

Tafsir al-Jalalayn, Juza' [8], Surat al-Anaam & al-A'raf

{ وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ }

And if We had sent down the angels to them, and the dead had spoken with them, as they have requested, and We had gathered against them all things in droves (read qubulan, plural of qabīl, meaning 'throng upon throng', or read qibalan, meaning 'before their very eyes'), and they were witness to your truthfulness, yet they would not have believed, as God already knows, unless God willed, that they believe and they did; but most of them are ignorant, of this.

{ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ مِّنْ خُرْفِ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ }

And so We have appointed to every Prophet an enemy, just as We have appointed these your enemies (and this ['adūwwan, 'an enemy', is substituted by [the following, shayātīn, 'devils']) devils, the rebels, of mankind and jinn who inspire, whisper, fine speech to each other, the falsehood that is disguised as such [fine speech], in delusion, that is, in order to delude them; yet, had your Lord willed, they would never have done it, that mutual inspiration. So leave them, let the disbelievers be, with what they fabricate, of disbelief and otherwise, of what has been adorned for them — this was [revealed] before the command to fight [them].

{ وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِكَيْ حُضِرُوا مَا هُمْ مُّقْتَرِفُونَ }

And that the hearts of those who do not believe in the Hereafter may incline to it (wa-li-tasghā is a supplement to [the above] ghurūran, 'in delusion'), that is, [to] that fine [speech], and that they

may be pleased with it, and that they may acquire, earn, what they are acquiring, of sins, and be punished for it.

{ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ }

The following was revealed when they asked the Prophet (s) to appoint an arbiter between him and themselves. Say: Shall I seek, demand, other than God as a judge, an arbiter between you and me, when it is He Who revealed to you the Book, the Qur'ān, clearly explained?, wherein truth is distinguished from falsehood. Those to whom We have given the Scripture, the Torah, the likes of 'Abd Allāh b. Salām and his companions, know that it is revealed (read munzal or munazzal) from your Lord in truth; so do not be of the waverers, the doubters, regarding it: this is intended to affirm to the disbelievers that it is the truth.

{ وَنَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ }

Perfected is the word of your Lord, in the way of rulings and appointed terms, in truthfulness and justice (sidqan wa-'adlan is for specification); none can change His words, either by contravening [His rulings] or evading [His appointed terms]. He is the Hearing, of what is said, the Knowing, of what is done.

{ وَإِنْ تُطِيعُوا أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ }

If you obey most of those on earth, that is, the disbelievers, they will lead you astray from the way of God, [from] His religion; they follow only supposition, when they dispute with you concerning [the status of] carrion, saying: 'What God has killed is more worthy of your consumption than what you kill yourselves!'; they are merely guessing, speaking falsehood in this [matter].

{ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ }

3

Your Lord knows best those who stray from His way and He knows well the rightly guided, and will requite both of them.

{ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ }

So eat from that over which God's Name has been invoked, that is, [that which] has been sacrificed to His Name, if you believe in His signs.

{ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَضَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ }

What is wrong with you, that you do not eat from that over which God's Name has been invoked, of sacrifices, when He has detailed (for both verbs, read the passive [fussila, 'it has been detailed', and hurrima, '[that which] has been forbidden'] or the active [fassala, 'He has detailed', and harrama, '[what] He has forbidden']) for you what He has forbidden, in the verse: Forbidden to you is carrion ... [Q. 5:3], except that to which you are compelled?, thereof, which is also lawful for you. The meaning is: there is nothing to prevent you from eating what has been mentioned, for He has explained to you what is forbidden for consumption, and that [over which God's Name has been invoked] is not among these [forbidden things]. But truly many are led astray (read la-yadillūna, '[many] are led astray', or la-yudillūna, '[many] lead [others] astray'), by their whims, by what their own selves fancy, in the way of permitting [the consumption of] carrion and otherwise, without any

knowledge, with which to support their claims. Truly your Lord knows the transgressors, those who overstep [the bounds] of what is lawful into what is unlawful.

{ وَدَرُّوا ظُهُرَ الْاِثْمِ وَبَاطِنَهُ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَفْتَرُوْنَ }

And forsake, leave, outward aspect of sin and its inward aspect, that is, what is overt of it and what is secret — it is said that 'sin' here means fornication, or, it is said, any act of disobedience; surely those who earn sin shall be requited, in the Hereafter, for what they used to perpetrate, [what] they used to earn.

{ وَلَا تَأْكُلُوْا مِمَّا لَمْ يَذْكُرْ اِسْمَ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ وَاِنَّ الشَّيْطٰنَ لَيُوحُوْنَ اِلَىٰٓ اَوْلِيَآئِهٖمْ لِيُحْدِلُوْكُمْ وَاِنْ اَطَعْتُمْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ }

And do not eat from that over which God's Name has not been invoked, where it has died or been sacrificed to other than His Name — otherwise, what a Muslim sacrifices and does not invoke God's Name over, whether intentionally or forgetfully, is lawful, as was stated by Ibn 'Abbās, and this is the opinion of al-Shāfi'ī — verily it, the eating thereof, is wickedness, a contravention of what is lawful. And truly the devils inspire, whisper [to], their friends, the disbelievers, to dispute with you, in deeming carrion lawful; and if you obey them, in this [matter], you are truly idolaters.

{ اَوْ مَن كَانَ مِيْتًا فَاحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُورًا يَمْشِيْ بِهٖ فِى النَّاسِ كَمَنْ مَّثَلُهٗ فِى الظُّلُمٰتِ لَيْسَ بِحٰرِجٍ مِنْهَا كَذٰلِكَ نُرِيْنَ لِّلْكَافِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ }

The following was revealed regarding Abū Jahl and others: Why, is he who was dead, through unbelief, and We gave him life, through guidance, and appointed for him a light by which to walk among people, distinguishing thereby the truth from falsehood — this [light] being faith — as him whose likeness (ka-man mathaluhu: mathal, 'likeness', is extra; in other words, [read] ka-man huwa, 'as him who') is in darkness whence he cannot emerge? — and this is the disbeliever — No!

So, in the same way that faith has been adorned for believers, what the disbelievers have been doing, in the way of disbelief and acts of disobedience, has been adorned for them.

{ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيُنكَرُوا فِيهَا وَمَا يَنْكُرُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ }

And thus, in the same way that We have made the wicked folk of Mecca its leaders, We have made in every city its sinners great ones, that they may plot therein, to impede the faith; but they plot only against themselves, because the evil consequences thereof will befall them, though they do not perceive, this.

{ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ أَغْلَمُ حَيْثُ يُجْعَلُ مَرَسَاتُهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَنْكُرُونَ }

And when a sign, of the truth of the Prophet (s), comes to them, the people of Mecca, they say, ‘We will not believe, in him, until we are given the like of what God’s messengers were given’, in the way of a message and inspiration to us, because we are wealthier and more senior in years. God, exalted be He, says: God knows best where to place His Message (read plural [risālātihi, ‘His Messages’] or singular [risālatahu, ‘His Message’]; hayth, ‘where’, constitutes the direct object because of the verb [ya‘lam, ‘He knows’] implicit in a‘lam, ‘the best knower’) that is to say, He knows the right place for it to be placed in, and He thus places it [there] — these people, however, are not worthy of it. Humiliation from God and a terrible chastisement shall smite those who have sinned, by saying this, for their plotting.

{ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ }

Whomever God desires to guide, He expands his breast to Islam, by casting into his heart a light which it [the heart] expands for and accepts, as reported in a hadīth; and whomever He, God, desires to send astray, He makes his breast narrow (read dayqan or dayyiqan), [unable] to accept it, and constricted, extremely tight (read harijan, ‘constricted’, as an adjective, or harajan as a verbal noun, by which it [the heart of the misguided one] is described hyperbolically) as if he were engaged in ascent (yassa‘ad, is also read as yassā‘ad: in both [forms] the original tā’ has been assimilated with the sād; a third [variant reading] has yas‘ad) to the heaven, when he is charged with [the obligations of] the faith, because of the hardship for him therein. So, like this making [of the breast narrow], God casts ignominy, chastisement, or [He casts] Satan, that is, He gives him authority, over those who do not believe.

{ وَهَذَا صِرَاطٌ مُسْتَقِيمٌ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ }

And this, [path] that you follow, O Muhammad (s), is the path of your Lord, a straight one, with no crookedness therein (mustaqīman, ‘straight’, is in the accusative because it is a circumstantial qualifier emphasising the [previous] statement, and it is operated by the import of the demonstrative noun [hādhā, ‘this’]). We have detailed, We have elucidated, the signs for a people who remember (yadhdkarūn: the original tā’ has been assimilated with the dhāl), that is to say, [a people] who heed admonition — such [people] are singled out for mention because they are the ones to profit [from the signs].

{ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ }

Theirs will be the abode of peace, namely, Paradise, with their Lord, and He will be their Friend because of what they used to do.

{ وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً مِّمَّعْشَرَ الْجِنِّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمِعْ بَعْضُنَا بِبَعْضٍ وَكَلَّمْنَا الَّذِي أَجَلَّتْ لَنَا قَالَ النَّامُ
مُؤَكَّدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ }

7

And, mention, the day when He, God, shall gather them (yahshuruhum, may also read nahshuruhum, 'We shall gather them'), that is, creatures, all together, and it will be said to them: 'O assembly of jinn, you have garnered much of mankind', by your misleading [them]. Then their friends, those who obeyed them, from among mankind will say, 'Our Lord, we enjoyed one another, mankind enjoyed what the jinn adorned for them of passions, while the jinn [enjoyed] mankind's obedience to them; but now we have arrived at the term which You have appointed for us', that is, the Day of Resurrection — this [statement] expresses extreme regret on their part. He, exalted be He, will say, to them, by the tongues of the angels: 'The Fire is your lodging, your abode, to abide therein' — except what God wills, of those times when they will exit from it in order to drink boiling water, which is located outside it, as God, exalted be He, has said: Then they shall return to the Hell-fire [Q. 37:68]; according to Ibn 'Abbās, this [proviso] pertains to those whom God knows will believe (mā, 'what', thus has the sense of man, 'whom'). Surely your Lord is Wise, in His actions, Knowing, of His creatures.

{ وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضاً بِمَا كَانُوا يَكْسِبُونَ }

So, just as We let the rebels from among mankind and jinn enjoy one another, We let some of the evildoers have power over others because of what they are wont to earn, of acts of disobedience.

{ يَعْشُرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ مِّنْكُمْ رَسُولٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّبَتْهُمْ الْحَيَاةُ الدُّنْيَا
وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ }

8

‘O assembly of jinn and mankind, did not messengers come to you from among you, that is, from among both of your number — which holds true in the case of mankind [since messengers came from among them], or [by ‘messengers’ if the jinn are meant] those messengers among the jinn who are their warners, the ones who listen to the speech of the [human] messengers and convey it to their kind — to recount to you My signs and to warn you of the encounter of this Day of yours?’ They shall say, ‘We bear witness against ourselves’, that [all] this was conveyed to us. God, exalted be He, says: And the life of this world deluded them, and so they did not believe. And they bear witness against themselves that they were disbelievers.

{ ذَلِكَ أَنْ لَّمْ يَكُنْ مَرَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ }

That, sending of the messengers, is because (an, [phonetically] lightened, with the lām [of li-annah] implied, thus [read as] li-annah, ‘because’) your Lord would never destroy the towns through injustice, on their part, while their inhabitants were heedless, not having had any Messenger to make [things] clear to them.

{ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا مَرَّبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ }

All, of those who perform deeds, shall have degrees, of requital, according to what they have done, of good or evil. Your Lord is not heedless of what they do (ya‘malūna: may also be read ta‘malūna, ‘you do’).

{ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبِكُمْ وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ }

9

Your Lord is Independent, of His creatures and their worship, the Lord of Mercy. If He will, He can remove you, O people of Mecca, by destroying you, and leave whom He will, of creatures, to succeed after you, just as He produced you from the seed of another folk, [whom] He removed; but He has spared you, as a mercy to you.

{ إِنْ مَا تُوعَدُونَ لآتٍ وَمَا أَنتُمْ بِمُعْجِزِينَ }

Truly, that which you are promised, of the Hour and chastisement, will surely come to pass, inevitably, and you cannot escape, [you cannot] elude Our chastisement.

{ قُلْ يَتُومِرُ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عِقَابُ الدَّامِرِ إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ }

Say, to them: ‘O my people, act according to your state, your circumstances; truly I am acting, according to my circumstances. And assuredly you will know whose (man: the relative particle introducing the object of the verb ‘you will know’) sequel shall be the abode, that is, [who shall have] the praiseworthy sequel in the abode of the Hereafter: will it be us or yourselves? Surely the evildoers, the disbelievers, will not prosper’, will not find happiness.

{ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ }

They, the disbelievers of Mecca, assign to God, of the tillage, the crops, and the cattle which He multiplied, He created, a portion, which they dispense to visitors and the needy, and to their

associates belongs a portion, which they dispense to such keepers [of the tillage and cattle], saying, 'This is for God' — so they assert (read bi-za'mihim or bi-zu'mihim) — 'and this is for our associates': and if any of the portion of these [associates] fell into God's portion, they used to restore it [to that of their associates], but when something of His portion fell into theirs, they would leave it there, saying, 'God is Independent [and is not in need] of this', as God, exalted be He, says: So that which is intended for their associates does not reach God, and that which is intended for God does reach their associates. Evil is that, provision of theirs, which they decree!

{ وَكَذَلِكَ نَزَّلْنَا كَثِيرًا مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذُوهُمْ وَيَكْلَسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَمُّهُمْ وَمَا يَفْتَرُونَ }

And thus, in the same way that what is mentioned was adorned for them, those associates of theirs, from among the jinn, have adorned for many of the idolaters the slaying of their children, by burying them alive (shurakā'uhum, 'those associates of theirs', is read in the nominative as the subject of the verb zayyana, 'adorned'; an alternative reading has the passive [zuyyina, 'it has been adorned'], with qatlu, 'the slaying', in the nominative [as the subject of this passive verb], awlādahum, 'their children', in the accusative on account of it [being the direct object of qatlu, 'the slaying'], and shurakā'ihim in the genitive as an annexation to qatlu, so that the object in this case intervenes between the two elements of the annexation [qatlu awlādahum shurakā'ihim, 'their associates killing the children'] — this is acceptable [syntactically] — and the annexation of qatlu to shurakā'ihim [in this latter reading] is on account of them [the associates] commanding [the idolaters to do] this), that they may destroy them and to confuse, to make obscure, their religion for them. Had God willed, they would not have done so; so leave them and that which they fabricate.

{ وَقَالُوا هَذِهِ أَمْعَالٌ غَنِمْنَا مِنْ شَاءِ بَنِي إِسْرَائِيلَ وَهِيَ حَرَامٌ وَعَمَلٌ غَنِمْنَا مِنْ شَاءِ بَنِي إِسْرَائِيلَ وَهِيَ حَرَامٌ وَعَمَلٌ غَنِمْنَا مِنْ شَاءِ بَنِي إِسْرَائِيلَ وَهِيَ حَرَامٌ وَعَمَلٌ غَنِمْنَا مِنْ شَاءِ بَنِي إِسْرَائِيلَ وَهِيَ حَرَامٌ }
يَقْتَرُونَ {

They say, 'These cattle and tillage are sacrosanct, forbidden. No one is to eat of them except whom we will', from among the retainers of the graven images and others — so they assert, in other words, they have no [convincing] argument for it — 'and cattle whose backs have been forbidden, and cannot therefore be ridden, such as the camels [they call] Sā'ibas or Hāmīs, and cattle over which they do not invoke the Name of God', when they slaughter them, invoking instead the names of their idols, ascribing such [rules] to God; forging lies against Him. He will assuredly requite them for what they used to fabricate, against Him.

{ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كَفَرُوا وَمُحَرَّمٌ عَلَى الَّذِينَ آمَنُوا وَإِنْ كَانَ فِي بَعْضِهَا عَذَابٌ لَئِيمٌ }
وَصَفَّهُمْ اللَّهُ حَكِيمٌ عَلِيمٌ {

And they say, 'That which is within the bellies of these, forbidden, cattle, namely, the camels [they call] Sā'ibas or Bahīras, is reserved, permitted, for our males and forbidden to our spouses, that is, the women; but if it be dead (read maytatun or maytatan, and the verb as either feminine takun or masculine yakun, 'if it be') then they [all] may be partakers thereof'. He, God, will assuredly requite them for their describing, [this and] that as [either] permitted or forbidden, with the appropriate requital thereof. Surely He is Wise, in His actions, Knowing, of His creatures.

{ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ أُقْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ }
وَمَا كَانُوا مُهْتَدِينَ {

They are losers who slay (read qatalū or qattalū) their children, by burying them alive, in folly, out of ignorance, without knowledge, and have forbidden what God has provided them, of what has been mentioned, in calumny against God. Verily they have gone astray and are not guided.

{ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرَّيْحَانَ مَسْشٍ بِهَا وَغَيْرَ مَسْشٍ بِهِ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ }

And He it is Who produces, creates, gardens, orchards, trellised, extending along the ground, as in the case of watermelons, and untrellised, rising upwards on a stem, such as palm-trees; and, He produces, palm-trees, and crops diverse in flavour, [diverse] in the shape and savour of its fruit and seed, and olives, and pomegranates, alike, in [terms of their] leaf (mutashābihan, 'alike', is a circumstantial qualifier) and unlike, in [terms of their] savour. Eat of the fruit thereof when it ripens, before its maturity [passes], and pay the due thereof, the alms as appropriate, on the day of its harvest (read yawma hasādahu or yawma hasādihi), that is, one tenth or half of it, and do not be prodigal, by giving it all away, so that nothing remains for [the consumption of] your dependants. Truly, God does not love the prodigal, who overstep [the bounds of] that which He has delimited for them.

{ وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَشٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ }

And, He produces, of the cattle some for burden, fit to bear loads, such as the large [mature] camels, and some for light support, not fit for these [load-bearing tasks], such as young camels or sheep (such [cattle] are called farsh because they are like 'bedding [farsh] spread on the ground', on account of their [physical] closeness to it); eat of that which God has provided you and do not

follow the steps of Satan, his methods of forbidding [things] or deeming [them] lawful. Surely he is a manifest foe to you, one whose enmity is evident.

{ تَمِيَّةَ أَمْرُوحٍ مِّنَ الصَّانِ اثْنَيْنِ وَمِنَ الْمَعْرِ اثْنَيْنِ قُلْ أَلذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ أَشْتَمَكْتُ عَلَيْهِ أَمْ حَامُ الْأُنثِيَيْنِ بِنُورِي يَعْلَمُ إِن كُنْتُمْ صَادِقِينَ }

Eight pairs, types (thamāniyata azwājin substitutes for hamūlatan wa-farshan, 'some for burdens and some for light support'): two of sheep, a male and a female; and of goats (read ma'az or ma'z) two. Say, O Muhammad (s) to those who on one occasion deem male cattle forbidden, and on another, the females thereof, and then ascribe such [rules] to God: 'Is it the two males, of the sheep and goats, He has forbidden, you, or the two females, of these two [types], or that which the wombs of the two females contain, be they male or female? Inform Me with knowledge, of the details of such prohibitions, if you speak truly', in this [matter], meaning: on what basis has the prohibition been made? If it is on the basis of maleness, then all males are forbidden; if on the basis of femaleness, then all females are so [forbidden]; if on what the womb may contain, then both genders are prohibited. So, on what basis are such specifications made? (the interrogative is meant as a repudiation).

{ وَمِنَ الْأِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ أَلذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ أَشْتَمَكْتُ عَلَيْهِ أَمْ حَامُ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بغيرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

And of the camels two and of the oxen two. Say: 'Is it the two males He has forbidden or the two females? Or what the wombs of the two females contain? Or were you witnesses, present, when God charged you with this?, prohibition, such that you use it to support your claims? Nay! You speak lies in this [matter]. Then who, that is, none, does greater evil than he who invents a lie

against God, in this matter, that he may lead mankind astray without any knowledge? Truly God does not guide evildoing folk’.

{ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ }

Say: ‘I do not find, in what is revealed to me, anything forbidden to him who eats thereof except it be (read yakūn or takūn) carrion (maytatan; or if read maytatun, then with the form yakūn, ‘it be’, preceding it) or blood poured forth, flowing, as opposed to [the case of] a liver or a spleen; or the flesh of swine — that indeed is an abomination, forbidden, or, except it be, a wicked thing that has been hallowed to other than God, that is to say, it has been slaughtered in the name of someone else. But whoever is constrained, to do any of what has been mentioned, and he consumes it, neither coveting nor transgressing, then surely your Lord is Forgiving, to him for what he has consumed, Merciful’, towards him. To these [prohibited things] the Sunna adds all beasts of prey with canine teeth and birds [of prey] with talons.

{ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ وَأَنَا لَصَّادِقُونَ }

And to those of Jewry, that is, the Jews, We forbade every beast with hoof, that is, [every animal] which does not have divided toes, such as camels and ostriches; and of oxen and sheep We forbade them the fat of them, the thin fat lining the stomach and the fat of the kidneys, save what their backs carry, that is, what [fat] is attached to it, or, what is carried by, their entrails, their intestines (hawāyā is the plural of hāwiya’ or hāwiya), or what is mingled with bone, thereof, which is the fat

of the rump: these were lawful for them; that, prohibition, We requited them, with, for their insolence, on account of their wrongdoing, as already mentioned in sūrat al-Nisā' [Q. 4:160]; verily We are truthful, in [recounting] Our tidings and Our appointed times.

{ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو مِرْحَمَةٍ وَاسِعَةٍ وَلَا يُرْدُ بِأَسْئَتِهِ عَنِ الْقَوْمِ الْمُجْرِمِينَ }

So, if they deny you, with regard to what you have brought, then say, to them: 'Your Lord has all-embracing mercy, for He does not hasten [to bring about] your punishment — herein is a gentle summoning of them to the faith; and His might, His chastisement, when it comes, will never be driven back from the sinning folk'.

{ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تُخْرِصُونَ }

The idolaters will say, 'Had God willed, we would not have been idolaters, neither, we [nor], our fathers, nor would we have forbidden anything', in other words, our idolatry and our forbidding [of things] are by His will, and so He must be satisfied with it. God, exalted be He, says: So, in the same way that these have lied, those who were before them gave the lie, to their prophets, until they tasted Our might, Our chastisement. Say: 'Have you any knowledge, that God is satisfied with this, such that you can adduce for us?, that is, you have no such knowledge. You follow only supposition, in this [matter], merely guessing', telling lies therein.

{ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ }

Say, if you have no definitive argument, then: 'To God belongs the conclusive argument, the perfect [one], for had He willed, to guide you, He could have guided all of you'.

{ قُلْ هَلْ مَشَّهَدَآكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ }

Say: 'Come, bring forth, your witnesses, those who can testify that God has forbidden this', which you have forbidden. Then if they testify, do not bear witness with them; and do not follow the whims of those who deny Our signs, those who do not believe in the Hereafter and ascribe equals to their Lord, associating others [with Him].

{ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ نَرْتُفِكُمْ وَأَيَاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ }

Say: 'Come, I will recite that which your Lord has made a sacred duty for you: that (allā: [consisting of an-lā] an being explicative) you associate nothing with Him, that you be dutiful to parents, and that you do not slay your children, by burying them alive, because of poverty, destitution, that you may fear — We will provide for you and them — and that you do not draw near any acts of lewdness, grave sins, such as fornication, whether it be manifest or concealed, that is, [acts committed] overtly or in secret, and that you do not slay the life which God has made sacred, except rightfully, as in the case of retaliation, or [as] the prescribed punishment for apostasy, and the stoning of an adulterer. This, which is mentioned, is what He has charged you with, that perhaps you will understand, reflect.

{ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْفِ مَنفَسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَعَهْدَ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ }

And that you do not approach the property of the orphan save with that, approach, which is fairer, namely, the one wherein lie his best interests, until he is of age, when he is sexually mature. And give full measure and full weight, in justice, fairly, desisting from any fraud. We do not charge any soul beyond its capacity, what it can bear in such [matters], so that if one makes a mistake in a measure or weight, and God knows that his intention had been well-meaning, then he suffers no blame, as is stated in one hadīth. And if you speak, [to pass] a judgement or otherwise, then be just, by being truthful, even if he, the person receiving the statement or the one being accused in it, should be a kinsman. And fulfil God's covenant. This is what He has charged you with, that perhaps you will remember (read tadhakkarūn or tadhkurūn), you will be admonished.

{ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ }

And that (read *inna*, with *lām* [of *li-anna*, 'because'] being implied, or *inna*, as beginning a new sentence) this, that I have charged you with, is My straight path (*mustaqīm*, 'straight', is a circumstantial qualifier), so follow it; and do not follow other ways, paths opposed to it, lest it separate you (*tafarrāqa*: one of the two letters *tā'* [of the original *tatafarrāqa*] has been omitted) make you incline, away from His way, His religion. This is what He has ordained for you, that perhaps you will be God-fearing'.

{ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ }

Then (thumma is for [describing events in a] sequence) We gave Moses the Scripture, the Torah, complete, in grace, for him who does good, by observing it, and a detailing, an explanation, of all things, needed for religion, and as a guidance and a mercy, that perhaps they, that is, the Children of Israel, might believe in the encounter with their Lord, through the Resurrection.

{ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ }

And this, Qur'ān, is a blessed Book which We have revealed; so follow it, O people of Mecca, by implementing what is in it, and be wary, of disbelief, that perhaps you might find mercy.

{ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ }

We have revealed it, lest you should say, 'The Scripture was revealed only upon two parties — the Jews and the Christians — before us and we (in has been softened, its noun omitted, in other words [read as] innā) indeed have been unacquainted with their study', their reading [of the scripture], not knowing any of it, since it is not in our own language.

{ أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ }

Or lest you should say, 'If the Scripture had been revealed to us, we would have surely been more rightly guided than they are', because of the excellence of our minds. Now indeed a clear proof, a [clear] statement, has come to you from your Lord, and a guidance and a mercy, for him who follows it; and who, that is, none, does greater evil than he who denies God's signs and turns away

from them? We shall surely requite those who turn away from Our signs with dreadful, the most severe, chastisement for their aversion.

{ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِتًا مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا أَنَا مُنْتَظِرُونَ }

Are they waiting — the deniers are indeed waiting — for nothing less than that the angels should come to them (read ta'tiyahum or ya'tiyahum), to seize their souls, or that your Lord, that is, His command, meaning His chastisement, should come, or that one of your Lord's signs should come?, that is, those portents of His that indicate [the arrival of] the Hour? On the day that one of your Lord's signs comes — and this is the rising of the sun from the west, as reported in the hadīth of the two Sahīhs [of Bukhārī and Muslim] — it shall not benefit a soul to believe if it had not believed theretofore (Iam takun āmanat min qabl is an adjectival qualification of nafs, 'a soul') or, a soul which had not [until then], earned in its belief some good, some [act of] obedience, that is to say, its repentance shall be of no benefit to it, as [stated] in the hadīth [corpus]. Say: 'Wait, for one of these things, We too are waiting', for it.

{ إِنَّ الَّذِينَ فَارَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ }

Those who have sundered their religion, by being at variance over it, accepting some [aspects] of it and rejecting others, and have become differing parties, sects with regard to such [matters] (a variant reading [for farraqū, 'they have sundered'] has fāraqū, meaning that they have abandoned the religion to which they were enjoined, and they are the Jews and the Christians), you have no concern with them at all, in other words, do not be concerned with them. Their case will go to God

— He will take charge of it — then He will inform them, in the Hereafter, of what they used to do, and requite them for it: this was abrogated by the 'sword' verse [Q. 9:5].

{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ }

Whoever brings a good deed, that is, [the affirmation of] 'there is no god but God', shall receive tenfold the like of it, that is, the reward for ten good deeds, and whoever brings an evil deed shall only be requited the like of it, that is, its [appropriate] requital; and they shall not be wronged, nothing shall be diminished from their [just] requital.

{ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

Say: 'As for me, my Lord has guided me to a straight path (ilā sirātin mustaqīm is substituted by [the following, dīnan qiyaman]) a right religion, an upright [one], the creed of Abraham, a hanīf; and he was not of the idolaters'.

{ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ }

Say: 'My prayer and my rituals, my devotions, in the way of pilgrimage and otherwise, and my living, my life, and my dying, my death, are all for God, the Lord of the Worlds.

{ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ }

No associate has He, in these things. And to this, affirmation of the Oneness [of God], I have been commanded, and I am the first of those who submit', from among this community.

{ قُلْ أَغَيْرَ اللَّهِ أُبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ }

Say: 'Shall I seek any other than God for a lord, for a god, in other words, I shall not seek any other than Him, when He is the Lord, the Possessor, of all things?' Every soul earns, of sin, only against itself; and no burdened, [no] sinful, soul shall bear the burden of another, soul. Then to your Lord shall you return, and He will inform you of that over which you differed.

{ وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ }

And He it is Who has made you successors (khalā'if is the plural of khalīfa), in other words, [He has made you] to succeed one another therein, in the earth and has raised some of you above others in degrees, through wealth and status and otherwise, so that He may try you, that He may test you, in what He has given you, in order to manifest the obedient among you and the disobedient. Surely your Lord is swift in punishment, of those who disobey Him; and surely He is Forgiving, to believers, Merciful, to them.

Surat al-A'raf

{ الفرض }

22

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

{ كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ }

This is, a Book that is revealed to you — addressing the Prophet (s) — so let there be no inhibition, [no] constraint, in your breast because of it, to convey it — for fear that you might be called a liar — that you may warn thereby (li-tundhira, ‘that you may warn’, is semantically connected to unzila, ‘is revealed’, that is to say, ‘[it is revealed] for [the purposes of] warning’) and as a reminder for those who believe, in it.

{ اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ }

Say to them: Follow what has been revealed to you from your Lord, namely, the Qur’ān, and do not follow, [do not] take, beside Him, namely, God, in other words, other than Him, any patrons, obeying them in disobedience of Him, exalted be He. Little do you remember (read tadhakkarūn or yadhakkarūn, ‘[little] are you or they admonished’; the original tā’ [of tatadhakkarūn] has been assimilated with the dhāl; a variant reading has tadhkurūn; the mā [of qalīlan mā, ‘little’] is extra, merely emphasising the ‘littleness’).

{ وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ }

How many (kam is predicative and is the direct object [of the main verb, ahlaknāhā, 'We have destroyed']) a city, meaning its inhabitants, have We destroyed, have We willed its destruction! So Our might, Our chastisement, came upon it at night or while they slept at noon (qā'ilūn: al-qaylūla is a rest taken halfway during the day, even if it does not involve sleep), in other words, sometimes it came upon it at night, and sometimes it came during the day.

{ فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنًا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ }

And their only plea, their [only] words, when Our might came upon them, was to say, 'We were evildoers indeed'.

{ فَتَسْأَلُنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَكُنْتُمْ أَنْتُمْ رَسُولِينَ }

Then verily We shall question those to whom the Message was sent, that is, [We shall question those] communities, about their response to the messengers, and to what extent they implemented that which was conveyed to them; and We shall question the messengers, about the conveying [of that Message].

{ فَتَقْصِنَ عَلَيْهِمْ عِلْمَ وَمَا كُنَّا غَائِبِينَ }

And We shall narrate to them with knowledge, We shall inform them, with [previous] knowledge, of what they did; for verily We were not absent, when the messengers were conveying [the Message], nor [were We absent] during the time of bygone communities and what they did.

{ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ }

The weighing, of deeds or of the scrolls of these [deeds] shall be — in a balance that has a tongue and two palms [as scales], as reported in a hadīth — on that day, that is, on the day of the questioning mentioned, namely, the Day of Resurrection, the true [weighing], the fair [weighing] (al-haqq, ‘the true’, is an adjectival qualification of al-wazn, ‘the weighing’). As for those whose scales are heavy, with good deeds, they are the successful, the triumphant.

{ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ }

And as for those whose scales are light, because of evil deeds, those are the ones who have lost their souls, by causing them to travel towards the Fire, because they mistreated, they [knowingly] denied, Our signs.

{ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ }

And We have given you power, O Children of Adam, in the earth, and have appointed for you therein livelihoods (ma‘āyish is the plural of ma‘īsha), that is, the means by which you [are able to] subsist; little (qalīlan mā: mā is to emphasise the ‘littleness’) thanks you show, for this.

{ وَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ }

And We created you, that is, your father Adam, then shaped you, that is, We shaped him with you [deposited] in his back, then said to the angels: ‘Prostrate yourselves before Adam!’, a prostration that is a bow of salutation. So they fell prostrate, all save Iblīs, the father of the jinn, who was among the angels — he was not of those who make prostration.

{ قَالَ مَا مَنَعَكَ آلَا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن تَابِرٍ وَخَلَقْتَهُ مِن طِينٍ }

He, exalted be He, said, ‘What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?’ He [Iblīs] said, ‘I am better than him. You created me from fire, while him You created from clay’.

{ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ }

Said He, ‘Then go down from it, that is, from the Garden — it is also said, [go down] from the heavens — it is not, right, for you to show pride here, so go forth, out of it! Surely you are among the abased!’, the contemptible!

{ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُعْرَبُونَ }

Said he, ‘Reprieve me, postpone my affair, until the day when they, people, are resurrected’.

{ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ }

Said He, 'Lo! You are of those reprieved' — in another verse, it is said, until the day of an appointed time [Q. 38:81], that is, [until] the time of the first blast [of the Trumpet].

{ قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ }

Said he, 'Now, because You have sent me astray (fa-bi-mā aghwaytanī means bi-ighwā'ik, 'for Your sending me astray': the bā' is for oaths, and the response of the oath is [the following]) verily I shall sit in ambush for them, that is, for the Children of Adam, on Your straight path, that is, on the path that leads to You.

{ ثُمَّ لَا يَتَّبِعُهُمُ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ }

Then I shall come upon them from before them and from behind them and from their right and from their left, that is to say, from every side, and prevent them from following it [that path]. Ibn 'Abbās said, 'However, he cannot come upon them from above, lest he come between the servant and the mercy of God, exalted be He'. And You will not find most of them thankful', believing.

{ قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لِّمَنِ بَعِيَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ }

Said He, 'Go forth from it, degraded (read madh'ūman) disgraced or despised, and banished, removed from mercy. As for those of them, of people, who follow you (la-man, 'as for those who':

the lām is for inceptiveness; or it is for introducing the oath, which is [the following]) I shall assuredly fill Hell with all of you', that is, with you, through your seed, and with people — herein [in this address] those present have predominance over those absent (this [last] sentence [of the verse] expresses the sense of 'the requital' [suggested] in the conditional man, 'who': in other words, 'whoever follows you, then I shall punish him').

{ وَيَأْأَدْمُ أَسْكُنُ أَنْتَ وَرَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ }

And, He said, 'O Adam, dwell, you (anta: this is reiterated in order to emphasise the subject of the verb uskun, 'dwell', and to supplement to it [what follows]) and your wife, Eve (read Hawwā'), in the Garden, and eat from whence you will, but do not come near this tree, to eat of it — and this was wheat — lest you become evildoers'.

{ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ }

Then Satan, Iblīs, whispered to them that he might manifest, reveal, to them that which was hidden (wūriya: based on [the verbal form] fū'ila and [derives] from [the infinitive] al-muwārā) to them of their shameful parts. And he said, 'Your Lord prohibited you from this tree only, in aversion, lest you become angels (malakayn may also be read malikayn) or become immortals', in other words, that is the necessary consequence of eating from it, as [is stated] in another verse: Shall I guide you to the Tree of Immortality and a kingdom that does not waste away? [Q. 20:120].

{ وَقَا سَمَهُمَا إِنِّي لَكُمْ لِمَنِ النَّاصِحِينَ }

And he swore to both of them, that is, he swore to both of them by God, 'Truly, I am a sincere adviser to you', in this matter.

{ فَذَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ }

Thus did he lead them on, [thus] did he debase them in their status, by delusion, on his part; and when they tasted of the tree, that is, [when] they ate of it, their shameful parts were manifested to them, that is, the front [private part] of each was revealed to the other, as well as their behinds — each of these parts is called saw'a, 'shameful', because its exposure 'shames' (yasū'u) that person — and they began to piece together, they began to stick, onto themselves some of the leaves of the Garden, to cover themselves up therewith. And their Lord called them: 'Did I not prohibit you from this tree, and say to you, "Verily Satan is a manifest enemy to you"?'', one whose enmity is evident? (the interrogative is meant as an affirmative).

{ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ }

They said, 'Our Lord, we have wronged ourselves, by our act of disobedience, and if You do not forgive us and have mercy on us, we shall surely be among the lost'.

{ قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَسَاكِ إِلَىٰ حِينٍ }

Said He, 'Go down, that is, Adam and Eve, with all those you comprise of your seed, each of you, each seed, an enemy to the other, on account of the wrong each does to the another. There will be for you on earth an abode, a place of settlement, and enjoyment for a while', [until] your terms [of life] are fulfilled.

{ قَالَ فِيهَا كَحَيُّونَ وَفِيهَا كَمُوتُونَ وَمِنْهَا تُخْرَجُونَ }

Said He, 'There, that is, [on] earth, you shall live, and there you shall die, and from there you shall be brought forth', through the Resurrection (read active takhrujūn, 'you shall come forth', or passive tukhrajūn, 'you shall be brought forth').

{ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَكِّرُكُمْ وَيُخْفِي أَسْوَأَ أَتْمِئَاتِكُمْ وَرِيشًا وَلِبَاسٌ تَقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ }

O Children of Adam! We have sent down on you a garment, that is, We have created it for you, to conceal, to cover up, your shameful parts, and feathers, meaning all that one adorns oneself with of garments, and the garment of God-fearing, righteous deeds and virtuous traits (read as libāsa'l-taqwā, 'the garment of God-fearing', as a supplement to the preceding libāsan, 'a garment'; or read as libāsu'l-tawqā as the subject, the predicate of which is the [following] sentence) that is best; that is one of God's signs, the proofs of His power; perhaps they will remember, and believe (the address shifts from the second [to the third] person).

{ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوُهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ }

O Children of Adam! Let not Satan tempt you, lead you astray, that is, do not follow him, lest you fall into temptation, as he caused your parents to go forth from the Garden, by tempting them, stripping (yanzi'u is a circumstantial qualifier) them of their garments to manifest to them their shameful parts. Surely he, Satan, sees you, he and his tribe, his army, from where you do not see them — because of their ethereal bodies or their being colourless. We have made the devils friends, helpers and companions, of those who do not believe.

{ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ }

And when they commit any indecency, such as idolatry, or circumambulating the [Sacred] House naked, saying, 'We cannot perform the circumambulations wearing clothes in which we were disobedient to God' — and so they forbade this [wearing of clothes] — they say, 'We found our fathers practising it, and so we followed their example, and God has, also, enjoined it on us'. Say, to them: 'God does not enjoin indecency. Do you say concerning God that which you do not know?', that He has said? (the interrogative is meant as a repudiation).

{ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ }

Say: 'My Lord enjoins justice, fairness. And set (wa-aqīmū is a supplement to the [syntactical] significance of bi'l-qist, 'justice', that is to say, [it is as if] He said, 'Be just and set [your faces]', or read [wa-aqīmū] with an implied fa-aqbilū, 'so turn' towards it) your faces, towards God, in every place of worship, performing your prostrations purely for Him, and call upon Him, worship Him, devoting your religion to Him, [free] of any idolatry. As He brought you into being, [as] He created you, when you were nothing, so you will return, that is, [so] He will bring you back to life on the Day of Resurrection.

{ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ }

A party, of you, He has guided, while another party has deserved to go astray — they have taken devils as patrons instead of God, that is, other than Him, and think that they are guided'.

{ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ }

O Children of Adam! Don your adornment, that which covers your nakedness, at every place of worship, at prayer and at the circumambulation, and eat and drink, what you want, but do not be excessive; He truly does not love those who are excessive.

{ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ }

Say, in disavowal of them, 'Who has forbidden the adornment of God which He has brought forth for His servants, in the way of garments, and the good things, the delicious foods, of [God's]

sustenance?’ Say: ‘These, on the Day of Resurrection, shall be exclusively (read khālisatun meaning ‘exclusively theirs’, or khālisatan as a circumstantial qualifier) for those who believed during the life of this world, deservedly, even if others should share it with them. Thus We detail the signs, We explain them in such detail, for a people who know’, [who] reflect, for they are the ones to profit from these [signs].

{ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَأَلْبَانًا وَالْبَغْيَ بَعْضَ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ }

Say: ‘My Lord forbids only indecencies, grave sins, such as fornication, such of them as are apparent and such as are hidden, that is, the overt ones and the secret ones, and sin, the act of disobedience, and wrongful insolence, against people, namely, oppression, and that you associate with God that for which He never revealed any warrant, any definitive proof for such association, and that you say concerning God that which you do not know’, in the way of forbidding what He has not forbidden and other things.

{ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ }

Every community has a term, a [finite] period of time. When their term comes they shall not delay it a single hour nor bring it forward.

{ يَا بَنِي آدَمَ إِذَا تَبَيَّنَ كُمْ مِنْكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

{ قَالَ أَدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آدَامُكُورُ فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ وَأَوْلَاهُمْ
مَرَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ }

He, exalted be He, will say, to them, on the Day of Resurrection: ‘Enter into the Fire among, the number of, communities of jinn and mankind who passed away before you’ (fī'l-nār, ‘into the Fire’, is semantically connected to udkhulū, ‘enter’). Every time a community enters, the Fire, it curses its sister-community, [the one] that came before it, because of its having gone astray on account of it, until, when they have all followed, caught up with, one another there, the last of them, those who were the followers, shall say to the first of them, those whom they revered and followed: ‘Our Lord, these led us astray; so give them a double chastisement of the Fire.’ He, exalted be He, will say, ‘For each, of you and them, will be a double, chastisement, but you do not know’ (read ta‘lamūn, or ya‘lamūn, ‘they [do not] know’), what will be for each party.

{ وَقَالَتْ أُولَٰئِكَ لَئِن كُنَّا نَبْغِيهِمْ لَوَدَّعَيْنَا لَكُنَّا عَدُوًّا لَهُمْ فَكَفَرْنَا بِهِمْ لِيُكْفَبُوا }
{ وَقَالَتْ أُولَٰئِكَ لَئِن كُنَّا نَبْغِيهِمْ لَوَدَّعَيْنَا لَكُنَّا عَدُوًّا لَهُمْ فَكَفَرْنَا بِهِمْ لِيُكْفَبُوا }

And the first of them shall say to the last of them, ‘You have no advantage over us, since you did not disbelieve because of us: you and we are equal [in this predicament]. God, exalted be He, says to them: So taste the chastisement for what you used to earn’.

{ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يُلَاقُوا فِيهَا جَمَلًا مِّمَّا كَفَرُوا فِيهَا يَصِلُونَ إِلَىٰ حِمْلٍ مَّوْجٍ يُصْرَقُونَ فِيهَا النَّارُ يُعْرَقُونَ فِيهَا النَّارُ كُلَّ خَلْقٍ مِّنْ نَّاسٍ يَصْرِفُونَ عَنْهَا عَيْنَهُمْ وَالْحِجَابُ مُدْرَغٌ عَلَيْهِمْ وَأَمْتَمَّتْ أَعْيُنُهُمْ فِي النَّارِ كُلِّهَا إِنَّهُمْ فِيهَا لَمَكْرُومُونَ }

Those who deny Our signs and scorn them, not believing in them, indeed the gates of heaven shall not be opened for them, when their spirits are carried up to it after death, for instead they are taken down into Sijjīn [cf. Q. 83:7f.] — in contrast to the believer, for whom the gates are opened, and his spirit is carried up into the seventh heaven, as is stated in one hadīth — nor shall they enter Paradise until the camel passes through the eye of the needle, which is impossible, and so is their entry [into Paradise]. So, with this requital, We requite those who are sinful, through disbelief.

{ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ }

Hell shall be their bed, and over them coverings, of fire (ghawāshin is the plural of ghāshiya and its nunation compensates for the omitted yā'). Thus do We requite the evildoers.

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ }

And those who believe and perform righteous deeds (wa'lladhīna āmanū wa-'amilū'l-sālihāti is the subject) We do not charge any soul beyond its scope, its capacity for action (lā nukallifu nafsan illā wus'ahā, 'We do not charge any soul beyond its scope', constitutes a parenthetical statement, intervening between it [the above subject] and its predicate, which is [the following]) those are the inhabitants of Paradise, abiding therein.

{ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ يُجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ }

{ وَوَدُّوا أَنْ تُلَاقُوا الْجَنَّةَ أَوْ تُسْمَوُهَا بِمَا كُنْتُمْ تَعْمَلُونَ }

We shall strip away all rancour, [all] spite that existed between them in the world, that is in their breasts; and beneath them, beneath their palaces, flow rivers; and they will say, once they have settled in their dwellings: 'Praise be to God, Who guided us to this, action, the reward of which is this [Paradise]; for we would surely never have been guided if God had not guided us (the response to the [conditional] law *lā*, 'if ... not' is omitted, because it is indicated by the preceding [clause]). Verily the messengers of our Lord did bring the truth.' And it is cried to them: (an is read softened, that is, [understand it as] *annahu*; alternatively, it is an explicative particle in all five places [here and the four to follow]) 'This is your Paradise; you have inherited it for what you used to do'.

{ وَبَادِيَ أَصْحَابِ الْجَنَّةِ أَصْحَابُ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ }

And the inhabitants of Paradise will call to the inhabitants of the Fire, either in affirmation or in reprimand: 'We have found that which our Lord promised us, in the way of reward, to be true; have you found that, chastisement, which your Lord promised, you, to be true?' They will say: 'Yes!' And then a crier, a caller, shall proclaim between them, between both parties, making them hear that: 'God's curse is on the evildoers,

{ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ }

who bar, people, from God's way, [from] His religion, desiring it, that is, they seek the way that is, crooked, disbelieving in the Hereafter'.

{ وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا سِيَّمَاهُمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ }

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And between them, that is, [between] the inhabitants of Paradise and those of the Fire, is a veil, a barrier, said to be the wall of the Heights, and on the Heights, which is, the wall of Paradise, are men, whose good deeds and evil deeds are equal, as [is stated] in the hadīth, who know each, of the inhabitants of Paradise and those of the Fire, by their mark — glowing faces in the case of the believers and blackened [ones] in the case of the disbelievers, for they are able to see them, their position being high — and they call to the inhabitants of Paradise: ‘Peace be upon you!’ God, exalted be He, says: They, that is, those men of the Heights, have not entered it, Paradise, although they aspire, to enter it. Al-Hasan [al-Basrī] said, ‘God causes them to have this aspiration only because He desires to be generous to them’. Al-Hākim reported that Hudhayfa [b. al-Yamān] said, ‘While they are in this situation, God appears to them and says “Get up and enter Paradise, for I have forgiven you”.’

{ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ }

And when their eyes, those of the men of the Heights, are turned towards, in the direction of, the inhabitants of the Fire, they shall say, ‘Our Lord, do not assign us, to the Fire, with the evildoing folk’.

{ وَتَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ سِيَّمَاهُمْ قَالُوا مَا أَعْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تُسْكِرُونَ }

And those of the Heights call to men, from among the inhabitants of the Fire, whom they know by their mark, [saying]: ‘Your masses, of property, or your multitude, and your haughtiness, that is, your disdain of belief, have not availed you, [as protection against] the Fire. And they also say to them, pointing to those [formerly] oppressed Muslims:

{ أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ }

Are these the ones of whom you swore that God would never grant them mercy?': it has already been said to them, ‘Enter Paradise; no fear shall come upon you, nor shall you grieve’ (a variant reading [for udkhulū, ‘enter’ (imperative, second person plural)] has the passive udkhilū, ‘they have been admitted’, or dakhalū, ‘they entered’; the negation clause [‘no fear shall come upon you, nor shall you grieve’] is a circumstantial qualifier, in other words, [they enter Paradise] while this is being said to them).

{ وَبَادِيَ أَصْحَابِ النَّارِ أَصْحَابِ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ }

And the inhabitants of the Fire call out to the inhabitants of Paradise [saying]: ‘Pour on us some water, or some of that, food, which God has provided you!’ They say: ‘God has forbidden, He has prohibited, both to the disbelievers,

{ الَّذِينَ اتَّخَذُوا دِينَهُمْ نَهْوًا وَعِيبًا وَغَرِبَتْهُمُ الْحَيَاةُ الدُّنْيَا فِ الْيَوْمِ نَسَهُمُ كَمَا سَوَّلَ لِقَاءِ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ }

those who took their religion for a diversion and a game, and whom the life of this world has deluded.' Therefore today We have forgotten them, We have left them in the Fire, just as they forgot the encounter of this day of theirs, when they neglected to perform [good] deeds for it, and because they used to deny Our signs.

{ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ }

And indeed We have brought them, that is, the people of Mecca, a Book, the Qur'ān, which We have detailed, [which] We have made clear through tidings and the Promise [of reward] and the Threat [of punishment], with knowledge ('alā 'ilmin is a circumstantial qualifier, in other words, 'knowing what has been detailed in it'), a guidance (hudan is [also] a circumstantial qualifier referring to the hā' [the suffixed pronoun of fassālnā-hu, 'which We have detailed']) and a mercy for a people who believe, in it.

{ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ سُوءُ مِنْ قَبْلُ قَدْ جَاءَتْكُمْ مَرْسُلٌ مِنْ رَبِّكُمْ بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ }

Are they waiting — they are not waiting — for anything but its fulfilment, the consequences of what is in it? On the day when its fulfilment comes, which will be [on] the Day of Resurrection, those who were forgetful of it before, [those who] neglected to believe in it, shall say, 'Indeed, our Lord's messengers came with the truth. Have we then any intercessors, that they may intercede for

us, or shall we be returned, to the world, that we may act otherwise than we used to act?', [and instead] affirm God's Oneness and refrain from associating others with Him. It will then be said to them, 'No!' God, exalted be He, says: Verily they have lost their souls, for they have ended up in perdition, and that which they used to invent, in alleging [that God has] a partner, has failed, has abandoned, them.

{ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ }

Surely your Lord is God, Who created the heavens and the earth in six days, of the days of this world, that is to say, in the equivalent thereof, since there was no sun then. Had He willed He could have created them in an instant; but the reason for His not having done so is that He wanted to teach His creatures to be circumspect; then presided upon the Throne, a presiding befitting of Him (al-'arsh, 'throne', in the [classical] language is the elevated seat on which a king sits). He cloaks (read yughshī or yughashshī) the night with the day, that is, He covers each one with the other: each following the other in swift pursuit — and the sun and the moon and the stars (if all of these are read in the accusative, then they constitute a supplement to al-samāwāt, 'the heavens', and if in the nominative, then they constitute the subject of the sentence, the predicate of which follows) have been made subservient, [have been] subdued, by His command, by His power. Verily, His is, all, creation and the command, in its entirety. Blessed, Magnified, be God, the Lord, the Master, of the Worlds!

{ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ }

Call upon your Lord humbly (tadarru'an is a circumstantial qualifier), in subservience, and quietly, in secret. Truly, He loves not the aggressors, who are braggarts and loud-mouthed in [their] supplications.

{ وَلَا تفسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ مَرْحَمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ }

And work not corruption in the land, through idolatry and acts of disobedience, after it has been set right, as a result of the sending forth of messengers [to it], and call upon Him in fear, of His punishment, and in hope, of His mercy — surely the mercy of God is near to the virtuous, the obedient (qarīb, 'near', as the predicate of [the feminine noun] rahma, 'mercy', is in the masculine because it [rahma] is annexed to Allāh, 'God').

{ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ مَرْحَمَتِهِ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُفِّتَ بِهِ لُجُجٌ كَثِيرٌ فَاتَّخَذَتْهَا جُحُودٌ لَّيَالٍ يَخْرُجُ فِيهَا الصَّاعِقُ قَتْلًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَن يَعْقِلُ }

لَعَلَّكُمْ تَذَكَّرُونَ }

He it is Who sends the winds, unfolding with His mercy, that is, dispersing before the rains (a variant reading [for nushuran, 'unfolding'] has nushran; another reading has nashran as the verbal noun; and a third variant has bushran, meaning mubashshiran, '[with which] He is bearing good tidings [of His mercy]'; the singular of the first reading is nashūr, similar [in pattern] to rasūl,

'messenger'; the singular of the last is bashīr) until, when they, the winds, bear heavy clouds, [clouds heavy] with rain, We lead it, that is, [We lead] the clouds (herein is a shift from the third [to the first] person), to a dead land, one devoid of any vegetation, in other words, [We lead it there] in order to revive it, and then We send down thereon, on that land, and bring forth thereby, by this water, fruits of every kind. Like that, bringing forth, We shall bring forth the dead, from their graves, through revivification, so that you might remember, and believe.

{ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ بَأْنَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا بَكْدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ }

As for the good land, the one of rich soil, its vegetation comes forth, wholesomely, by permission of its Lord — this is a similitude of the believer who, when he hears an admonition, he [heeds it and] benefits from it. While as for the, one whose soil is, bad — the vegetation in, it comes forth only miserably, laboriously and with difficulty — this is the similitude of the disbeliever. Even, as We have made clear what has been mentioned, so We dispense, We make clear, the signs for a people who are thankful, to God and so believe.

{ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ }

Verily (laqad is the response to an oath that has been omitted) We sent Noah to his people, and he said, 'O my people, worship God! You have no god other than Him (read ghayrihi as an adjective of ilāh, 'god', or ghayruhu as a substitution in its place [sc. instead of min ilāhin, 'any god']). Truly, I

fear for you, if you worship other than Him, the chastisement of an Awful Day', that is, the Day of Resurrection.

{ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ }

The council, of the respected elders, of his people, said: 'Truly We see you in manifest error'.

{ قَالَ يَوْمَ لَيْسَ بِي ضَلَالَةٌ وَلَا كَيْفِي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ }

He said, 'My people, there is no error in me (dalāla is more general than al-dalāl, 'misguidance', and so to deny it is more effective than to deny the latter), but I am a messenger from the Lord of the Worlds.

{ أَلْبَلَّغْتُكُمْ مَّسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ }

I convey to you (read ublighkum or uballighukum) the Messages of my Lord, and I am advising you, I desire good [for you], for I know from God what you know not.

{ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ }

Do you then, deny, marvel that a reminder, an admonition, from your Lord should come to you through, the tongue of, a man from among you, that he may warn you, of chastisement if you do not believe, and that you may fear, God, and that you might be shown mercy', by it?

{ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ }

But they denied him, and so We delivered him and those with him, from drowning, in the Ark, [in] the ship, and We drowned those who denied Our signs, by means of the Flood. Truly they were a people blind, to the truth.

{ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ }

And, We sent, to, the earlier, 'Ād their brother Hūd. He said, 'O my people, worship God, affirm His Oneness! You have no god other than Him. Will you not fear?', will you [not] fear Him, and so believe?

{ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ }

The council, those of his people who disbelieved, said: 'We truly see you in folly, ignorance, and we truly deem you of the liars', in your Message.

{ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ }

He said, 'O my people, there is no folly in me, but I am a messenger from the Lord of the Worlds.

{ أَلْبَلَّغْتُكُمْ رَسُولًا مِّنْ رَبِّي وَإِنَّا لَكُم نَاصِحٌ أٰمِينَ }

I convey to you the Messages of my Lord, and I am your truthful adviser, trustworthy in the Message [I convey].

{ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَادَكُمْ فِي الْخَلْقِ
بِضُطَّةٍ فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ }

Or do you marvel that a reminder from your Lord should come to you through, the tongue of, a man from among you, that he may warn you? And remember when He made you vicegerents, on earth, after the people of Noah, and increased your stature in extension, in strength and in height — (the tallest of them measured 100 feet, the shortest, 60). Remember then God's bounties, His graces, so that you might prosper', triumph.

{ قَالُوا أَجِئْنَا لَتُعْبَدَ اللَّهُ وَحْدَهُ وَنُدْمَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا وَعَدْنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

They said, 'Have you come to us that we should worship God alone, and forsake, abandon, what our fathers worshipped? Then bring upon us what you promised us, of chastisement, if you are of the truthful', in what you say.

{ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتَيْتُمُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤَكُمْ مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَاتَّظَرُوا إِلَيَّ مَعَكُمْ مِنَ
الْمُنْتَظَرِينَ }

He said, 'Already, terror, chastisement, and wrath from your Lord have fallen, [they] must be [sent down], on you. Do you dispute with me concerning names which you have named, that is, with which you, you and your fathers, have named idols that you worship, for which, that is, for the worship of which, God has not revealed any warrant?, any definitive argument or proof? Then await, the chastisement. Truly I shall be with you waiting', for that, on account of your denial of me: thus a blighting wind was unleashed against them [cf. Q. 51:4].

{ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ }

So We delivered him, namely, Hūd, and those with him, from among the believers, by a mercy from Us, and We cut the root of those, people, who denied Our signs, that is, We extirpated them, and were not believers (wa-mā kānū mu'minīna is a supplement to kadhdhabū, '[those who] denied').

{ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيْنَتُنَّ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ }

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ آيَةٍ }

And, We sent, to Thamūd (Thamūda, read without declining [the noun], as denoting the tribe [of Thamūd] itself) their brother Sālih. He said, 'O my people, worship God! You have no god other than Him. Truly there has come to you a clear proof, an illustration, from your Lord, of my truthfulness, this is the she-camel of God, a sign for you (lakum āyatan is a circumstantial qualifier operated by the import of the demonstrative noun [hādhihi, 'this']), they had asked him to make it

come out of a [specific] rock which they had designated. So leave her to feed throughout God's earth, and do not touch her with harm, either by hamstringing or beating her, lest you be seized by a painful chastisement.

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{ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا وَتُحِثُونَ الْجِبَالَ بَيْوتًا فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ }

And remember how He made you vicegerents, on earth, after 'Ād, and gave you habitations in the land, making castles in its plains, in which you lodge during summer, and hewing its mountains into houses, in which you lodge during winter (buyūtan, 'houses', is in the accusative because of the implied circumstantial qualifier). So remember God's bounties and do not be degenerate in the earth, seeking corruption'.

{ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ }

Said the council of those of his people who waxed proud, [who] disdained belief in him, to those who were oppressed, to such of them as believed, that is, from among his people (li-man āmana minhum, 'to such of them as believed', is a substitution for the preceding clause [li'lladhīna istud'ifū, 'to those who were oppressed'], repeating the preposition [li-, 'to']): 'Are you aware that Sālih has been sent, to you, from his Lord?' They said, 'Yes! Truly we believe in the Message with which he has been sent.'

{ قَالَ الَّذِينَ اسْتَكْبَرُوا يَا بَلِّغِ الَّذِي آمَنَّا بِهِ كَأَفْرُونِ }

Said the ones who were proud, 'Truly we are disbelievers of that which you believe!'

{ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَّا بِمَا نَعِدُكَ إِن كُنْتَ مِنَ الْمُرْسَلِينَ }

The she-camel was given the water one day and then, another; but they soon tired of this: So they hamstrung the she-camel — Qudār hamstrung her by their command, killing her with a sword — and flouted the commandment of their Lord, and said, 'O Sālih, bring upon us that which you promised us, in the way of chastisement for [our] killing it, if you are indeed a messenger'.

{ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ }

So the Trembling, a violent earthquake and a cry from the heaven, seized them, and they lay lifeless prostrate in their habitations, keeled over their knees, dead.

{ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ }

So he turned his back on them, Sālih left [them], and said, 'O my people, I have conveyed to you the Message of my Lord and gave you sincere advice, but you do not love sincere advisers'.

{ وَكُلُوا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ }

And, mention, Lot (Lūtan is substituted by [the following, idh qāla]) when he said to his people, ‘Do you commit abomination, that is, [penetrating] the rears of men, such as no one in all the worlds ever committed before you, humans or jinn?’

{ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ }

Do you (read a-innakum, pronouncing both hamzas, or by not pronouncing the second one, but in both cases inserting an alif between the two; a variant reading has innakum, ‘indeed you ...’) come lustfully to men instead of women? Nay, you are a wanton folk’, transgressing [the bounds], [going] from what is lawful to what is unlawful.

{ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يُّبْطِلُونَ }

And the response of his people was only that they said, ‘Expel them, that is, Lūt and his followers, from your city. Surely they are folk who would be pure!’, from [the abomination of penetrating] the rears of men.

{ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ }

So We delivered him and his family, except his wife: she was of those who stayed behind, who remained in the chastisement.

{ وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ }

And We rained upon them a rain, the stones of baked clay (hijārat al-sijjīl), and it destroyed them. So behold what was the end of the sinners!

{ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تفسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ }

And, We sent, to Midian their brother Shu‘ayb. He said, ‘O my people, worship God! You have no god other than Him. Verily there has come to you a clear proof, a miracle, from your Lord, to [prove] my truthfulness. So give full measure and weight and do not defraud, diminish [the value of], people’s goods, and do not work corruption in the earth, by way of unbelief and acts of disobedience, after it has been set right, through the sending of messengers [thereto]. That, mentioned, is better for you, if you are believers, [if you are] seekers of faith, so hasten to it.

{ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ بِهِ وَبِعُوهَا عَوجًا وَادْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَبَّرْكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ }

And do not sit in every path, [every] route, threatening, terrifying people by seizing their garments, or by charging them excise [tax], and barring, driving away, from God’s way, [from] His religion, those who believe in Him — when you threaten to kill them — and desiring that it, seeking that the path, be crooked. And remember when you were but few, and then He multiplied you. And behold

what was the end of the agents of corruption, before you, for denying their messengers, that is, [behold] how destruction was the conclusion of their affair.

{ وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يُحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ }

And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, in it, then be patient, wait, until God judges between us, and you, by delivering the affirmer [of this truth] and destroying the denier [of it]. He is the best of judges', the fairest of them.