

Tafsir al-Jalalayn, Juza' [3], Surat al-baqarah & aal-Imran

{ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ }

Those (tilka is the subject) messengers (al-rusul is either an adjective or the predicate) some We have preferred above others, by assigning a particular trait to one not found in the other; some there are to whom God spoke, such as Moses, and some He raised in rank, namely, Muhammad (s), on account of his call being to all peoples, his being the Seal of the Prophets, on account of the superiority of his community to all others, the sundry miracles and the many special qualities. And We gave Jesus son of Mary the clear proofs, and confirmed him, strengthened him, with the Holy Spirit, namely, Gabriel who would accompany him wherever he went. And had God willed, that all people be guided, those who came after them, after the messengers, that is, their communities, would not have fought against one another after the clear proofs had come to them, because of their disagreement and their leading one another astray; but they fell into variance, as He willed, and some of them believed, and adhered firmly to his faith, and some disbelieved, as the Christians did after Jesus (al-Masīh), and had God willed they would not have fought against one another (repeated here for emphasis), but God does whatever He desires, giving success to whomever He will and disappointment to whomever He will.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلاَّةٌ وَلَا شِفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ }

O you who believe, expend of what We have provided you with, what is due of it as alms, before there comes a day in which there shall be neither commerce, ransom, nor friendship, that can be of

any benefit, nor intercession, without His permission (a variant reading has all three nouns in nominative inflection bay'un, khullatun, shafā'atun [as opposed to lā bay'a, lā khullata, lā shafā'ata]): this is the Day of Resurrection. And the disbelievers, those that disbelieve in God or in the obligations He has imposed on them — they are the evildoers, for not respecting God's command.

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ }

God, there is no god, that is, there is none worthy of being worshipped in [all] existence, except Him, the Living, the Everlasting, the Eternal Sustainer, the One constantly engaged in the management of His creation. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the earth, as possessions, creatures and servants; who is there, that is to say, none is there, that shall intercede with Him save by His leave?, in this for him. He knows what lies before them, that is, creation, and what is after them, of the affairs of this world and the Hereafter; and they encompass nothing of His knowledge, that is, they know nothing of what He knows, save such as He wills, to inform of it by way of His messengers. His throne subsumes the heavens and the earth, it is said that His knowledge encompasses them both; it is also said that the kursī ('throne') itself subsumes them on account of its vastness, as in the hadīth, 'The seven heavens compared to the kursī are like seven silver coins lying in a metal shield [of armour]'; the preserving of them, the heavens and the earth, wearies Him not, does not burden Him; He is the Sublime, above His creation by virtue of His subjugation [of them], the Tremendous, the Great.

{ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفصامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ }

There is no compulsion in, entering into, religion. Rectitude has become clear from error, that is say, through clear proofs it has become manifest that faith is rectitude and disbelief is error: this was revealed concerning the Ansār [of Medina] who tried to compel their sons to enter into Islam; so whoever disbelieves in the false deity, namely, Satan or idols (tāghūt, 'false deity', is used in a singular and plural sense), and believes in God, has laid hold of the most firm handle, the tight knot, unbreaking, that cannot be severed; God is Hearing, of what is said, Knowing, of what is done.

{ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

God is the Protector, helper, of the believers; He brings them forth from the shadows, of unbelief, into the light, of faith. And the disbelievers — their protectors are false deities, that bring them forth from the light into the shadows: the repetition of 'bringing forth from' here is either to be taken as a reflection of His [previous] words, "He brings them forth from the shadows", or as a reference to all those Jews who believed in the Prophet before he was sent, but then rejected him, those are the inhabitants of the Fire, therein they shall abide.

{ الْمَثَرِ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

Have you not seen him who disputed with Abraham, concerning his Lord, because of the fact, that God had given him the kingship?, that is, his arrogance towards this very grace of God: this was Nimrod (Nimrūd). When (idh is a substitution for hājja, 'disputed') Abraham, in response to the other's question, 'Who is this Lord of yours to whom you are calling us?', said: 'My Lord is He who

gives life, and makes to die', the One that creates life and death in bodies; he [Nimrod] said, 'I give life, by sparing, and make to die', by killing. He then had two men brought before him, killed one and spared the other. When Abraham realised that this man was a fool, Abraham, resorting to a more sophisticated argument, said: 'God brings the sun from the east; so bring, you, it from the west.' Then the disbeliever was confused, perplexed and amazed; and God guides not the folk who do evil, disbelieving, to the art of argument.

{ أَوَكَلَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Or, did you see, such as he, Ezra ('Uzayr), who (the kāf of ka'lladhī, 'such as he who', is extra) passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, 'How (annā means kayfa, 'how') shall God give life to this now that it is dead?', challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, 'How long have you tarried?', been here?; he said, 'I have tarried a day, or part of a day', because he fell asleep before noon, and was made dead and then brought back to life again at sunset, and thus he thought it was a day's sleep; He said, 'Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time (the final hā' of yatasannah, 'to spoil', is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant

reading omits the final hā’); and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning ‘How We shall move it and make it stand’); and then clothe them with flesh’, and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray. So, when it was made clear to him, as a result of witnessing it, he said, ‘I know (a variant reading for a‘lam, ‘I know’, has [the imperative] i‘lam, ‘know!’, thus making it a command from God), with the knowledge of direct vision, that God has power over all things’.

{ وَإِذِ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنِ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّا أَجْعَلُ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ }

And, mention, when Abraham said, ‘My Lord show me how You give life to the dead,’ He, God, exalted be He, said, to him, ‘Why, do you not believe?’, in My power to revive; God asks him this even though He knows of his belief in this [power], as a response to his request, and so that the ones listening will know the purpose [of the request]; ‘Yes,’ I do believe, he said, ‘but, I ask You, so that my heart may be re-assured’, [so that it may be] at peace, through direct vision, in addition to that [certainty] which is sought through logical reasoning. Said He, ‘Take four birds, and twist them to you (sirhunna, or surhunna), turn them towards you, cut them up and mix together their flesh and feathers, then set a part of them on every hill, in the land around you, then summon them, to

you, and they will come to you in haste. And know that God is Mighty, that nothing is beyond Him, Wise', in His actions. Abraham took a peacock, an eagle, a raven and a cock and did with them as has been mentioned, but kept their heads with him. He called them, and all the parts began to fly back together, combining until they were whole and returning to their heads.

{ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ }

The likeness, of the quality of the expenditure, of those who expend their wealth in the way of God, that is, in obedience of Him, is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains: likewise what they expend will be multiplied seven hundred times; so God multiplies, even more than this, for whom He will; God is Embracing, in His bounty, Knowing, those who deserve such multiplications.

{ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُبْعَثُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Those who expend their wealth in the way of God then do not follow up their expenditure with reminder of their generosity, of the one on whom they expended, for example, by saying, 'I was good to him and restored his affairs'; and injury, to that person, by mentioning this to people whom he would prefer not to know about it; their wage, the reward for their expenditure, is with their Lord, and no fear shall befall them, neither shall they grieve, in the Hereafter.

{ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ تُبْعَثُهَا أَدَى وَاللَّهُ غَنِيٌّ حَلِيمٌ }

Honourable words, kind talk and a generous reply to the beggar, and forgiveness, towards him for his persistence, are better than a voluntary almsgiving followed by injury, through reproach and

deriding him for his begging; and God is Independent, of the voluntary almsgiving of His servants, Forbearing, in His delaying the punishment of the reproachful and injurious one.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ الَّذِي يُنْفِقُ مَالَهُ مِرْيَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ }

O you who believe, annul not, the rewards of, your voluntary almsgivings with reproach and injury, as, in the manner of the annulment of the expenditure of, one who expends of his substance to show off to men and believes not in God and the Last Day: this is the hypocrite. The likeness of him is as the likeness of a smooth rock on which is soil, and a torrent, of intense rain, smites it, and leaves it barren, and smooth with nothing on it. They have no power (lā yaqdirūna is a resumption of the statement about the likeness of the one that expends for show; the person becomes plural on account of the [potential plural] implication of alladhī, ‘the one who’) over anything that they have earned, that they did, in other words, they find no reward for it in the Hereafter, just as one finds nothing of the dust that was on the surface of the smooth rock, after the rain has washed it away. God guides not the disbelieving folk.

{ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِنَتَاءِ مَرْضَاتِ اللَّهِ وَتَشِيئًا مِنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

But the likeness, of the expenditure, of those who expend their wealth, seeking God’s good pleasure, and to confirm themselves, that is, to realise the reward thereof, in contrast to the hypocrites who do not hope for it, since they do not believe in it, is as the likeness of a garden, an orchard, upon a hill, (read rabwa or rubwa) a high ground; a torrent smites it and it yields, gives

forth, its produce (read ukulahā or uklahā), its fruits, twofold, twice the fruits of another [garden]; if no torrent smites it, then dew, (tall, a light drizzle) which falls on it and suffices it on account of its altitude. In other words, it grows and bears fruit, regardless of how much rain falls; likewise are the expenditures of those mentioned: they will increase with God, regardless of how much they were; and God sees what you do, and He will requite you for it.

{ أَيُّودٌ أَحَدُكُمْ أَنْ يَكُونَ لَهُ جَنَّةٌ مِّنْ تَخِيلٍ وَأَعْنَابٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصَابَهَا إِغْصَامٌ فِيهِ نَارٌ
فَأَحْرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ }

Would any of you wish to have a garden, an orchard, of date-palms and vines, with rivers flowing beneath it, for him there is in it all manner of fruit, then old age smites him, and makes him too weak to profit from it, and he has seed, but they are weak, young children who cannot manage it; then a whirlwind (i'sār are violent winds) with fire smites it, and it is consumed?, so that he loses what he is most in need of, and now he and his children have become incapacitated, confused, without any resources. This is a similitude of how the expenditure of the one expending for show, or the one who reproaches [after having expended], vanishes and how it is of no avail when he will be most in need of it in the Hereafter (the interrogative [a-yawaddu, 'would any wish'] is intended as a denial). According to Ibn 'Abbās, this is the person who performs deeds of obedience, but when Satan comes to him, he begins to work disobedience, until all his good deeds have been consumed. So, in the way that He has explained what has been mentioned, God makes clear the signs to you, so that you might reflect, and take heed.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْحَيِّثُ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ }

9

O you who believe, expend of, that is to say, purify, the good things you have earned, of property, and, the good things, of what We have produced for you from the earth, of grains and fruits, and seek not (lā tayammamū, means lā taqsudū) the corrupt, the vile, of it, the above-mentioned, for your expending, it as alms (tunfiqūna, 'you expend', is a circumstantial qualifier referring to the person of [the verb] tayammamū, 'seek'); for you would never take it, the vile part, yourselves, if you were given it as something due to you; without closing your eyes to it, by being careless and mindless, so how do you expect to give what is due to God from this?; and know that God is Independent, of your expenditures, Laudable, praised in every situation.

{ الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يُعِدُّكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ }

Satan promises you poverty, by making you fear [loss] when you make a voluntary almsgiving, and so you withhold it, and enjoins you to indecency, niggardliness and the impeding of almsgiving; but God promises you, in return for your expenditure, His pardon, for your sins, and His bounty, as sustenance from Him; and God is Embracing, in His bounty, Knowing, the one who expends.

{ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ }

He gives wisdom, that is, the profitable knowledge that leads to [righteous] action, to whomever He will, and he who is given wisdom, has been given much good, because he will end up in

perpetual bliss; yet none remembers (the tā' of yadhdkkar has been assimilated with the dhāl), that is to say, [none] is admonished, but the people of pith, possessors of intellects.

{ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ }

And whatever expenditure you expend, be it as alms or a voluntary almsgiving, and whatever vow you make, and fulfil, surely God knows it, and will requite you for it. For the evildoers, who prevent almsgiving and vows, or expend other than the way they should, in disobedience to God, they have no helpers, to protect them from His chastisement.

{ إِنْ تَبَدُّوا الْأَصْدَقَاتِ فَنَعِمًا هِيَ وَإِنْ تُخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ }

If you proclaim, make manifest, your voluntary almsgivings, that is, your supererogatory deeds, it is a fine thing, to show them; but if you conceal them, and give them to the poor, that is even better for you, than making them manifest or giving it to the rich. As regards the obligatory almsgiving, it is better to make it manifest, so that it serves as an example and so that one is not accused [falsely of not giving]; as regards giving it to the poor, this is obligatory; and it will absolve you of, some of, your evil deeds (read yukaffir, 'it will absolve', or nukaffir, 'We will absolve', either in apocopated form [with no final vowel, yukaffir, nukaffir], being a supplement to the locus of fa-huwa, 'that is', or with nominative inflection [yukaffiru, nukaffiru], indicating the beginning of a new sentence). God is aware of what you do, knowing its inner and outer aspects, nothing of it being hidden from Him.

{ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا لِتَنْتَعُوا وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ }

When the Prophet (s) was prohibited from giving voluntary alms to idolaters [as an incentive] for them to embrace Islam, the following was revealed: You are not responsible for guiding them, that is to say, for people, that they should embrace Islam, [you are responsible] only for conveying the Message [to them]; but God guides, with His guidance, whomever He will, to embrace Islam. And whatever good, property, you expend is for yourselves, since the reward is for you; for then you are expending, desiring only God's Face (this clause is the predicate, denoting a prohibition), that is to say, His reward and not any other transient object of this world, and whatever good you expend, its requital, shall be repaid to you in full, and you will not be wronged, you will not suffer any diminishment of it (both [of the last two] sentences emphasise the first one).

{ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ }

For the poor (this is the predicate of the missing subject, al-sadaqāt, 'voluntary almsgiving'), who are constrained in the way of God, those who have confined themselves [in preparation] for the struggle: this was revealed concerning the people of Suffa, consisting in some four hundred of the Emigrants (muhājirūn), set apart [from the other Muslims] for the study of the Qur'ān and to take part in raids; and they are unable to journey (darban, means safaran) in the land, to engage in commerce and earn their living, since they are fully engaged in the struggle; the ignorant man supposes them, on account of the way they behave, rich because of their abstinence, that is, their refraining from asking for things; but you, the one being addressed, shall know them by their mark, by the signs of their humility and exertion; they do not beg of men, and make urgent demands, importunately, that is to say, they do not beg in the first place, so there is no question of

persistence. And whatever good you expend, surely God has knowledge of it, and will requite it accordingly.

{ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Those who expend their wealth night and day, secretly and openly, their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

{ الَّذِينَ يَأْكُلُونَ الرِّبَا أَلَّا يَقُومُوا إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ }

Those who devour, that is, [those who] seize by way of, usury, which is an excess [levied] in transactions of money or foodstuffs either on their value or on credit, shall not rise again, from their graves, except, rising, as one whom Satan has made prostrate, demented, from touch, [through] madness (min al-mass, 'from touch', is semantically connected to yaqūmūna, 'they rise'); that, which befalls them, is because, of the fact that, they say, 'Trade is like usury', in terms of permissibility: this [statement] is a type of reversed simile used for intensity [sc. 'usury is like trade' is the expected word order]. God responds to them saying that: God has permitted trade, and forbidden usury. Whoever receives an admonition from his Lord and desists, from devouring it, he shall have his past gains, those made before the prohibition and which cannot be reclaimed from him, and his affair, with regard to pardoning him, is committed to God; but whoever reverts, to devouring it, treating it like trade in terms of lawfulness — those are the inhabitants of the Fire, abiding therein.

{ يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ }

God effaces usury, diminishing it and eliminating any blessing in it, but He augments voluntary almsgivings with interest, increasing them, making them grow and multiplying their reward. God loves not, that is to say, He will requite, any guilty, profligate devouring it, ingrate, who deems usury licit.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Those who believe and perform righteous deeds, and establish the prayer, and pay the alms — their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ }

O you who believe, fear God, and give up, abandon, the usury that is outstanding, if you are believers, true to your faith, since it is expected of the believer that he adhere to God's command: this was revealed when some of the Companions, after the prohibition, wanted to reclaim some of the usury from before.

{ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ }

But if you do not, do what you have been commanded, then be warned, have knowledge, of war from God, and His Messenger, against you: herein is a grave threat for them. When it was revealed, they said, 'What power can we have in a war against Him!' Yet if you repent, and forgo it, you shall have your principal sums, the original amounts, not being unjust, by charging interest, and no injustice being done to you, by way of any diminution.

{ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ }

And if any man, in debt, should be in difficulties, then, let him have, respite, a postponement, till things are easier (read maysara or maysura, meaning 'a time of ease'); but that you should give (tassaddaqū, where the second tā' of the softened form, tatasaddaqū, has been assimilated with the sād), the one in difficulty, a voluntary almsgiving, by waiving his debt, is better for you, did you but know, [if you know] that it is better for you, then do it. In a hadīth it is said, 'Whoever gives respite to one in difficulty, or waives his debt, God will place him under His shade, on a day when there shall be no shade except God's', as reported by Muslim.

{ وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ }

And fear a day wherein you shall be returned to God, namely, the Day of Resurrection (read the passive [turja'ūna] meaning, 'you shall be returned', or the active [tarji'ūna] meaning 'you shall return'), and every soul, on that day, shall be paid in full, the requital of, what it has earned, what it has done of good or evil; and they shall not be wronged, through any loss of a good deed or the incurring of an extra evil deed.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَّيْتُمْ بَدِينِ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَحْسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ

عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا بَاعْتُمْ وَلَا يَضْرَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَعْلَمُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمِ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {

O you who believe, when you contract, when you are dealing with, a debt, such as in prepayment for (future) delivery of goods or a loan, one upon another for a stated, a known, term, write it down, as confirmation and security against any dispute; and let a writer write it, the contract of debt, down between you justly, accurately, not increasing or decreasing the amount or the terms; and let not any writer refuse to write it down, if he is requested for such a task, as God has taught him (the kāf of ka-mā, 'as', is semantically connected to the verb ya'ba, 'refuse'), that is, just as He has given him the advantage of knowing how to write, he should not be niggardly in this respect; so let him write (repeated for emphasis), and let the debtor dictate, to the one writing the contract, for he is the one being witnessed, and must be fully aware of his obligations; and let him fear God his Lord, when dictating, and not diminish anything of it, of the debt due. And if the debtor be a fool, a squanderer, or weak, not up to dictating on account of old age or immaturity, or unable to dictate himself, on account of being dumb, or not knowing the language and so forth, then let his guardian, the one in charge of his affairs, be it a parent, an executor, a custodian or an interpreter, dictate justly. And summon to bear witness, the debt, two witnesses, men, mature Muslim free men; or if the two, witnesses, be not men, then one man and two women, to bear witness, such witnesses as you approve of, on account of their piety and probity; the number of women is because of the fact, so that if one of the two women errs, forgets the testimony, given their lesser astuteness and accuracy; the other, the one remembering, will remind her (read fa-tudhakkira or fa-tudhkira), the one that has forgotten — the 'reminding' clause is the reason [for the choice of

two women], that is to say, so that she may be reminded if she errs or strays into error, because this [forgetfulness] is the cause of it (a variant reading [for an, 'that'] has the conditional in, 'if', with [the verb inflected as] tudhakkiru, 'she will remind', making it a new sentence, the response to which [follows]); and let the witnesses not refuse, whenever (the mā of idhā mā, 'whenever', is extra) they are summoned, to bear witness and take responsibility for the testimony; and be not disdainful, lazy, to write it down, that which you have witnessed in truth (for this frequently occurred), be it, small or great, a little or much, with its term, that is, the date on which it is due (ilā ajlihi is a circumstantial qualifier referring to the [pronominal suffix] hā' of taktubū-hu, 'you write it down'); that, writing down, is more equitable, more just, in God's sight, more upright for testimony, that is to say, [that is] more helpful in summoning witness, because it contains the reminder; and nearer, closer to attaining [the desired state] that you will not be in doubt, with regard to the amount and the due dates; unless it be, [that] there is, trade carried out there and then (tijāratun hādiratun: a variant reading has tijāratān hādiratān, in which case the nominal sentence is missing its subject, and must be the pronoun for tijāra, 'trade', that is, hiya, 'it [fem.

{ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ أَتَىٰ بِكُم بَعْضُكُم بِبَعْضٍ فَمَلُومًا لِّمَا كَانُوا فِيهَا يَسْتَفْتُونَ }
فَاتَهُ أَتَىٰ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ }

And if you are upon a journey, travelling and you contract a debt, and you do not find a writer, then a pledge (ruhun or rihān, plural of rahn) in hand, as a guarantee for you. The Sunna clarifies the permissibility of making pledges in towns, where writers may be forthcoming; but the stipulation is made in the event of travel because in this case it is more important to have a guarantee; God's reference to it being 'in hand' (maq'būda) is a condition for the pledge given to be valid, and to

satisfy the pledgee or his representative. But if one of you, the creditor, trusts another, the debtor, over the debt and does not require a pledge, let him who is trusted, the debtor, deliver his trust, the debt; and let him fear God his Lord, when delivering it. And do not conceal the testimony, if you are summoned to give it; whoever conceals it, his heart is sinful: the heart is mentioned because it is the locus of the testimony, and because if it sins, there are other sinful consequences, and so the person will be punished as though he were a sinner; and God knows what you do, nothing of which can be hidden from Him.

{ لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبَدُّواْ مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحٰسِبِكُمْ بِهٖ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ }

To God belongs all that is in the heavens and the earth. Whether you disclose, manifest, what is in your hearts or hide it, of evil and resolve for it, God shall take you to account for it, informing you of it on the Day of Resurrection. Then He will forgive whom He will, to forgive, and chastise whom He will, to chastise (both verbs are apocopated [fa-yaghfir, 'he will forgive', wa-yu'adhhib, 'he will chastise'] if taken as the responses to the conditional, in tubdū, 'if you proclaim'; but they may also be read with a final nominative inflection [yaghfiru, yu'adhhibu] in which case, it would [constitute a new clause and] follow on from an implicit fa-huwa, 'then He'). And God has power over all things, including reckoning with you and requiting you.

{ ءَاٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَمُرْسَلِهٖ لَا تَفْرَقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ }

The Messenger, Muhammad (s) believes in, affirms the truth of, what was revealed to him from his Lord, namely, the Qur'ān, and the believers (wa'l-mu'minūna is a supplement to al-rasūlu, 'the

Messenger’); each one (the tanwīn of kullun stands in place of the second noun in an annexation [sc. kullu wāhidin]) believes in God and His angels, and in His Books, all of them and each of them, and His messengers, and they say, ‘we make no distinction between any of His messengers’, believing in some and disbelieving in others, in the manner of the Jews and the Christians. And they say, ‘We hear, what we have been enjoined to hear and accept, and obey; we ask you: Your forgiveness, our Lord; to You is the homecoming’, that is, the return at the Resurrection. When the previous verse was revealed, the believers complained of evil whisperings and it grieved them that they should be taken to account according to [the principle expressed in] it, and so the following was revealed:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ }

God charges no soul save to its capacity, that is, what it is capable of bearing; for it is what it has merited, of good and its reward, and against it is what it has earned, of evil and its burden: no person shall be requited for another’s sin or for what he has not earned, even if he was tempted to do it. Say: Our Lord, take us not to task, by way of chastisement, if we forget, or err, by straying from the right path unknowingly — as You used to take to task those before us: God has lifted this [burden] from this community, as reported in hadīth. The petition here, then, is a way of acknowledging God’s favour; our Lord, burden us not with a load, an affair which we cannot bear, such as You did lay upon those before us, namely, upon the Children of Israel, as for example, the killing of oneself in repentance, the paying of a quarter of one’s property for alms, and the severing of the impure part. Our Lord, do not burden us beyond what we have the power, the strength, to

Tafsir al-Jalalayn, Juz' [3], Surat al-baqarah & aal-Imran

19 bear, of obligations and trials; and pardon us, effacing our sins, and forgive us, and have mercy on us, with mercy added to Your forgiveness; You are our Patron, our Master and the Guardian of our affairs; so grant us assistance against the disbelieving folk, by establishing definitive proof [for us] and victory over them in battle, for it is expected of a patron that he assist his clients against their enemies. In a hadīth it is stated that when this verse was revealed and the Prophet (s) was reciting it, after each word it was said to him, "Granted".

Surat aal-Imran

{ الف }

20

Alif Lām Mīm: God knows best what He means by these [letters].

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ }

God! There is no god except Him, the Living, the Eternal.

{ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ }

He has revealed to you, O Muhammad (s), the Book, the Qur'ān, enveloped, by the truth, with veracity, in what it announces, confirming what was before it, of Books; and He revealed the Torah and the Gospel

{ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ }

before, that is to say, before revealing it [the Qur'ān], as guidance (hudan, a circumstantial qualifier meaning, hādiyīn, 'guides from error') to people, to those who followed these two [Books] (He uses the word anzala for the revelation of these two, and nazzala for that of the Qur'ān, for the latter entails repetition, whereas the two Books were revealed in one instance); and He revealed the Criterion (al-furqān), meaning the Scriptures that discriminate between truth and falsehood. He mentions this [Criterion] after He has mentioned the three Scriptures so that it encompasses all [revealed Scriptures] besides these. As for those who disbelieve in God's signs, the Qur'ān or any other [revelation], for them awaits a terrible chastisement; God is Mighty, victorious in His affair, so

that nothing can prevent Him from effecting His promise and His threat; Lord of Retribution, with a severe punishment for those that disobeyed Him, the like of which none can do.

{ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ }

Nothing, no existent thing, whatever is hidden in heaven and earth from God, on account of His knowledge of universals and particulars. God specifies them [heaven and earth] because sensory perception does not go beyond these.

{ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَإِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ }

He it is Who forms you in the wombs as He will, as males or females, white, black or otherwise. There is no god except Him, the Mighty, in His Kingdom, the Wise, in His actions.

{ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ }

He it is Who revealed to you the Book, wherein are verses [that are] clear, lucid in proof, forming the Mother Book, the original basis for rulings, and others allegorical, whose meanings are not known, such as the opening verses of some sūras. He [God] refers to the whole [Qur'ān] as: 1) 'clear' [muhkam] where He says [A Book] whose verses have been made clear [Q. 11:1], meaning that it contains no imperfections; and as 2) 'allegorical' [mutashābih], where He says A Book consimilar [Q. 39:23], meaning that its parts resemble each other in terms of beauty and veracity. As for those in whose hearts is deviation, inclination away from truth, they follow the allegorical part, desiring sedition, among the ignorant of them, throwing them into specious arguments and

confusion, and desiring its interpretation, its explanation, and none knows its interpretation, its explanation, save God, Him alone. And those firmly rooted, established and capable, in knowledge (al-rāsikhūna fī'l-'ilm is the subject, the predicate of which is [what follows]) say, 'We believe in it, the allegorical part, that it is from God, and we do not know its meaning; all, of the clear and the allegorical, is from our Lord'; yet none remembers (yadhdkkar, the initial tā' [of yatadhdkkar] has been assimilated with the dhāl), that is, none is admonished, but people of pith, possessors of intellect, who, when they see those following that [allegorical part only], also say:

{ رَبَّنَا لَا تُفْرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ مَرْحَمَةً إِنَّكَ أَنْتَ الْوَهَّابُ }

Our Lord, do not cause our hearts to deviate, do not cause them to incline away from the truth, in [their] desire to interpret it, such as is inappropriate for us — as You caused the hearts of those [others] to deviate — after You have guided us, [after] You have shown us the way to it; and give us mercy from You, as a strengthening; You are the Bestower.

{ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِعَادَ }

Our Lord, You shall gather mankind for a day, that is, on a day, of which there is no doubt, no uncertainty, that is, the Day of Resurrection, when You will requite them for their deeds as You had promised; verily God will not fail the tryst, His promise of the Uprising: there is a shift of address here from the second [to the third] person and these [last words] could constitute God's speech. The purpose of their supplication in this way is to show that their concern is with the matter of the Hereafter, and for this reason they ask [God] for adherence to the path of guidance, in order to attain its reward. The two Shaykhs [Bukhārī and Muslim] reported that 'Ā'isha, may God be pleased with her, said, 'The Messenger of God (s) recited this verse: It is He Who revealed to you the Book,

wherein are verses clear [to the end of] the verse, and said, “When you see those pursuing the allegorical parts, [know that] these are the ones God refers to [in this verse], so beware of them”’. Al-Tabarānī reported in his al-Kabīr that Abū Mūsā al-Ash‘arī heard the Prophet (s) say, ‘I fear nothing for my community except three faults’, and he mentioned that one of these would be when the Book is opened in front of them, and the believer will desire to interpret it, and yet none knows its interpretation, save God; and those firmly rooted in knowledge say, ‘We believe in it, all is from our Lord; yet none remembers but people of pith’ [Q. 3:7] [end of the] hadīth.

{ إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ }

As for the disbelievers, neither their riches nor their children will avail, will protect, them against God, that is, [against] His chastisement; those — they shall be fuel for the Fire, [they shall constitute] what the Fire will be fuelled by (read waqūd [as opposed to wuqūd], ‘fuel’).

{ كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ }

Their way is, as the way, as the habit, of Pharaoh’s folk, and the, communities of people before them, such as ‘Ād and Thamūd, who denied Our signs; God seized them, He destroyed them, for their sins (this statement explains the previous one); God is severe in retribution.

{ قُلْ لِلَّذِينَ كَفَرُوا سَعْيُكُمْ وَسَعْيُ الَّذِينَ مِنْ قَبْلِهِمْ وَمَنْ يَكْفُرْ يَكْفُرْ لِنَفْسِهِ إِنَّهُ لَأَكْبَرُ الْأَعْيُنِ }

When the Prophet (s) enjoined the Jews to enter into Islam, after his return from Badr, they said, ‘Do not fool yourself just because you killed a few men of Quraysh, inexperienced and knowing nothing about fighting’, whereupon the following was revealed: Say, O Muhammad (s), to the disbelievers, from among the Jews, ‘You shall be vanquished (sa-tughlabūn, or [read] sa-yughlabūn,

'they shall be vanquished'), in this world, through being killed or taken captive and made to pay the jizya (which actually took place), and mustered, ([read] in both ways [wa-tuhsharūna, 'you will be mustered', or wa-yuhsharūna, 'they will be mustered']), in the Hereafter, to Hell, which you shall enter — an evil cradling!', [an evil] resting place.

{ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ مَرَأِي الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ }

There has already been a sign, an example (the verb qad kāna, 'there has been', is used to separate [the statement to follow from the previous one]), for you in two hosts, two parties, that met, one another in battle, on the day of Badr; one company fighting in the way of God, in obedience to Him, namely, the Prophet and his Companions, who numbered three hundred and thirteen men, most of them on foot, with two horses, six plates of armour and eight swords; and another unbelieving; they, the disbelievers, numbering almost a thousand, saw them, the Muslims, twice the like of them, that is, more numerous than themselves, as the eye sees, in manifest vision, witnessing; and God granted them victory despite their fewer number; for God confirms, He strengthens, with His help whom He will, granting him victory. Surely in that, which is mentioned, is a lesson for people of vision, those who are discerning: so will you not be warned by this and become believers?

{ مَرْيَمَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْجَحِيلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ }

Beautified for mankind is love of lusts, that which the self lusts after and calls for, beautified by Satan, or by God as a test — of women, children, stored-up heaps of gold and silver, horses of

mark, fine [horses], cattle, namely, camels, cows and sheep, and tillage, the cultivation of land. That, which is mentioned, is the comfort of the life of this world, enjoyed while it lasts, but then perishes; but God — with Him is the more excellent abode, place of return, which is Paradise, and for this reason one should desire none other than this [abode].

{ قُلْ أَوْسِبْكُمْ بِحَيْسِرٍ مِّنْ ذَلِكَ لِّلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَنْزُورُاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ }

Say, O Muhammad (s) to your people, ‘Shall I tell you, shall I inform you, of something better than that?, [that] which has been mentioned of lusts (this interrogative is meant as an affirmative). For those that are fearful, of idolatry, with their Lord (‘inda rabbihim is the predicate, the subject being [the following jannātun...])’ are Gardens underneath which rivers flow, abiding therein, decreed for them [therein] is eternal life, when they enter it, and spouses purified, of menstruation and other impurities, and beatitude (read ridwān or rudwān, meaning ‘much pleasure’) from God; and God is Seer, knower, of His servants, requiting each of them according to his deeds.

{ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَنَنَا عَذَابَ النَّارِ }

Those (alladhīna is either an adjectival qualification of, or a substitution for, the previous alladhīna) who say: “O, Our Lord, we believe, in You and in Your Prophet; so forgive us our sins, and guard us from the chastisement of the Fire”.

{ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَائِمِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ }

The patient, in obedience and against disobedience (al-sābirīna, ‘the patient’, is an adjectival qualification [of alladhīna, ‘those’]), truthful, in their faith, obedient, compliant before God, spenders, of charity, imploring God’s pardon, by saying, ‘Lord, forgive us’ at daybreak’, in the last

part of the night, singled out here for mention because it is the time of unawareness and of the joy of sleep.

{ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ }

God bears witness, [that is to say] He has made it clear to His creation through proofs and signs, that there is no god, none that is truly worshipped in existence, except Him, He has borne witness to this, and the angels, [have also borne witness to this] by affirming it, and those of knowledge, from among the prophets and the believers, through [their] conviction and in words; upholding, constantly and uniquely maintaining His creations with justice, (qā'imān, 'upholding', is in the accusative because it is a circumstantial qualifier and is governed by the import of the statement [implied to be something like] tafarrada, 'He alone is [upholding]...'); there is no god except Him (He has repeated it for emphasis); the Mighty, in His Kingdom, the Wise, in His actions.

{ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا مِنْهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ }

Lo!, the religion with God, pleasing [to Him], is submission [to the One God], (al-islām), that is to say, the Divine Law with which the messengers were sent, founded upon the affirmation of God's Oneness (a variant reading [for inna, 'lo!'] has anna, 'that', as an inclusive substitution for annahu to the end [of that verse, sc. shahida Llāhu ... anna l-dīna 'inda Llāhi l-islām, 'God bears witness that religion with God is Islām]). Those who were given the Scripture, the Jews and the Christians, differed, in religion, some affirming God's Oneness, others rejecting it, only after the knowledge, of Oneness, came to them through transgression, on the part of the disbelievers, among themselves. And whoever disbelieves in God's signs, God is swift at reckoning, that is, at requiting him.

{ فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسَلَمْتُمْ فَإِنْ أَسَلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِرَاطِ الْعِبَادِ }

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So if they, the disbelievers, dispute with you, O Muhammad (s), concerning religion, say, to them: ‘I have surrendered my countenance to God, [that is to say] I have submitted to Him, I, and whoever follows me’ (wajh, ‘countenance’, is chosen here because of its noble character, for the other [parts of the body] will just as soon [surrender once the countenance has]); and say to those who have been given the Scripture, the Jews and the Christians, and to the uninstructed, the Arab idolaters: ‘Have you submitted?’, that is to say, ‘Submit!’ And so if they have submitted, they have been guided, from error, but if they turn their backs, to Islam, your duty is only to deliver, the Message; and God sees His servants, and so requites them for their deeds — this [statement] was [revealed] before the command to fight [them] had been revealed.

{ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ }

Those who disbelieve in the signs of God and slay (yaqtulūna, is also read as yuqātilūna, ‘they fight against’) the prophets without right, and slay those who enjoin to equity, to justice, and these are the Jews, who are reported to have killed forty–three prophets and to have been forbidden this by a hundred and seventy devout worshippers among them, each of whom was killed immediately. So give them good tidings, let them know, of a painful chastisement. The use of ‘good tidings’ here is meant as a sarcastic ridicule of them (the fā’ [of fa-bashshirhum, so give them good tidings] is considered part of the predicate of inna because its noun, that is, its relative clause, resembles a conditional [sc. in yakfurūna, ‘if they disbelieve...’, fa-bashshirhum, ‘then, give them good tidings...’]).

{ أُولَٰئِكَ الَّذِينَ حَقَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن تَنصِيرٍ }

Those are the ones whose works, what good they did in the way of charity and kindness to kin, have failed, [whose works] are invalid, in this world and the Hereafter, and so they have nothing to reckon with, since these [works] are of no consequence; they have no helpers, [no] protectors from the chastisement.

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فُرْقَانَهُمْ وَهُمْ مُّعْرِضُونَ }

Have you not seen those who were given a portion, a share, of the Book, the Torah, being called to the Book of God (yud'awna, 'being called', is a circumstantial qualifier), that it might decide between them, and then a party of them turned away, opposed? to the acceptance of its rulings. This was revealed concerning the Jews: two of them fornicated and they [the Jews] asked the Prophet (s) to adjudicate the case. He ruled that they be stoned, but they [the Jews] refused to do so. When the Torah was brought and consulted, the same verdict was found, and so the two were stoned, but they [the Jews] became wrathful.

{ ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ }

That, turning away and rejection was, because they said, 'the Fire shall not touch us, except for a number of days', that is, for forty days [only], the length of time their forefathers worshipped the calf, after which it would end; and the lies they used to invent, in their saying this, have deluded them in their religion (wa-gharrahum fī dīnihim, 'it has deluded them in their religion', is semantically connected to mā kānū yaftarūna, 'the lies which they used to invent').

{ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ }

But how will it be, their predicament, when We gather them for a day, that is to say, on a day, of which there is no doubt, no uncertainty, that is, the Day of Resurrection; and every soul, from among the People of the Scripture and others, shall be paid in full, the requital of, what is has earned, [what] it has done of good or evil, and they, that is, people, shall not be wronged?, in that no good deed shall be diminished, and no evil deed shall be increased.

{ قُلِ اللَّهُ مَالِكُ الْمُلْكِ يُؤْتِي الْمُلْكَ مَن يَشَاءُ وَيُنزِعُ الْمُلْكَ مِمَّنْ يَشَاءُ وَيُعِزُّ مَن يَشَاءُ وَيُنزِلُ مَن يَشَاءُ بِإِذْنِكِ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

When the Prophet (s) promised his community sovereignty over the lands of Persia and Byzantium, the hypocrites said, 'How preposterous!', and so the following was revealed, Say: 'O God, Master of the Kingdom, you give the Kingdom to whom You will, from among your creatures, and seize the Kingdom from whom You will; You exalt whom You will, by giving it [the kingdom] to him, and You abase whom You will, by seizing it from him; in Your hand, in Your power, is good, that is, as well as evil. You are Able to do all things.

{ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ }

You make the night to pass, to enter, into the day and You make the day to pass, to enter, into the night, each of them increasing by the amount by which the other decreases; You bring forth the living from the dead, such as humans and birds, from sperm-drops and eggs [respectively]; and You bring forth the dead, the sperm-drop and the egg, from the living, and You provide, with abundant provision, whom You will without reckoning'.

{ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ }

Let not the believers take the disbelievers as patrons, rather than, that is, instead of, the believers — for whoever does that, that is, [whoever] takes them as patrons, does not belong to, the religion of, God in anyway — unless you protect yourselves against them, as a safeguard (tuqātan, ‘as a safeguard’, is the verbal noun from taqiyyatan), that is to say, [unless] you fear something, in which case you may show patronage to them through words, but not in your hearts: this was before the hegemony of Islam and [the dispensation] applies to any individual residing in a land with no say in it. God warns you, He instills fear in you, of His Self, [warning] that He may be wrathful with you if you take them as patrons; and to God is the journey’s end, the return, and He will requite you.

{ قُلْ إِنْ تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Say, to them: ‘Whether you hide what is in your breasts, in your hearts, of patronage to them, or disclose it, manifest it, God knows it and, He, knows what is in the heavens and what is in the earth; and God is Able to do all things, and this includes punishing those who patronise them.

{ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ مَرُوفٌ بِالْعِبَادِ }

And remember, the day every soul shall find what it has done of good present before it, and what it has done of evil (the [last statement constitutes the] subject, the predicate of which is [what follows]), it will wish that between it and that there were a great distance, an extremely lengthy distance so that it [the evil] could never reach it. God warns you of His Self (this is repeated for emphasis), and God is Kind to His servants.

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ }

When they said, 'We only worship idols out of our love for God, that they might bring us close to Him', the following was revealed: Say, O Muhammad (s), 'If you love God, follow me, and God will love you, meaning that He will reward you, and forgive you your sins; God is Forgiving, as regards the sins, committed previously, by one who [now] follows me; Merciful, to him.

{ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ }

Say, to them: 'Obey God, and the Messenger', as regards the [belief in the] Oneness of God which he enjoins upon you. But if they turn their backs, [if they] object to obedience, God loves not the disbelievers, meaning that He will chastise them (the [third person] pronominalisation ['they'] is replaced by the overt noun ['the disbelievers']).

{ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ }

Lo! God preferred, He has chosen, Adam and Noah and the House of Abraham and the House of 'Imrān, meaning [He preferred] their selves [sc. Abraham and 'Imrān], above the worlds, by making prophethood reside in [them and] their progeny:

{ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ }

the seed of one, offspring from, another, of them; God is Hearer, Knower.

{ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي بَدَأْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ }

Mention, when the wife of 'Imrān, Hanna, said, after she had reached old age and longed for a child, and supplicated to God and sensed that she was carrying child, 'O, Lord, I have vowed to offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. 'Imrān died while she was still pregnant.

{ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِي وَضَعْتُهَا اُنْثَىٰ وَاَللّٰهُ اَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ اِلَّا اُنْثَىٰ وَاِي سَمَّيْتُهَا مَرْيَمَ وَاِي اُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيْمِ }

And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, 'O, Lord, I have given birth to a female' — and God knew very well what she had given birth to: a parenthetical statement constituting God's speech (a variant reading [for wada'at, 'she gave birth', has wada'tu, 'I gave birth' [making these Hanna's words, sc. 'and God knows very well what I have given birth to']); the male, that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on. 'And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan'. In a hadīth [it is stated]: 'Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son', as reported by the two Shaykhs [Bukhārī and Muslim].

{ فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَاَبْنَاهَا بِنَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا مَرْزُقًا قَالِ يٰ مَرْيَمُ اَنْتِ اَلِكِ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ }

Her Lord accepted the child, that is, He received Mary from her mother, with gracious acceptance, and made her grow excellently, He made her grow up with excellent character. She would grow in a day by as much as a new-born grew during a year. Her mother took her to the priests, the keepers of the Holy House [of Jerusalem] and said: 'This here before you is the dedication [I offered]'. They competed for [guardianship of] her, because she was the daughter of their religious leader, at which point Zachariah said, 'I am most worthy of her, for, her maternal aunt lives with me'. The others said, 'No, [not until] we have cast lots'. Thus, all twenty nine of them departed to the River Jordan, where they cast their quills, agreeing that the one whose quill remained fast and floated to the surface of the water would be most worthy of [being guardian over] her. Zachariah's quill remained fast [and surfaced]. He took [charge of] her and built for her a gallery-room with a ladder in the temple, and none apart from him went up to her. He used to bring her food, drink and oil, and would find her with summer fruits in winter, and winter fruits in summer, just as God says, and Zachariah took charge of her, he took her to him (a variant reading [of kafalahā, 'he took charge of her'] is kaffalahā, 'He [God] gave Zachariah charge of her', with Zakariyyā', or Zakariyyā, in the accusative and 'God' as the subject of the verb). Whenever Zachariah went into the sanctuary, that is, the room, the most noble seat [in the temple], where she was, he found her with provisions. 'O Mary,' he said, 'Whence comes this to you?' She, still very young, said, 'From God, He sends it to me from Paradise,' 'Truly God provides, abundant provision, for whomever He will without reckoning', without consequence.

{ هُنَالِكَ دَعَا نَزَكَرًا مَرَّةً قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ }

Then, when Zachariah had seen this and realised that the One with power to bring something about in other than its [natural] time, is able to bring about a child in old age, and with those of his

family line all deceased, Zachariah prayed to his Lord, when he entered the sanctuary to pray in the middle of the night, saying, 'Lord, bestow upon me from You a goodly offspring, a righteous son, verily, You are the Hearer of, [You are] the One Who answers, supplication'.

{ فَتَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدَقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ }

And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) 'God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, Jesus, that he is God's Spirit; he is referred to as [God's] 'Word', because he was created through the word kun, 'Be'; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous': it is said that he never sinned and never so intended.

{ قَالَ رَبِّ إِنِّي كُنتُ مِنَ الْكٰفِرِينَ وَرَبِّ إِنِّي كُنتُ مِنَ الْغٰفِلِينَ وَإِنِّي نَذَرْتُ لِغُلٰمِي هٰذَا وَإِنِّي نَذَرْتُ لِغُلٰمِي هٰذَا وَإِنِّي نَذَرْتُ لِغُلٰمِي هٰذَا وَإِنِّي نَذَرْتُ لِغُلٰمِي هٰذَا }

He said, 'My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?', having reached the age of 98. He said, 'So it, the matter, will be', with God creating a boy from both of you. 'God does what He will', nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given:

{ قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آتَيْنَكَ الْاٰتِ كَلِمَةً النَّاسُ تَلٰكِنَ اَيٰمٍ اِلَّا مَرْمَرًا وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ }

He said, 'My Lord! Appoint for me a sign', that is, an indication of my wife's pregnancy. He said, 'Your sign, for this, is that you shall not speak to men, that is, you shall refrain from speaking to

them, but not from remembrance of God, save by tokens, gestures, for three days, and nights. And remember your Lord often, and glorify, perform prayer, at evening and dawn', at the end of the day and at its beginning.

{ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ }

And, mention, when the angels, namely, Gabriel, said, 'O Mary, God has preferred you, He has elected you, and made you pure, of the touch of men; He has preferred you above all women of the worlds, that is, the inhabitants of your time.

{ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأْمُرِي مَعَ الرَّاكِعِينَ }

O Mary, be obedient to your Lord, be compliant before Him, prostrating and bowing with those who bow', that is, pray with those who pray.

{ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَقْلَامُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ }

That, which has been mentioned of the matter of Zachariah and Mary, is of the tidings of the Unseen, of the news of what was unknown to you. We reveal it to you, O Muhammad (s), for you were not with them, when they were casting quills, in the water, drawing their lots so that it be manifested to them, which of them should have charge of, [which of them should] bring up, Mary; nor were you with them, when they were disputing, about the custodianship of Mary, such that you might have known it and related it; but truly you know it only through revelation.

{ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ }

Mention, when the angels, namely, Gabriel, said, 'O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, Jesus, son of Mary, He addresses her attributing him to her in order to point out that she will give birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-'ulā, cf. Q. 20:75], and of those brought close, to God.

{ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ }

He shall speak to mankind in the cradle, that is to say, as a child before the age of speech, and in his manhood, and he is of the righteous'.

{ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ }

She said, 'Lord, how shall I have a child when no mortal has touched me?', neither through conjugality or otherwise; He said, the command, 'It is such, that God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: "Be", and it is, that is, [and] 'he is'.

{ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ }

And We will teach him (read nu'allimuhu, or yu'allimuhu, 'He will teach him') the Book, that is, script, wisdom, and the Torah, and the Gospel.

{ وَمَرْسُولًا إِلَىٰ نَبِيِّ إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُبْشِرُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ }

And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. Gabriel breathed into the opening of her garment and she became pregnant. What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, he said to them, ‘I am God’s Messenger to you’, and, ‘I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, I will create (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) [that] I will fashion, for you out of clay like the shape of a bird (ka-hay’at, ‘something like the shape of’: the kāf is the subject of a passive participle) then I will breathe into it (fīhi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), and it will be a bird (tayran, is also read tā’iran) by the leave, the will, of God. So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone]. I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend ‘Āzar, the son of an old woman, and the daughter of the tithe-

collector, all of whom lived on and produced offspring, and [he also brought back to life] Shem, son of Noah, but he died [again] immediately. I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers.

{ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }
{ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

Likewise, I have come to you, confirming that which was before me of the Torah, and to make lawful for you some of that which was forbidden to you, in it. Thus he made lawful for them fish and birds which had no spikes; it is also said that he made it all lawful for them, so that ba'd, 'some', means, kull, 'all'). I have come to you with a sign from your Lord, He has repeated it for emphasis and to expand upon it: so fear God, and obey me, in what I command you of affirming God's Oneness and being obedient to Him.

{ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }
{ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا }

Likewise, I have come to you, confirming that which was before me of the Torah, and to make lawful for you some of that which was forbidden to you, in it. Thus he made lawful for them fish and birds which had no spikes; it is also said that he made it all lawful for them, so that ba'd, 'some', means, kull, 'all'). I have come to you with a sign from your Lord, He has repeated it for emphasis and to expand upon it: so fear God, and obey me, in what I command you of affirming God's Oneness and being obedient to Him.

{ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ }

Surely God is my Lord and your Lord, so worship Him. This, that which I enjoin upon you, is a straight path'. But they rejected him and did not believe in him.

{ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ }

And when Jesus sensed, [when] he became aware of, their disbelief, and they plotted to kill him, he said, 'Who will be my helpers, departing, unto God?', to help His religion; The disciples said, 'We will be helpers of God, those who assist His religion: they were Jesus's intimates and the first to believe in him. [They were] twelve men who were of pure white complexion (hawar); but some say that they [were called hawāriyyūn because they] were bleachers of clothes (qassārūn); we believe in, we accept the truth of, God; witness, O Jesus, that we have submitted.

{ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ }

Lord, we believe in what You have revealed, of the Gospel, and we follow the Messenger, Jesus; inscribe us therefore with those who bear witness', to Your Oneness and to the truthfulness of Your Messenger.

{ وَمَكْرُوهًا وَمَكْرَ اللَّهِ وَاللَّهُ خَيْرُ الْمَاكِرِينَ }

God says: And they, the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers, most knowledgeable of him [Jesus].

{ إِذِ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ ارْفَعْكَ إِلَىَّ وَمُطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ }

And mention, when God said, 'O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death, and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion.

{ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَدُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ }

As for the disbelievers, I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.

{ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَحِبُّ الظَّالِمِينَ }

But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, 'We will pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears. He then said to her, 'Verily, the Resurrection shall bring us together again'. This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of

Jerusalem], when he was thirty three years old. His mother lived on after him for six years. The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that he will slay the false messiah and the swine, break the cross and impose the jizya. In a hadīth recorded by Muslim, he will remain for seven years; according to Abū Dāwūd al-Tayālīsī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards.

{ ذَلِكَ سَلْوَةٌ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ }

This, what is mentioned of the matter of Jesus, We recite to you, narrate to you, O Muhammad (s), of verses and wise, clear, remembrance, namely, the Qur'ān (min al-āyāt, 'of verses' is a circumstantial qualifier referring to the [suffixed pronoun] hā' of natlūhu, and its operator is the demonstrative import of dhālika, 'this').

{ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ }

Truly, the likeness of Jesus, his remarkable case, in God's sight, is as Adam's likeness, as the case of Adam, whom God created without father or mother: this is a comparison of one remarkable thing with another more remarkable, so that it convinces the disputer and establishes itself in one's mind more effectively. He created him, Adam, that is, his form, of dust, then said He to him, 'Be,' a human being, and he was; similarly, He said to Jesus, 'Be' — without a father — and he was.

{ الْحَقُّ مِنْ رَبِّكَ فَلَا يَكُنُ مِنَ الْمُمْتَرِينَ }

The truth is from your Lord (al-haqqu min rabbik, the predicate of a missing subject, which is [implied to be] amr 'Īsā ['the matter concerning Jesus']); be not of those who waver, those who are uncertain about it.

42

{ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَيْهِمْ }
الْكَاذِبِينَ {

And whoever, from among the Christians, disputes with you concerning him, after the knowledge, of his affair, that has come to you, say, to them: 'Come! Let us call our sons and your sons, our wives and your wives, our selves and your selves, and gather them together, then let us humbly pray and invoke God's curse upon those who lie', by saying: 'Lord, curse the one that tells lies concerning the affair of Jesus'. The Prophet (s) had called upon the Najrān delegation to do this when they disputed with him about Jesus. They said, 'Let us think about it and we will come back to you'. The judicious one among them said, 'You know that he is a prophet, and that every people that has ever challenged a prophet to a mutual imprecation has been destroyed'. They left him and departed. When they went to see the Prophet (s), who had set out with al-Hasan, al-Husayn, Fātima and 'Alī, he said to them [the Najrān delegation], 'When I supplicate, you say 'Amen'; but they refrained from this mutual imprecation and made peace with the Prophet on the condition that they pay the jizya, as reported by Abū Nu'aym. According to Ibn 'Abbās [the Prophet] said, 'Had they set out and performed the mutual cursing, they would have gone home and found neither possessions nor family'. It is also reported that had they set out with this intention, they would have been consumed by fire.

{ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَرْشُ الْحَكِيمُ }

This, mentioned above, is the true story, the report free of any doubt. There is no god but God, and assuredly God is Mighty, in His Kingdom, Wise, in His actions.

{ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ }

And if they turn their backs, rejecting faith, assuredly God knows the agents of corruption, and will requite them (here the [third person] pronominalisation has been replaced with the overt noun [al-mufsidūn, 'the agents of corruption']).

{ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ }

Say: 'O People of the Scripture!, Jews and Christians, come now to a word agreed upon (sawā', is the verbal noun, meaning mustawin amruhā, '[a word] regarding which the matter is upright') between us and you, and it is, that we worship none but God (allā is [made up of] an-lā, 'that...not') and that we do not associate anything with Him, and do not take each other for lords, beside God', as you have taken rabbis and monks; and if they turn their backs, in rejection of God's Oneness, say, you to them: 'Bear witness that we have submitted', [that we are of] those who affirm the Oneness of God.

{ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ }

When the Jews claimed that Abraham was Jewish and that they were following his religion, and the Christians made a similar claim, the following was revealed: O People of the Scripture! Why do you argue about, dispute over, Abraham?, claiming that he belonged to one of your [two] religions,

when the Torah was not revealed, neither the Gospel, but, a very long time, after him, and it was only after these two were revealed that Jewry and Christianity came into being. What, do you not comprehend?, the falsehood of what you say?

{ مَا أَنتُمْ هَؤُلَاءِ حَاجِبْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ }

Lo! (hā, 'lo', is for calling attention to something), You (antum, 'you', is the subject) are those (the predicate is [what follows]) who dispute about what you know, concerning the affair of Moses and Jesus, and your claim to be adhering to their religions: why do you then dispute concerning that of which you have no knowledge?, of Abraham's circumstances; and God knows, his circumstances, and you know not.

{ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

God, in order to dissociate Abraham [from their claims], said: No; Abraham in truth was not a Jew, neither a Christian, but he was a Muslim, professing the Oneness of God, and a hanīf, who inclined away from all other religions towards the upright one; and he was never of the idolaters.

{ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ }

Surely the people with the best claim, most worthy of, Abraham are those who followed him, during his time, and this Prophet, Muhammad (s) on account of his according with him as regards most [of the rulings] of his Law, and those who believe, from among his community, they are the ones that ought to say, 'We follow his religion', and not you; and God is the Protector of the believers, their Helper and Preserver.

{ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ }

45

When the Jews called Mu'ādh [b. Jabal], Hudhayfa [b. al-Yamān] and 'Ammār [b. Yāsir] to [join] their religion, the following was revealed: There is a party of the People of the Scripture who yearn to make you go astray; yet they cause none to stray, except themselves, because the sin for their leading [others] astray falls upon them, while the believers do not heed them in this; but they are not aware, of this.

{ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ }

O People of the Scripture! Why do you disbelieve in God's verses, the Qur'ān, that includes all the descriptions of Muhammad (s), when you yourselves bear witness?, [when] you know that it is the truth.

{ يَا أَهْلَ الْكِتَابِ لِمَ تَلْسُونِ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ }

O People of the Scripture! Why do you confound, [why do] you mix, truth with falsehood, by distorting and falsifying [scripture], and conceal the truth, the descriptions of the Prophet, while you know?, that it is the truth?

{ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا وَآمَنُوا وَجْهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ }

A party of the People of the Scripture, the Jews, say, to some among them, 'Believe in what has been revealed to those who believe, that is, the Qur'ān, at the beginning of the day, and disbelieve, in it, at the end of it, so that they, the believers, might then turn back, from his [Muhammad's]

religion, and that they [the believers] will then say: these [Jews] are knowledgeable and they could only have turned away from it after accepting it because they know it to be false.

{ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ بَعَدَ دِينَكُمْ قُلْ إِنْ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ }

And they also said: And do not believe except in one who (the lām of li-man, ‘in one who’, is extra follows, accords with, your religion’. God, exalted be He, says, Say, to them, O Muhammad (s): ‘True guidance is God’s guidance, that is Islam, everything else being error (this statement is parenthetical) — that (an [and what follows] is the direct object of the verb wa-lā tu’minū, ‘do not believe’) anyone should be given the like of what you have been given, of the Book, wisdom, and of the virtues (the term ahad, ‘anyone’, from whom the exclusion is being made, precedes that which is being excluded, ‘the like of what you have been given’, the meaning being: ‘Do not affirm that anyone should be given this unless they follow your religion’); or that they, the believers, should dispute with you, [that they should] prevail over you, before your Lord’, on the Day of Resurrection, for you have the sounder religion (a variant reading has a-an, ‘such that’, the extra hamza denoting rebuke) in other words, [the Jews say do not believe] that another has been given the like of it, such that you might affirm it. God, exalted be He, says, Say: ‘Surely bounty is in God’s Hand; He gives it to whomever He will, so how can you say that no one else will be given what you have been given? God is Embracing, of ample bounty, Knowing, those who deserve it.

{ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ }

He singles out for His mercy whom He will; God is of bounty abounding’.

{ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ نَقِطَاطِرُ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ }

And of the People of the Scripture is he who, if you trust him with a hundredweight, that is, with much money, he will return it to you, on account of his trustworthiness, the like of 'Abd Allāh b. Salām to whom a man entrusted 1200 plates of gold, which he then returned to him; and of them is he who, if you trust him with one dinar, will not return it to you, on account of his treachery; unless you keep standing over him, not leaving him for one minute, for as soon as you leave him, he will deny it, as was the case with Ka'b b. al-Ashraf, to whom a man from Quraysh entrusted a dinar and later denied it. That, refusal to return things, is because they say, 'We have no duty towards, namely, [no possibility of acquiring] sin because of, the Gentiles', the Arabs; for they considered it lawful to be unjust towards any person of a different religion, and they attributed [the source of] this conviction to God, exalted be He. God, exalted be He, says, They speak falsehood against God, by attributing such things to Him, while they are aware, that they are liars.

{ بَلَى مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ }

Nay, there is a duty incumbent over them in this regard; but whoever fulfils his covenant, the one he has made or the covenant of God, by restoring a trust and other such things, and has fear, of God, by refraining from disobedience and performing deeds of obedience, for truly God loves the God-fearing: 'He loves them' means that He will reward them (the overt noun [al-muttaqīn, 'the God-fearing'] has replaced the [third person] pronominalisation).

{ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ }

The following was revealed with regard to the Jews when they distorted the descriptions of the Prophet (s) and God's covenant with them in the Torah, and [God's covenant with them] regarding one that swears an oath to a falsehood when bearing witness or when selling merchandise: Those that sell, exchange, God's covenant, with them that they believe in the Prophet and return faithfully what has been entrusted to them, and their own oaths, their invoking God's name in mendacity, for a small price, of this world, there shall be no share, [no] lot, for them in the Hereafter; and God shall not speak to them, out of wrath against them, nor look upon them, [nor] have mercy upon them, on the Day of Resurrection, nor will He purify them, cleanse them, and theirs will be a painful chastisement.

{ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمُ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ }

And there is a group, a party, of them, the People of the Scripture, like Ka'b b. al-Ashraf, who twist their tongues with the Book, altering it by reciting it not according to the way in which it was revealed, but according to the way in which they have distorted it, as in the case of the descriptions of the Prophet (s) and other similar matters; so that you may suppose it, such distortion, as part of the Book, that God revealed; yet it is not part of the Book; and they say, 'It is from God', yet it is not from God, and they speak falsehood against God, while they know, that they are liars.

{ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَمَا كُنْتُمْ تَدْرُسُونَ }

When the Christians of Najrān claimed that Jesus had commanded them to take him as a Divinity, and some Muslims asked that they should be permitted to prostrate themselves before him, the Prophet (s), the following was revealed: It belongs not to any mortal that God should give him the Book, the Judgement, the understanding of the Divine Law, prophethood, then that he should say to men, 'Be servants to me instead of God.' Rather, he should say, 'Be masters, scholars, labouring (rabbāniyyūn, 'those of the Lord', is derived from rabb, 'lord', with the extra alif and nūn, as a superlative [of rabbiyyūn]), by virtue of what you know (ta'lamūn, also read as tu'allimūn, 'you teach') of the Book and in what you study', that is, on account of the fact that you used to do this, for its benefit is that you engage in action.

{ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ }

He would never order you (read lā ya'murukum, to denote a new clause, meaning 'God [would not order you]'; or if read lā ya'murakum, it would be a supplement to yaqūla, 'he should say', meaning '[it belongs not that...] a mortal [should order you]'); to take the angels and the prophets as lords, in the way that the Sabaeans have taken the angels, the Jews, Ezra, and the Christians, Jesus. Would He order you to disbelieve, after you have submitted? He would not do this.

{ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ
ذَلِكَُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ }

And, mention, when God made a covenant with the prophets, 'What (if read lamā, it would be introducing a subject clause, and emphasising the aspect of the oath in this 'making of the covenant'; if it is read limā, it would then be connected to the verb akhadha, 'He took'; the mā, 'what', is a relative particle in both cases, meaning la'lladhī [or li'lladhī respectively]) I have given you (ātaytukum, or in a variant reading, ātaynākum, 'We have given you') of the Book and wisdom; then there shall come to you a messenger confirming what is with you, of the Book and wisdom, and that is Muhammad (s) — you shall believe in him and you shall help him' (this constitutes the response to the oath), if you reach his time and perceive him, and their communities [of descendants] follow them [in what is incumbent upon them]. He, God, exalted be He, said to them, 'Do you affirm, this? And do you take, [do you] accept, My load, My covenant, on you on that condition?' They said, 'We affirm'. He said, 'Then bear witness, to this before your own souls and [those of] your followers, and I shall be with you among the witnesses', before you and them.

{ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ }

Then whoever turns his back, in rejection, after that, covenant, they are the wicked.

{ أَفَغَيَّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ }

What! Do they, the ones who turn away, desire (yabghūna, is also read tabghūna, '[do] you desire?') other than God's religion, when to Him has submitted, [to Him] has yielded, whoever is in the heavens and the earth, willingly, without refusal, or unwillingly, by the sword and by seeing what it [such refusal] results in, and to Him they shall be returned? (yurja'ūna, may also be read turja'ūna, 'you shall be returned'; the hamza at the beginning of the verse [a-fa-ghayra, 'what...other'] denotes a disavowal).

{ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالَّذِينَ مِن مَّبَعِهِمْ لَا نَفِرُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَحَنُّ لَهُ مُسْلِمُونَ }

Say, to them, O Muhammad (s): ‘We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the Tribes, the latter’s sons; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them, by believing [in some] and disbelieving [in others]; and to Him we submit’, devoting worship sincerely [to Him].

{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ }

The following was revealed regarding those who apostatized and became disbelievers: Whoever desires a religion other than Islam, it shall not be accepted from him and in the Hereafter he shall be among the losers, because he will end up in the Fire, made everlasting for him.

{ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

How shall God guide, that is to say, [He shall] not [guide], a people who have disbelieved after their belief, and bore witness, that is, [and after] their bearing witness, that the Messenger is true, and after the clear signs, the manifest proofs of the truth of the Prophet, had come to them? God guides not the evildoing, that is, the disbelieving, folk.

{ أُولَٰئِكَ جَزَاءُهُمْ أَنْ عَلَّمَهُمُ اللَّهُ وَالْمَلَائِكَةَ وَالنَّاسَ أَجْمَعِينَ }

Those — their requital is that there shall rest on them the curse of God and of the angels and of men altogether.

{ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ }

Abiding therein, that is, in the curse, or in the Fire implied by it [the curse]; the chastisement shall not be lightened for them and they shall not be reprieved, they shall [not] be given any respite.

{ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

But those who repent thereafter, and make amends, in their actions, then truly God is Forgiving, Merciful, to them.

{ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ انزَادُوا كُفْرًا لَنْ نُقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ }

The following was revealed regarding the Jews: Surely those who disbelieve, in Jesus, after they have believed, in Moses, and then increase in unbelief, in Muhammad (s) — their repentance shall not be accepted, when they are drawing their last gasps of life, or when they have died as disbelievers; those are the ones who go astray.

{ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفْرًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ أُفْتَدِيَ بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ }

Surely those who disbelieve, and die disbelieving, the whole earth full, the amount needed to fill it up, of gold shall not be accepted from any one of them (the fā' [of fa-lan yuqbala, 'it shall not be accepted'] has been included in the predicate of the inna clause, because the statement about alladhīna, 'those [who disbelieve]', resembles a conditional statement; and as a declaration of the

reason for it [repentance] not being acceptable in the case of one who dies in unbelief) if he would ransom himself thereby; for them awaits a painful chastisement (alīm is [the same as] mu'lim, 'painful'), and they shall have no helpers, to protect them from it.

{ لَنْ نَتَّالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ }

You will not attain piety, that is, the reward for it, which is Paradise, until you expend, [until] you give voluntary alms, of what you love, of your wealth; and whatever thing you expend, God knows of it, and He will requite it accordingly.