the plural of zill) to protect you from the heat of the sun; and He has made for you, in the mountains, places of refuge (aknān is the plural of kinn, which is [a places] where one can seek shelter [istakanna], such as a cave or a tunnel); and He has made for you garments, shirts, that protect you from the heat, that is, and [also] from the cold, and garments that protect you from your [mutual] violence, [your] warring, in other words, [to protect you] from stabbed or struck during these [instances], [garments] such as coats of mail and armour plates. So, in the same way that He has created these things, He perfects His favour — in this world — to you, by creating that of which you have need, so that you, O people of Mecca, might submit, [that you might] affirm His Oneness.

{ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ }

But if they turn away, [if] they reject Islam, your duty, O Muhammad (s), is only to convey [the Message] plainly — this was [revealed] before the command to fight [the disbelievers].

{ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ }

They recognise God's grace, that is, they affirm that it comes from Him, and then deny it, by associating others [with Him], and most of them are ungrateful.

{ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنَ الَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ }

And, mention, the day We shall raise up from every community a witness, and this will be it [that community's] prophet, to bear witness for it and against it, and this [day] is the Day of Resurrection; then the disbelievers will not be given permission, to make excuses, nor will they be asked to make amends, that is, [nor will they be asked] to [repent and] return to that which pleases God.

{ وَإِذَا مَرَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ }

And when those who did wrong, [those who] disbelieved, behold the chastisement, the Fire, it shall not be lightened for them, the chastisement, nor will they be granted any respite, [any] deferment from it when they see it.

{ وَإِذَا مَرَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ }

And when the idolaters behold their associates, of devils and others, they will say, 'Our Lord, these are our associates whom we used to invoke, [whom we used] to worship, besides You'. But they will fling to them the saying, that is, they will say to them: 'You are indeed liars!', when you say that

you used to worship us — as is stated [by them] in another verse: ‘It was not us that they worshipped’ [Q. 28:63]; [and also in the verse] They will deny their worship of them [Q. 19:82].

{ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ }

And they will offer submission to God on that day, that is, they will have surrendered to His judgement, and that which they used to invent, in the way of [claiming that] their gods intercede for them, will fail, forsake, them.

{ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ نَزَّاهُمْ عَذَابًا أَلِيمًا فَفَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ }

Those who disbelieve and bar, people, from the way of God, [from] His religion, them, We shall add chastisement to [their] chastisement, that [chastisement] which they have merited for their disbelief — Ibn Mas‘ūd said, ‘[Their chastisement will consist of] scorpions whose fangs are [as long] as the tallest palm trees’ — because of the corruption they used to cause, by their barring people from belief.

{ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ }

And, mention, the day We shall raise up from every community a witness against them from among themselves, and this will be their [that community’s] prophet, and We shall bring you, O Muhammad (s), as a witness against these, namely, your people. And We have revealed to you the Book, the Qur’ān, as a clarification of all things, that people [might] need concerning the Law, and

as a guidance, from error, and a mercy and good tidings, of Paradise, to those who submit, [those who] affirm the Oneness [of God].

{ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ }

Indeed God enjoins justice — [that is] affirmation of [His] Oneness, or [actually] being fair, and virtue, performance of the [religious] obligations, or that you should worship God as if you were able to see Him, as [reported] in the hadīth; and giving to kinsfolk — He has singled it [kinship] out for mention by way of [highlighting] its importance — and He forbids lewdness, fornication, and abomination, with regard to the [stipulations of the] Law, [abomination] such as disbelief and acts of disobedience, and aggression, wrongdoing against people — He also singles this out for mention by way of [showing] its importance; just as He began with [the mention of] ‘lewdness’, in this way, He admonishes you, through commands and prohibitions, so that you might remember, [that you might] be admonished (tadhakkarūna, ‘you [might] remember’, the original tā’ [of tatadhakkarūna] has been assimilated with the dhāl). In the Mustadrak [of al-Hākim al-Naysābūrī] it is reported from Ibn Mas‘ūd that [he said]: ‘This [verse] is the most comprehensive verse in the Qur’ān in terms of [what is] good and [what is] evil’.

{ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ }

And fulfil God’s covenant, [effected] by way of pledges of allegiance and oaths and in other ways, when you made a covenant, and do not break [your] oaths after pledging them and having made

God surety over you, that you will fulfill [the covenant], for you have sworn [the oath] by Him (the sentence wa-qad ja'altumu'Llāha 'alaykum kafilan, 'and having made God surety over you', is a circumstantial qualifier). Truly God knows what you do — [this is] a threat for them.

{ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَيَكَيِّبَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَحْتَلِفُونَ }

And do not be like her who undoes, spoils, her yarn, that which she has spun, after having made it strong, [having] set and spun it, [breaking it up] into fibres (ankāthan is a circumstantial qualifier, [ankāth is] the plural of nikth, and means that which is undone [yunkathu]) — this was an imbecile Meccan woman who used to spin all day and then undo it — by making (tattakhidhūna is a circumstantial qualifier referring to the person of [the verb] takūnū, '[do not] be like'), in other words, [what is meant is] 'do not be like her by making', your oaths a [means of] deceit, (dakhal, is what enters [yadkhulu] into something but does not belong to it), in other words, as [a means of causing] mischief or as trickery, between you, by breaking these [oaths], so that one group may become more numerous than [another] group. They used to enter into an alliance with a given group, but if they encountered another more numerous and more powerful [group], they would renege on their alliance with the former and forge a [new] alliance with these [latter]. God only tries, tests, you thereby, in other words, by that which He enjoins, in the way of fulfilling the covenant, so that He may observe the obedient and the disobedient among you, or when [it is the case that] one group is more numerous [than another], that He may observe whether you fulfil

[your obligation to them] or not; and certainly He will make clear to you on the Day of Resurrection that wherein you used to differ, during [the life of] this world, with regard to covenants and otherwise, by punishing he who reneged and rewarding he who was faithful [to his covenant].

{ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِكُلِّ سُلَّةٍ عَمَّا كُنتُمْ تَعْمَلُونَ }

For if God had willed, He could have made you one community, people of a single religion, but He leads astray whom He will and guides whom He will, and you will surely be questioned, on the Day of Resurrection, a questioning of rebuke, about what you used to do, so that you might be required for it.

{ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالِيَّكُمْ فَتَنَزَّلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ }

And do not make your oaths a [means of] deceit between you — He repeats this [here] for emphasis — lest a foot should slip, that is, [lest] your feet [should slip] off the path of Islam, after being steady, having been set upon it, and [lest] you should taste evil, that is, chastisement, forasmuch as you barred [people] from the way of God, in other words, for your refraining to fulfil covenants or barring others from [doing] this, since your custom [once established] will be followed [by others], and there be a tremendous chastisement for you, in the Hereafter.

{ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ }

And do not sell God's covenant for a small price, of this world, so that you break it in return for this [small price]. For truly what is with God, of reward, is better for you, than all that is in this world — if you should know, this, then do not break it.

{ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ }

That which is with you, of [the things of] this world, will come to an end, will perish, but that which is with God remains, [it is] everlasting. And He shall surely pay (read la-yajziyanna or la-najziyanna, 'We shall surely pay') those who were patient, in fulfilling their covenants, their reward according to the best of what they used to do, 'the best' [here] means 'the good'.

{ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ }

Whoever acts righteously, whether male or female, and is a believer, him verily We shall revive with a goodly life. This is said to be life in Paradise; or it is life on earth, [when it is] one of contentedness or one of wholesome (halāl) provision. And We shall surely pay them their reward according to the best of what they used to do.

{ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ }

And when you recite the Qur'ān, that is, when you intend to recite it, seek refuge in God from Satan the outcast, in other words, say a'ūdhu bi'Llāhi min al-shaytān al-rajīm, 'I seek refuge in God from the accursed Satan'.

{ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ }

Indeed he has no power, sway, over those who believe and put their trust in their Lord.

{ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ }

His [Satan's] power is only over those who choose him as [their] patron, by obeying him, and those who ascribe partners to Him, that is, to God.

{ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

And when We exchange a verse in place of a [different] verse, by abrogating it and revealing another, for the welfare of [God's] servants — and God knows best what He reveals — they say, that is, the disbelievers [say] to the Prophet (s): 'You are just a fabricator', a liar, making it up yourself. Nay, most of them do not know, the true nature of the Qur'ān and the benefit [to God's servants] of abrogation.

{ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ }

Say, to them: 'The Holy Spirit, Gabriel, has revealed it from your Lord with truth (bi'l-haqq, this is semantically connected to nazzala, 'he [Gabriel] has revealed [it]') to confirm [the faith of] those who believe, by their believing in it [when it is revealed], and as guidance and good tidings for those who have submitted [to God]'.



{ وَلَقَدْ عَلَّمَهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ }

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And verily (wa-laqad is for confirmation) We know that they say, 'It is only a human that is teaching him, the Qur'ān' — this was a Christian blacksmith whom the Prophet (s) used to frequent. God, exalted be He, says: The tongue, the language, of him to whom they refer, to whom they incline, [with the accusation] that he is [the one] teaching him, is foreign'; while this, Qur'ān, is [in] a clear Arabic tongue, one of lucidity and clarity: so how can a foreigner be teaching him?

{ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ }

Indeed those who do not believe in God's signs — God shall not guide them and there is a painful chastisement for them.

{ إِنَّمَا يَقْتَرِي الكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الكَاذِبُونَ }

Only those invent falsehood who do not believe in God's signs, the Qur'an, by saying that these are the words of a human, and it is they who are the liars (the emphasis is [effected] by way of repetition; wa-inna, 'and indeed', and other [combinations of inna] are [used] in refutation of their saying, 'You are just a fabricator' [above, Q. 16:101]).

{ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ }

Whoever disbelieves in God after [having affirmed] his faith — except for him who is compelled, to pronounce [a statement of] unbelief and so pronounces it, while his heart is at rest in faith (man, 'whoever', is [either] a subject or a conditional, and so the predicate [of this subject], or the response [to this conditional], is [an implied] lahum wa'īdun shadīd, 'there is for them a severe threat [of chastisement]'; this is indicated by [the statement that follows]) — but he who opens up his breast to unbelief, that is, [he who] opens it up and expands it [with unbelief], meaning that his soul is content with it, upon such shall be wrath from God, and there is a great chastisement for them.

{ ذَلِكَ بِأَنَّهُمْ أُسْتَحِبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ }

That, threat [of chastisement] for them, is because they have preferred the life of this world, they have chosen it [in preference], to the Hereafter, and because God does not guide the disbelieving folk.

{ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْعَاْفُونَ }

They are the ones on whose hearts God has set a seal, and on their hearing and their sight [as well], and it is they who are heedless, of what [punishment] is being prepared for them.

{ لَأَجْرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ }

Without a doubt — verily — in the Hereafter they are the ones who will be the losers, because their journey's end shall be the Fire, in which they shall be perpetually.

{ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُتِلُوا لَمْ جَاهِدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ }

Then indeed your Lord — as for those who emigrated, to Medina, after they were persecuted, [after] they were tortured and [compelled to] pronounce [words of] unbelief (a variant reading [for futinū, 'they were persecuted'] has fatanū, in other words, '[after] they disbelieved', or '[after] they turned people away from belief'), and then struggled and were patient, in obedience — indeed your Lord after that, that is, [after] such a trial, is Forgiving, of them, Merciful, to them (the predicate of the first inna, 'indeed', is indicated by the predicate of the second one).

{ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهِيَ لَا يَظْلُمُونَ }

Mention, the day when every soul will come pleading, arguing, for itself, not concerned for any other [soul] — this is the Day of Resurrection — and every soul will be repaid, the requital [of], what it has done and they will not be wronged, at all.

{ وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ }

And God strikes a similitude (mathalan is substituted by [the following, qaryatan]) a town, Mecca — meaning its inhabitants — secure, from any raids, never becoming agitated, and peaceful, without anyone ever needing to emigrate from it, on account of anxiety or fear, its provision

coming to it plenteously, abundantly, from every place. But it rejected God's graces, by denying the Prophet (s), so God made it taste the garb of hunger, and so they suffered seven years of drought, and fear, as a result of the raiding parties of the Prophet (s), [all] because of what they used to do.

{ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ }

And verily there came to them a messenger from among them, Muhammad (s), but they denied him, and so the chastisement, of hunger and fear, seized them while they were evildoers.

{ فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ عَابِدُونَ }

So eat, O believers, of the lawful and good food which God has provided you, and be thankful for God's grace, if it is Him that you worship.

{ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ لِعَیْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

He has forbidden you only carrion, blood, the flesh of swine, and that which has been hallowed to other than God. Yet whoever is compelled, neither craving nor transgressing, then truly God is Forgiving, Merciful.

{ وَلَا تَقُولُوا لِمَا كَفَرْنَا بِهِ حَلَالًا حَرَامًا لَتَنفَرُوا عَلَى اللَّهِ الْكُذِبُ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ }

And do not say, concerning that which your own tongues qualify, falsehood [such as] 'This is lawful, and this is unlawful', for what God [respectively] has not made lawful, and what He has not made

unlawful, in order to invent lies against God, by attributing such [claims] to Him. Truly those who invent lies against God will not prosper.

{ مَنَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ }

For them [there will be], a brief enjoyment, in this world, and for them, in the Hereafter, there will be a painful chastisement.

{ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ }

And to those of Jewry, that is, the Jews, We forbade that which We have related to you already, in the verse, And to those of Jewry We forbade every beast with hoof ... to the end [Q. 6:146]; and We did not wrong them, by forbidding [them] that, but they used to wrong themselves, by committing acts of disobedience which necessarily bring about such [consequences].

{ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ }

Then indeed your Lord — to those who did evil, associating others [with God], out of ignorance, and then repented, returned [to God's way], after that and made amends, in their actions — indeed your Lord after that, that is, [after] that ignorance, or that repentance, is Forgiving, of them, Merciful, to them.

{ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَاتِلًا لِلَّهِ حَنِيفًا وَكَرِهَ لِكُلِّ شِرْكٍَ }

Truly Abraham was a community, a leader (imām), a [good] example, comprising [in his character] all the good traits, obedient to God, a hanīf, inclining towards the upright religion, and he was not of the idolaters;

{ شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

grateful [as he was] for His graces, He chose him, elected him, and guided him to a straight path.

{ وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَأَنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ }

And We gave him (herein is a shift [to the first person plural] from the third person) in this world good, which is handsome praise [of him] by members of all [three] religions, and in the Hereafter he will indeed be among the righteous, for whom there will be the highest degrees [of reward].

{ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

Then We revealed to you, O Muhammad (s), [saying]: ‘Follow the creed, the religion, of Abraham, a hanīf, and he was not of the idolaters’: this [remark] is repeated in order to refute to the claim of the Jews and Christians that they follow his religion.

{ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ }

The Sabbath was only prescribed, in other words, its consecration was made obligatory [only], for those who differed concerning it, with their prophet — these were the Jews. They were

commanded to devote themselves solely to worship on Friday, but they said, 'We do not want it', and chose Saturday; consequently thereon [the observance of] it was enforced strictly on them; and lo! your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ, with regard this matter [of the Sabbath], by rewarding the obedient and chastising the one who disobeyed by [his] violating its sanctity.

{ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بَلَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ }

Call, mankind, O Muhammad (s), to the way of your Lord, [to] His religion, with wisdom, [with] the Qur'ān, and fair exhortation, its [the Qur'ān's] fair exhortations, or with gentle words, and dispute with them by way of that which, that is, by way of that [manner of] disputation which, is best, such as calling [them] to God by way of His signs and calling [them] to His definitive arguments. Truly your Lord knows best, that is, He is fully knowledgeable [of], those who stray from His way and He knows best those who are guided, and will requite them — this was [revealed] before the command to fight [them].

{ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَنْ صَبْرْتُمْ لَهُمْ خَيْرٌ لِّلصَّابِرِينَ }

After Hamza [b. 'Abd al-Muttalib] had been killed and mutilated, and the Prophet (s) had seen him and said, 'Verily I will mutilate 70 of them for you', the following was revealed: And if you retaliate, retaliate with the like of what you have been made to suffer; and yet if you endure patiently, [refraining] from revenge, verily that, namely, [that] enduring, is better for the patient. Thus the

Prophet (s) refrained [from taking revenge] and made atonement for his oath, as reported by al-Bazzār.

{ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ }

So be patient, and your patience is only by [the help of] God, [only] by His assistance. And do not grieve for them, that is, [for] the disbelievers if they do not believe, despite your eagerness that they believe, nor be in distress because of that which they scheme, in other words, do not be concerned with their scheming, for I [God] will make victorious over them.

{ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ }

Truly God is with those who fear, [falling into] unbelief and [committing] acts of disobedience, and those who are virtuous, by way of obedience and patience, [granting them] assistance and victory.