

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. I

By
MUHAMMAD MOHAR ALI

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Vol. I

A WORD FOR WORD
MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. I

Sûrahs 1 (*al-Fâtiḥah*) to 11 (*Hûd*)

By

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few 'âyahs of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few 'âyahs each day, mostly at the Prophet's Mosque between the *maghrib* and 'ishâ' prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the 'âyah. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله اجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Iṣlâḥ al-Wujûh wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985

2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Başâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.

4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.

5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985

6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988

7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûh wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râdî), second print, Beirut, 1405 H./1985

8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Şahîḥ al-Bukhârî*, second print, Beirut, n.d.

9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muhammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

LIST OF ABBREVIATIONS

- Acc. = Accusative
- Act. = Active
- Al-Baḥr.* = 'Abū Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.
- Al-Bayḍâwî* = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.
- Al-Ṭabarî = Al-Ṭabarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.
- Al-Tafsîr al-Kabîr* = Muḥammad al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.
- Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.
- Baḥr.* = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
- Başâ'ir* = Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb, *Başâ'ir Dhawî al-Tamyîz Fî Latâ'if Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
- Bukhârî* = Al-Bukhârî, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhârî*, the number refers to the number of ḥadîth as in *Fath al-Bârî*.
- f. = feminine
- Fath al-Qadîr* = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fath al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.
- Gen. = Genitive
- i. = first person
- ii. = second person
- iii. = third person
- Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Azîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.
- impfct. = imperfect
- m. = masculine

- Mufradât* = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim* = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Ṣafwat* = Ḥusayn Muhammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî* = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa''ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعال = *'af'ala* (أفعال *'If'âl*)
- " V تفاعل = *tafa''ala* (تفاعل *tafa''ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infi'âl*)
- " VIII افتعال = *ifta'ala* (افتعال *ifti'âl*)
- " IX افعال = *if'alla* (افعال *if'ilâl*)
- " X استفعال = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
آ = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/h	ظ = Ḍ/ḏ	ي = Î/î (as long vowel)
د = Dh/dh	ع = ' (ayn)	
ز = Z/z	غ = Gh/gh	

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The opening of the Holy Quran is a beautiful and meaningful text. It begins with the Basmala, which is a declaration of faith in Allah, the Most Gracious, the Most Merciful. This opening sets the tone for the entire book, reminding the reader of Allah's mercy and the purpose of the Quran as a guide for humanity. The text continues with the opening of the first chapter, Al-Fatiha, which is a prayer for guidance and forgiveness. The opening of the Quran is a powerful reminder of the importance of faith and the need to seek Allah's guidance in all aspects of life.

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AL-FĀTIḤAH (THE OPENING)

(Makkan: 7 'Āyahs)

This *sūrah* is called *al-Fātiḥah* or "The Opening" because the Qur'ān opens, i.e., starts with it. It is called by other names as well, such as '*Umm al-Qur'ān*' or "Mother of the Qur'ān" because it embodies the essence of the Qur'ān; and *al-Sab' al-Mathānī* or the "Repeated Seven" because its seven '*āyahs*' are repeated in every unit (*rak'ah*) of prayers, compulsory or optional. The Prophet, peace and blessings of Allah be on him, said that it is "the greatest *sūrah* of the Qur'ān" (*Bukhārī*, nos. 4474, 4647, 4703, 5006). No other religious scripture contains a comparably sublime prayer in so succinct and concise form, declaring the absolute Oneness of Allah (monotheism), man's duty to worship Him Alone, his dependence on Him in all affairs, his accountability to Him on the Day of Judgement and the need for seeking His guidance to the correct way of life and conduct and His favour to be saved from its pitfalls.



بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ ①

1. In the name of Allah,
the Most Compassionate,
the Most Merciful.¹

أَلْحَمْدُ
لِلَّهِ
رَبِّ الْعَالَمِينَ ②

2. All the praise²
is for Allah,
the Lord³ of all beings.⁴

الرَّحْمَنِ
الرَّحِيمِ ③

3. The Most Compassionate,
the Most Merciful;⁵

مَلِكِ
يَوْمِ الدِّينِ ④

4. The Sovereign of
the Day of Judgement.⁶

1. *Al-Raḥmān* and *al-Raḥīm* are both derived from *rahmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. The '*āyah*' teaches the believers that they should start every act of theirs in the name of Allah, i.e., remembering Him and seeking His help.

2. *Ḥamd* means praise with reverence and love and is more general than *shukr* (thanks) which is usually expressed in response to favours received.

3. *Rabb* is a comprehensive term meaning Creator, Nourisher, Sustainer, Protector and Controller. No single English word adequately conveys its meaning. The word Lord is used for convenience only.

4. '*Ālamīn*' is the plural (in the genitive) of '*ālam*, i.e., any being or object that points to its Creator. It means here mankind, jinn, angels and all other beings and objects that constitute the universe. At more than forty places Allah is described in the Qur'ān as the Lord of all beings (*Rabb al-'ālamīn*); and at 26:24 the expression is elucidated as "the Lord of the heavens and the earth and all that is there in them." Also the expression *al-ḥamdu lillāhi rabb al-'ālamīn* occurs at 3 other places, e.g., 6:45, 37:182 and 40:65.

5. It is significant that the Qur'ān starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The '*āyah*' thus emphasizes that

man should never and under no circumstances be despaired of His mercy, love and grace.

6. *Dīn* has a multiplicity of meanings depending on the contexts, such as judgement, reckoning and awarding of reward and punishment, religion or way of life and *millah* or community. The '*āyah*' reminds man of his accountability on the Day of Judgement and Award of reward and punishment which will take place after

إِيَّاكَ 5. You Alone

نَعْبُدُ we worship¹

وَأِيَّاكَ and You Alone

نَسْتَعِينُ we ask for help.²

أَهْدِنَا 6. Guide us to

الصِّرَاطَ الْمُسْتَقِيمَ the straight way³ -

صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ You graced upon;⁴

غَيْرِ not of

الْمَعْضُوبِ عَلَيْهِمْ those under wrath⁵

وَلَا الضَّالِّينَ nor of those gone astray.⁶

resurrection. On that day all men shall stand up before their Lord (83:6) and no individual will have any power whatsoever for himself and the command that day shall be absolutely Allah's (see 82:19).

1. *Na'budu* = we worship, adore, serve; (v. i. pl. impfct. from 'abuda ['ibâdah /'ubûdah /'ubûdîyah], to worship, serve).

2. *Nasta'înu* = we seek or ask for help (v. i. pl. impfct. from *ista'âna*, form X of 'âna ['awn], to be of middle age, i.e., to be robust).

This 'ayah 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*tawhîd*) has three distinct aspects - (a) *Tawhîd al-rububîyyah*, i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawhîd al-'ulûhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawhîd al-'asmâ' wa al-sifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities

and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. *Şîrat* = way, path, road.

4. *Mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight way" means the way specified by the Qur'ân and the Prophet. It is the way of *tawhîd* (monotheism) and of Islam. In several places of the Qur'ân different Prophets are made to say: "Allah is my *Rabb* (Lord) and your *Rabb*. So worship Him. This is a *straight way*." (3:51; 19:36; 43:64). It is further stated: "Whoever holds fast to Allah (i.e. monotheism) has indeed been guided to a straight way." (93:101).

A prayer made by a Muslim and believer to be guided to the straight path means a prayer to be kept constant and steadfast on the way of monotheism he is on. (*Al-Baḥr al-Muḥîṭ*, I, 54). The 'ayah also teaches that a Muslim should seek Allah's guidance to the right decision and the right step in every situation.

5. *'An'amta* = you graced or bestowed favour (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be in ease and comfort). The expression "those you graced upon" means those who, by carrying out the injunctions and abstaining from the prohibitions of Allah and His Messenger earned the pleasure of

Allah. More particularly it means Allah's Prophets and Messengers, the true believers, the martyrs in the way of Allah and the righteous. (See 4:69. See also Al-Ṭabarī, I, 75-76. Ibn Kathīr, I, 44-45). The 'āyah thus emphasizes another cardinal aspect of Islam, namely, that the Qur'ān and the Prophet continued and completed the same message of Allah as delivered through all the previous Prophets and Messengers. It teaches that as Allah is the Lord of the entire universe, so is His religion (dīn) universal for all beings, delivered by His Prophets and Messengers at all times and climes. Islam is thus the revival, completion and continuation of this universal religion. Hence a belief in all the previous Prophets and Messengers and in the scriptures originally revealed to them is required of a true Muslim. This is more clearly spelt out in 'āyah 4 of the next sūrah, Al-Baqarah.

6. *Maghdūb* = the object of wrath (passive participle of *ghaḍiba* [ghaḍab]), to be angry, furious. It includes all those who incur Allah's wrath and displeasure by disobedience and violation of His injunctions.

7. *Dāllīn* (pl. of *dāll* in the accusative/genitive) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah.

2. SŪRAT AL-BAQARAH (The Cow)

Madinan: 286 'Āyahs

This *surah* is called *al-Baqarah* (the Cow) after the account of the cow given in its 'āyahs 67-71, describing the deviation of the Children of Isrā'īl from the original teachings of Moses. It is the longest *sūrah* of the Qur'ān and contains also its longest 'āyah (282). Most of this *surah* was revealed at the very initial Madinan period of the Prophet's life; while the other parts also were revealed at later dates at Madina. It contains the most sublime 'āyah, 'Āyat al-Kursī (2:255), and its concluding 'āyah forms a very fervent and appropriate prayer to be made by man to Allah.

It starts with emphasizing that this Qur'ān is beyond doubt a Book sent down by Allah for the guidance of the "godfearing". It then describes the respective characteristics of believers, unbelievers and hypocrites, the creation of man, the conduct of the Children of Isrā'īl in relation to the Prophets, with special reference to the struggles of Prophets Mūsā (Moses) and 'Īsā (Jesus), the objections raised by the "People of the Book" to Prophet Muḥammad (p.b.h.) and his mission, and the replies thereto. It also refers to the mission of Prophet Ibrāhīm (Abraham) and his building of the Ka'ba along with his son Ismā'īl, peace be on them. Further, it contains injunctions and rules regarding a number of important matters like fasting in the month of Ramaḍān, pilgrimage, *jihād*, matters concerning the formation and regulation of family, the basic unit of society, such as marriage, divorce and rules regarding inheritance together with rules regarding foods and drinks, prohibitions of gambling and taking of interest (*ribā*), and treatment of the orphans and the needy.

(In the name of Allah, the Most Compassionate, the Most Merciful)

سُورَةُ الْبَقَرَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif - Lām - Mīm¹

2. This is the Book;
no doubt² is
there in it.³

[It is] guidance
for the godfearing⁴ -

1. These letters are called "Disjointed letters" (*al-ḥurūf al-muqatta'ah*). They are miraculous and none except Allah knows their meanings. Such letters occur at the beginning of 29 *sūrahs* of the Qur'ān.

2. *Rayb* = doubt, suspicion, misgivings.

3. i.e., there is no doubt (a) that this Book has been sent down by Allah and (b) that it constitutes the correct guidance for man and other beings. The fact of the Qur'ān being a sent-down from Allah is repeatedly emphasized in it. "The sending down of the Book, there is no doubt, is from the Lord of all beings" (32:2). See also 4:105, 4:166, 6:92, 21:10; 26:192,36:5, 38:29, 39:1, 40:2, 41:2, 45:2, 46:2; 56:80, 69:43.

4. *Muttaqin* (accusative /genitive of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, those who protect themselves. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by following the guidance provided by Him, hence godfearing. The meaning is elucidated in the succeeding 'āyahs 3 and 4.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُسْفُونَ ﴿٢٠﴾	3. Who believe ¹ in the unseen ² and properly perform ³ the prayer; and out of what We provide ⁴ for them they spend; ⁵
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢١﴾	4. And who believe in what has been sent down ⁶ to you and what was sent down before you; ⁷ and in the hereafter ⁸ they believe with certitude. ⁹
أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾	5. Such people are on guidance from their Lord and such people are the ones to succeed. ¹⁰

1. *Yu'minûna* = they believe (v. iii. m. pl., impfct. from 'âmana ['imân], form IV of *amina* ['amn/'amân], to be safe, feel safe).

2. *Ghayb* = all that is beyond human sight and senses. This includes, besides Allah, angels, jinn, paradise, hell, resurrection, reckoning, reward, punishment and all that the Qur'ân and the Prophet speak of but is not seen or felt.

3. *Yuqimûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of *qâma* [qiyâm /qawmah], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

4. *Razaqâ* = We provided, bestowed, endowed (v. i. pl. past from *razaqa* [razq], to provide with the means of sustenance).

5. *Yunfiqûna* = they spend, give away (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up, be spent, to sell well). The term spending here includes general charitable gifts as well as payment of the obligatory *zakâh* (Al-Tabari, I, 105; Ibn Kathîr, I, 65).

6. 'Unzila = it was sent down (verb, 3rd per., mas., sing., past passive from 'anzala, form IV of *nazala*, to get down, come down, descend. Here it refers to the Qur'ân and the non-Qur'ânic *waḥy*, i.e., *sunnah*).

7. In consonance with the concept that the Lord of All Beings (*Rabb al-'Âlamin*) has communicated the same guidance and the same message at all times and climes through His different Prophets and Messengers a Muslim is to believe in all the previous Prophets and scriptures received by them from Allah. These are, however, completed and superseded by the Qur'ân.

8. *Al-'Âkhirah* = the hereafter, which includes in its meaning Resurrection, the Day of Judgement, Reckoning, Reward and Punishment and the life in Paradise and Hell.

9. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form 'ayqana, form IV of *yaqina* [yaqn/yaqîn], to be sure).

10. *Muflihân* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards.; act. participle from 'aflaha, form IV of *falaḥa* [falḥ] = to split, cleave, plough; hence *fallâḥ* =

tiller, peasant. In its form IV, i.e., 'aflaha, means to thrive, prosper, be successful.

إِنَّ الَّذِينَ

كَفَرُوا

6. Verily those who
disbelieve,¹

سَوَاءٌ عَلَيْهِمْ

it is the same on them

ءَأَنْذَرْتَهُمْ

whether you warned² them

أَمْ لَمْ تُنذِرْهُمْ

or did not warn³ them,

﴿٦﴾

لَا يُؤْمِنُونَ

they will not believe.

خَتَمَ اللَّهُ

7. Allah has put a seal⁴

عَلَى قُلُوبِهِمْ

on their hearts⁵

وَعَلَى سَمْعِهِمْ

and on their hearing;⁶

وَعَلَى أَبْصَارِهِمْ

and on their sights⁷

غَشْوَةً

is a veil;⁸

وَلَهُمْ

and there is for them

﴿٧﴾

عَذَابٌ عَظِيمٌ

a stupendous⁹ punishment.

Section (Rukû') 2

وَمِنَ النَّاسِ

8. And among men¹⁰

مَنْ يَقُولُ

who say:

ءَأْمَنَّا بِاللَّهِ

"We believe in Allah

وَبِالْيَوْمِ الْآخِرِ

and in the Last Day";

وَمَا هُمْ

but they are not

﴿٨﴾

بِعُومِنِينَ

believers.

1. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past). The literal meaning of *kafara* is to cover, hide, deny. Hence a *kâfir* is one who covers or hides something, such as a tiller or cultivator who hides the seed under the soil. In this literal sense the term is used in the Qur'ân at 57:20. Technically, however, it means one who disavows and denies Allah's favours and is thus an unbeliever, an ungrateful one; and *kufir* means unbelief, infidelity, ungratefulness, atheism.

After having described the characteristics of the godfearing believer, *âyahs* 6 and 7 describe the characteristics of the unbeliever.

2. *'Andharta* = you warned, cautioned (v. ii. m. s. past from *'andhara*, form IV of *nadhara* [*nadhra* /*nudhâr*], to dedicate, to vow. In its form IV (*'indhâr*) means to warn with a mention of the consequences of disregarding the warning.

3. *Tundhir[u]* = you warn (v. ii. m. s. impfct. from *'andhara*). An imperfect verb, when preceded by the negative particle *lam* indicates past tense and its last letter becomes vowelless.

4. *Khatama* = he sealed, put a seal, closed (v. iii. m. s. past from *khatm/khitâm*, to seal).

5. *Qulûb* (sing. *qalb*) = hearts, minds. In the Qur'ân, as elsewhere, the expression "heart" is often used to denote the perceiving, understanding and reasoning faculty.

6. *Sam'* = hearing, figuratively ears.

7. *'Abşâr* = (sing. *başar*) = sights, visions, eyes.

8. *Ghishâwah* = covering, veil.

The putting of a seal on the hearts and eyes and there being a veil on the eyes mean that on account of obstinate unbelief the hearts, ears and eyes of the unbelievers are rendered incapable of and impervious to perceiving and receiving guidance and the truth. The description applies to the unbelievers of the Prophet's time as well as of all times.

9. *'Azîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy".

10. Here follows a description of the hypocrites (*munâfiqûn*, sing. *munâfiq*) who make an outward profession of the faith but conceal unbelief and disloyalty in their hearts. The description applies to the Prophet's contemporary hypocrites, who emerged on the scene mainly at Madina, as well as the hypocrites of all times.

يُخٰدِعُونَ اِلٰهَ 9. They try to deceive¹ Allah
 وَالَّذِينَ ءَامَنُوا and those who believe;
 وَمَا يَخٰدِعُونَ but they deceive² not
 اِلَّا اَنْفُسَهُمْ except themselves
 وَمَا يَشْعُرُونَ and they do not realize³ [it].

فِي قُلُوْبِهِمْ 10. In their hearts is
 مَرَضٌ a disease,⁴
 فَزَادَهُمُ اللّٰهُ so Allah increases⁵ them
 مَرَضًا in disease;
 وَلَهُمْ and there is for them
 عَذَابٌ a punishment,
 اَلِيْمٌ extremely painful,⁶
 بِمَا كَانُوْا يَكْذِبُوْنَ because they use to lie.⁷

وَإِذَا قِيلَ 11. And when it is said
 لَهُمْ to them:
 لَا تَفْسِدُوا "Do not make troubles⁸
 فِي الْاَرْضِ in the land",⁹
 قَالُوا they say:
 اِنَّمَا نَحْنُ "We are but
 مُصْلِحُوْنَ peace-makers."¹⁰

1. *Yukhâdi'ûna* = they try to deceive (v. iii. - m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. It should be noted that in the next clause of the 'ûyah the verb is in its first form, *yakhda'ûna*, not *yukhâdi'ûna*.

2. *Yakhda'ûna* = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).

3. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.

4. *Marad* (pl. 'amrâd) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.

6. 'Alîm = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'il*, from 'alima [*'alam*], to feel pain).

7. *Yakdhibûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhabu* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).

8. *Lâ Tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from 'afsada, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled).

9. 'Arḍ = earth, land, country, region, ground.

10. *Muṣliḥûn* (sing. *muṣliḥ*) = peace-makers, those who set things right, compose differences (active participle from 'aṣlahā, to set right, to compose differences; form IV of ṣalaha/ṣaluha [*ṣalāh/ṣulūh/ṣalāhiyah/maṣlahah*], to be good, right, proper, in order).

أَلَا إِنَّهُمْ 12. Oh yes! They surely are
هُمْ الْمُفْسِدُونَ the ones making troubles;¹

وَلَكِنَّ لَا يَشْعُرُونَ but they do not realize.²



وَإِذَا قِيلَ لَهُمْ 13. And if it is said to them:

ءَامِنُوا "Believe"³

كَمَا آمَنَ النَّاسُ as the people believe";

قَالُوا أَلَنْ نُؤْمِنُ they say: "Shall we believe⁴

كَمَا آمَنَ السُّفَهَاءُ as believe the fools?"⁵

أَلَا إِنَّهُمْ Lo, they indeed are

هُمْ السُّفَهَاءُ the stupid ones

وَلَكِنَّ لَا يَعْلَمُونَ but they do not know.⁶



وَإِذَا قُوا 14. And when they meet⁷

الَّذِينَ آمَنُوا those who believe

قَالُوا آمَنَّا they say: "We believe";

وَإِذَا حَلَّوْا but when they retire⁸

إِلَى شَيْطَانِهِمْ⁹ to their arch-devils⁹

قَالُوا إِنَّا they say: "We indeed are

مَعَكُمْ with you;

إِنَّمَا كُنَّا we were only

مُسْتَهْزِئُونَ¹⁰ ridiculing."¹⁰

1. *Mufsidûn* (sing. *mufsid*) = trouble-makers, creators of mischief, disturbance, disorder (active participle from 'afsaḍa, form IV of fasadu. See lâ tufsidû at 2:11, p. 7, n. 8).

2. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. imperfect from sha'ara [shu'ûr], to realize, to know. See at 2:9, p. 7, n.3).

3. 'Âminû = You (all) believe (v. ii. m. pl. imperative from 'âmana. See yu'minûna at 2:3, p. 5, n. 1).

4. *Nu'minu* = we believe (v. i. pl. impfct. from 'âmana).

5. *Sufahâ'* (sing. *safih*) = fools, stupid, foolish. Dishonest people and hypocrites usually consider honest men as short of understanding.

6. *Ya'lamûna* = they know (v. iii. m. pl. impfct. from 'alima ['ilm], to know, be aware of).

7. *Laqû* (originally *luqayû*) = they met, came across (v. iii. m. pl. past from laqiya [liqâ' / luqyân / luqy/luqyah/luqan] to meet).

8. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from khalâ [khalâw/khalâ'] to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away).

9. *Shayâtîn* (sing. *shaytân*) = devils, evil ones, evil leaders. The reference here is to the leaders and instigators of the hypocrites. A *shaytân* may be of men as well as of jinn.

10. *Mustahzi'ân* (sing. *mustahzi'*) = mockers, ridiculers, scoffers, deriders (active participle from istahza'a, form X of haza'a[haz' /huz' /huzu' /huzû' /mahza'ah] to mock, to ridicule, to make fun).

اللَّهُ يَسْتَهْزِئُ 15. Allah derides¹

بِهِمْ
at them

وَيَسُدُّهُمْ 2
وَسُدُّهُمْ
and gives them a respite²

فِي طُغْيَانِهِمْ 3
فِي طُغْيَانِهِمْ
in their excesses,³

يَعْمَهُونَ 16
يَعْمَهُونَ
to wander blindly.⁴

أُولَئِكَ الَّذِينَ 16. Those are they that

أَشْتَرُوا الضَّلَالَهٗ
أَشْتَرُوا الضَّلَالَهٗ
have bought⁵ error⁶

بِالْهُدَى
بِالْهُدَى
with guidance;

فَمَا رِبِحَتْ 7
فَمَا رِبِحَتْ
but no profit⁷ has made

تِجَارَتَهُمْ
تِجَارَتَهُمْ
their trading,

وَمَا كَانُوا
وَمَا كَانُوا
nor are they

مُهْتَدِينَ 11
مُهْتَدِينَ
on the right way.⁸

مَثَلُهُمْ 17. Their instance is

كَمَثَلِ الَّذِي
كَمَثَلِ الَّذِي
like the instance of one who

أَسْتَوْقَدَ نَارًا
أَسْتَوْقَدَ نَارًا
lit⁹ a fire,

فَلَمَّا أَضَاءَتْ 10
فَلَمَّا أَضَاءَتْ
but when it lightened¹⁰

مَا حَوْلَهُ
مَا حَوْلَهُ
all around him

ذَهَبَ اللَّهُ
ذَهَبَ اللَّهُ
Allah took away

نُورِهِمْ
نُورِهِمْ
their light

وَرَكَّبَهُمْ فِي ظُلْمَتٍ 11
وَرَكَّبَهُمْ فِي ظُلْمَتٍ
and left them in darkness,¹¹

لَا يَبْصُرُونَ 12
لَا يَبْصُرُونَ
they seeing nothing.¹²

1. *Yastahzi'u* = he derides, mocks, scoffs (v. iii. m. s. impfct. from *istahza'a*, form X of *haza'a*. See *mustahzi'ân* at 2:14, p. 8, n. 10). Here it means that Allah will bring disgrace and ignominy on them and will inflict proper retribution on them (*Fath al-Qadîr*, I, 44). In many places in the Qur'ân the same word which is used to describe the offence is also used to indicate the punishment for it (see for instance 3:54, 4:142, 86:15-16). This is a recognized manner of speech in Arabic.

2. *Yamuddu* = he extends, respites (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite). Here it means that Allah will let them alone for the time being to revel in their sinful act.

3. *Tughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge.

4. *Ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from '*amah*' [*'amah*], to stray, to rove blindly). '*Amah*' is like '*aman*' (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind (Al-Zamakhsharî, I, 36).

5. *Ishtaraw* = they bought, purchased, bartered (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* /*shirâ*], to buy, to take one thing in exchange of another).

6. *Dalâlah* = error, wrong way (see *Ḍallîn* at 1:7, p. 3, n. 6).

7. *Rabiḥat* = she or it did not make any gain, profit (v. iii. f. s. past from *rabiḥa* [*ribḥ*/*rabah*], to gain).

8. *Muhtadîn* (accusative /genitive of *mihtadûn*, sing. *muhtadîn*) = those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah*/*hudan*/*hady*], to lead, to guide).

9. *Istawqada* = He kindled, lit, ignited (v. iii. m. s. past in form X of *waqada* [*waqd* /*waqad* /*wuqûd*], to take fire, to burn; hence *waqûd*, fuel).

10. '*Aḏâ'at*' = she or it lightened, illuminated (v. iii. f. s. past in form IV of *dâ'a* [*daw'*], to shine, gleam, radiate).

11. *Zulumât* (sing. *zulumah*) = darkness.

12. *Yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from '*abṣara*', form IV of *baṣura*/*baṣira* [*baṣar*], to look, to see). Here the verb is a circumstantial expression (*ḥâl*).

صُمُّ بِكُمْ عَمًى 18. Deaf,¹ dumb,² blind,³
فَهُمْ لَا يَرْجِعُونَ so they cannot come back.⁴

﴿١٨﴾

أَوْ كَصَيْبٍ 19. Or like a heavy rain⁵
مِنَ السَّمَاءِ from the sky⁶
فِيهِ ظُلُمَاتٌ wherein is darkness
وَرَعْدٌ وَبَرْقٌ and thunder⁷ and lightning;⁸
يَجْعَلُونَ أَصْبِعَهُمْ they put⁹ their fingers
فِي آذَانِهِمْ in their ears
مِنَ الصَّوْعَةِ against the thunderbolts¹⁰
حَدْرًا نَعْتِبُ for fear¹¹ of death,
وَاللَّهُ مُخِيطٌ but Allah closes in¹²
بِالْكَافِرِينَ on the unbelievers.

يَكَادُ الْبَرْقُ 20. The lighting is about to
يَخْطِفُ أَبْصَرَهُمْ snatch¹³ their sights;
كُلَّمَا أَصَابَهُمْ whenever it flashes¹⁴ for them
مَشَوْا فِيهِ they walk in it;
وَإِذَا أَظْلَمَ and when it becomes dark¹⁵
عَلَيْهِمْ over them
قَامُوا they stand still.
وَلَوْ شَاءَ اللَّهُ And were Allah to will,
لَذَهَبَ He could have taken away

1. *Ṣumm* (sing. *aṣamm*) = deaf.

2. *Bukm* (sing. *abkam*) = dumb.

3. *Umy* (sing. *a'mā*) = blind

The deafness, dumbness and blindness mean here the mental state of being unable to listen to the truth, to speak out the truth and to see the truth. In this respect the position of the *munāfiq* is similar to that of the unbeliever (*kāfir*) regarding whom 'āyah 7 above says: "Allah has put a seal on their hearts and hearing, and on their eyes is a veil."

4. *Yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujū'*], to return). The similitude is very appropriate, in that the *munāfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathīr, I, 80). Speaking about the hypocrites the Qur'ān says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).

5. *Ṣayyib* = heavy rain, torrential downpour.

6. i.e. from the clouds.

7. *Ra'd* (pl. *ru'ūd*) = thunder.

8. *Barq* (pl. *burūq*) = lightning.

9. *Yaj'alūna* = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).

10. *Ṣawā'iq* (sing. *ṣā'iqah*) = thunderbolts, bolts of lightning.

11. *Ḥadhar* = caution, precaution, watchfulness.

12. *Muḥīṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *aḥāṭa*, form IV of *ḥāṭa* [*ḥawṭ* / *ḥīṭah* / *ḥiyāṭah*], to encircle, enclose, guard).

13. *Yakhṭafu* = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa* / *khaṭafa* [*khaṭf*], to snatch away).

14. *'Aḏā'a* = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḏā'a* [*ḏaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).

15. *'Aẓlama* = it or he became dark (v. iii. m. s. past in form IV of *ẓalama* [*ẓalm* / *ẓulm*], to do wrong).

'Āyahs 19 and 20 constitute a second similitude about the hypocrites. Imām Fakhr al-Dīn al-Rāzī points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

بِسَمْعِهِمْ their hearing
 وَأَبْصَارِهِمْ and their sights.
 إِنَّ اللَّهَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ over everything
 قَدِيرٌ Omnipotent.¹

Section (Rukū') 3

يَا أَيُّهَا النَّاسُ 21. O mankind,
 اعْبُدُوا رَبَّكُمُ worship² your Lord³
 الَّذِي خَلَقَكُمْ Who created⁴ you
 وَالَّذِينَ مِنْ قَبْلِكُمْ and those before you⁵
 لَعَلَّكُمْ so that you may
 تَتَّقُونَ save yourselves⁶ –

الَّذِي جَعَلَ 22. [The Lord] Who set
 لَكُمْ for you
 الْأَرْضَ فِرَاشًا the earth as a bed⁷
 وَالسَّمَاءَ بِنَاءً and the sky as a structure;⁸
 وَأَنْزَلَ and sends down⁹
 مِنَ السَّمَاءِ مَاءً from the sky water [rains]
 فَأَخْرَجَ بِهِ and produces¹⁰ therewith

intensity of their confusion and lack of understanding, cannot see and understand the truth just as a man caught in a rainstorm accompanied by deafening thunder and blinding flashes of lightning cannot see and proceed along the way. (b) Although rain is useful and necessary, it becomes harmful and dreadful if it is accompanied by darkness, lightning and thunderbolts. Similarly the hypocrites' profession of belief, though outwardly a good thing, is harmful to themselves and others because of their ill-will and lack of sincerity. (c) Just as the pushing of fingers in ears cannot save one from destruction if the thunderbolt actually strikes one, similarly the hypocrite's outward profession of belief will not avail him against Allah's retribution. (*Al-Tafsīr al-Kabīr*, I, part 2, pp. 85-86).

1. *Qadīr* = Omnipotent, All-Powerful.

2. *U'budū* = you (all) worship (v. ii. m. pl. imperative from '*abada* [*'ibadah* / '*ubūdah* / '*ubūdiyah*], to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The '*āyah*' emphasizes *tawhīd al-'ulūhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.

3. *Rabb*, see at 1:2, p. 1, n.3. The rest of this '*āyah*' and the greater part of the following '*āyah*' mention the characteristics of *Rabb* as Creator, Nourisher and Sustainer.

4. *Khalāqa* = He created, brought into being from non-existence (v. iii. m. s. past from *khalq*, to create).

5. i.e., He is the Only One Creator from the beginning to the end, for all places and times.

6. *Tattaqūna* = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to safeguard, to protect. See *muttaqīn* at 2:2, p.4, n.4).

7. *Firāsh* (pl. *furush*) = bed, cushion; i.e., habitable and suitable to settle on.

8. *Binā'* = basis, set-up, structure, edifice. The description is here of what the Lord has provided for man's sustenance, making the earth suitable for his living and the sky as the basis or set-up, thereby clearly indicating the relationship of the

earth with the sky.

9. '*Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzāl*], to come down, get down, descend. See '*anzila* at 2:4, p. 5, n. 6).

10. '*Akharaja* = He brought out, produced, (v. iii. m. s. past in form IV of *kharaja* [*khurāj*], to go out)

مِنَ الثَّمَرَاتِ	kinds of crops ¹
رِزْقًا لَّكُمْ	as provision ² for you.
فَلَا تَحْمِسُوا لِلَّهِ	So do not set up ³ for Allah
أَسْدَادًا	equals; ⁴
وَأَنْتُمْ تَعْلَمُونَ	and you all know. ⁵
وَإِنْ كُنْتُمْ	23. And if you are
فِي رَيْبٍ مِّمَّا	in any doubt ⁶ about what
زَلْنَا	We have sent down ⁷
عَلَى عَبْدِنَا	on Our servant, ⁸
فَأْتُوا بِسُورَةٍ	then come up with a <i>sûrah</i>
مِثْلِهِ	of the like of it;
وَادْعُوا شُهَدَاءَكُمْ	and call your collaborators ⁹
مِن دُونِ اللَّهِ	besides Allah,
إِنْ كُنْتُمْ صَادِقِينَ	if you are truthful. ¹⁰
فَإِنْ لَّمْ تَفْعَلُوا	24. But if you did not do,
وَلَنْ تَفْعَلُوا	and you can never do,
فَأَنْتَعُوا النَّارَ	then beware ¹¹ of the fire

1. *Thamarât* (sing. *thamarah*) = fruits, yields, crops.

2. *Rizq* = provision, sustenance, livelihood.

3. *Lâ Taj'alû* = (you all) do not set up (v. ii. m. pl. imperative [prohibition]) from *ja'ala* [*ja'l*], to make, to put).

4. *Andâd* (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.

5. *Ta'tamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from '*alima* [*'ilm*], to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mawâdî*, I, 84).

6. *Rayb* = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.

7. *Nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See '*anzala* at 2:22, p. 11, n.9).

8. '*Abd* (pl. '*ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.

9. *Shuhadâ'* (sing. *shahid*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Tabarî, I, 167; Al-Bayḏâwî, I, 39).

10. *Ṣâdiqîn* (accusative /genitive of *ṣâdiqîn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle.

The '*âyah* is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkan passages. The last mentioned '*âyah* makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."

11. *Ittaqû* - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

الَّتِي وَفُودُهَا of which the fuel¹ is
 النَّاسُ وَالْحِجَارَةُ men and stones,²
 أُعِدَّتْ لِلْكَافِرِينَ prepared³ for the unbelievers.
 ﴿٢٥﴾
 وَبَشِّرِ 25. And give good tidings⁴
 الَّذِينَ آمَنُوا to those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the right deeds⁵
 أَن لَّهُمْ جَنَّاتٌ that for them are gardens⁶
 تَجْرِي مِنْ تَحْتِهَا below which flow⁷
 الْأَنْهَارُ the rivers.⁸
 كُلَّمَا رُزِقُوا Each time they are provided⁹
 مِنْهَا مِنْ ثَمَرَةٍ therefrom with a fruit
 رَزَقُوا as food
 قَالُوا they will say:
 هَذَا الَّذِي "This is what
 رُزِقْنَا مِنْ قَبْلُ we have been fed¹⁰ before";
 وَأَنؤا for they will have been given
 مِنْهُ of it
 مِثْلَهَا similar in look;¹¹
 وَلَهُمْ فِيهَا and they will have therein
 أَزْوَاجٌ مُطَهَّرَةٌ spouses¹² rendered pure;¹³
 وَهُمْ فِيهَا and they in there
 خَالِدُونَ will abide for ever.¹⁴

1. *Waqûd* = fuel, that which keeps fire burning. See *istawqada* at 2:17, p. 9, n. 9.

2. *Hijarah* (sing. *hajar*) = stones.

3. *'U'iddat* = prepared, made ready (v. iii. f. s. past passive from *'a'udda*, form IV of *'adda* [*'add*], to count, reckon).

4. *Bashshir* = give good tidings (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bishr/bushr*] to rejoice, to be happy).

5. *Şâlihât* (fem. sing. *şâlihah*; mas. *şâlih*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ân and *sunnah* (active participle from *şalaha* /*şaluha* [*salâh* /*şalâhiyah* /*şulâh*], to be good, right, proper).

6. *Jannât* (sing. *jannah*), gardens, paradise.

7. *Tajrî* = she or it flows, runs (v. iii. f. s. imperfect from *jarâ* [*jary*], to flow, run).

8. *Anhâr* (sing. *nahr*) = rivers, streams.

9. *Ruziqû* = they were given, provided with (v. iii. m. pl. past passive from *razaqa* [*razq*], to provide with the means of sustenance. See *razaqna* at 2:3, p. 5, n. 4).

10. *Ruziqnâ* = we were given, provided with (v. i. pl. past passive from *rajaqa*).

11. *Mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh* / *shabah*, resemblance, likeness).

12. *'Azwâj* (sing. *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair.

13. *Mutahharah* (mas. *mutahhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *tahhara*, form II of *tahara*/*tahura* [*tuhr*/*tahârah*], to be clean, pure).

14. *Khâlidân* (sing. *khâlid*) = Ever-living, eternal, immortal, everlasting, abiding for ever (active participle from *khalada* [*khulûd*], to remain or last for ever).

﴿۱۰﴾ إِنَّ اللَّهَ	26. Verily Allah
لَا يَسْتَحْيِي	does not fight shy ¹
أَنْ يَضْرِبَ مَثَلًا	of striking ² the instance
مِمَّا بَعُوضَةٌ	of even a gnat ³
فَمَا فَوْقَهَا	and what is beyond it. ⁴
فَأَمَّا الَّذِينَ ءَامَنُوا	So as to those who believe
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ	they know that it is the truth
مِنْ رَبِّهِمْ	from their Lord.
وَأَمَّا الَّذِينَ	And as to those who
كَفَرُوا فَيَقُولُونَ	disbelieve they say:
"مَاذَا أَرَادَ اللَّهُ	"What does Allah intend ⁵
بِهَذَا مَثَلًا	by this as an example?"
يُضِلُّ بِهِ	He lets go astray ⁶ thereby
كَثِيرًا	many
وَيَهْدِي بِهِ	and He guides aright thereby
كَثِيرًا	many;
وَمَا يُضِلُّ بِهِ	but He lets not stray thereby
إِلَّا الْفَاسِقِينَ ﴿۱۱﴾	any but the defiant; ⁷
الَّذِينَ يَنْقُصُونَ	27. Who break ⁸
عَهْدَ اللَّهِ	Allah's covenant ⁹
مِنْ بَعْدِ مِيثَاقِهِ	after its solemn affirmation
وَيَقْطَعُونَ	and cut off ¹⁰

1. *Yastahyî* = He feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live). Here it means Allah does not fight shy of, refrain or abstain from (Ibn Kathîr, I, 93; Al-Zamakhsharî, I, 55).

2. *Yaḍribu* = He strikes, beats, hits (v. iii. m. s. impfct. from *ḍaraba*, [*ḍarb*], to beat, to strike).

3. *Ba'ûdah* = gnat, mosquito.

4. *Fawq* = above, over, beyond. Here the meaning is what is above, beyond or more than the gnat in smallness. The '*ayah*' is a reply to the critics of the mention of such objects in the Qur'ân as the bees (16:68), the fly (22:73), the ants (27:18) and the spider (29:41).

5. '*Arâda* = he intended, wished, desired, meant, aimed at (v. iii. m. s. past in form IV of *râda* [*râwd*], to walk about, look or search for).

6. *Yuḍillu* = He makes stray, go astray, misleads, misguides (v. iii. m. s. impfct. from '*aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, stray, be lost.) Here it means that the striking of the instances of such apparently negligible objects as the bees, the fly and the ant prove to be the cause of going astray on the part of the unbelievers because of their unbelief and disobedience. This is made clear in the last clause of the '*ayah*' which states: "He makes not stray thereby any except the defiant".

7. *Fâsiqîn* (accusative/genitive of *fâsiqîn*, sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience). Three of the characteristics of a *fâsiq* are mentioned in the next '*ayah*'.

8. *Yanquḍûna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqq*], to break, to violate, to wreck).

9. '*Ahd* (pl. '*uhûd*) = covenant, pledge, pact, vow, commitment. The covenant mentioned here refers to the natural covenant of man to worship and obey Allah Alone as well as the particular covenant of the Children of Isrâ'îl mentioned in the *Torah* to obey and follow any subsequent Prophet of Allah including Prophet Muḥammad (p.b.h.). (Ibn Kathîr, I, 95).

10. *Yaqta'ûna* = they cut off, sever (v. iii. m. pl. impfct. from *qata'a* [*qaṭ'*], to cut, to sever).

مَا أَمَرَ اللَّهُ what Allah has commanded¹
 بِهِ تَأْنِثُ مَوْصِلٌ the link to be kept up² with;
 وَيُفْسِدُونَ and create disorders³
 فِي الْأَرْضِ in the earth.
 أُولَئِكَ هُمُ These will be the ones
 الْخَاسِرُونَ incurring loss.⁴

كَيْفَ تَكْفُرُونَ 28. How can you disbelieve⁵
 بِاللَّهِ in Allah
 وَكُنْتُمْ أَمْوَاتًا and you were lifeless,⁶
 فَأَحْيَاكُمْ then He gave you life,⁷
 ثُمَّ يُمِيتُكُمْ then He will make you die,⁸
 ثُمَّ يُحْيِيكُمْ then He will give you life,⁹
 ثُمَّ إِلَيْهِ and then unto Him
 تُرْجَعُونَ you shall all be taken back?¹⁰

هُوَ الَّذِي 29. He it is Who
 خَلَقَ لَكُمْ created¹¹ for you
 مَا فِي الْأَرْضِ whatever is there in the earth
 جَمِيعًا in toto.
 ثُمَّ أَسْوَأَ Further,¹² He paid attention¹³
 إِلَى السَّمَاءِ to the sky
 فَسَوَّاهُنَّ and perfectly formed¹⁴ them

1. 'Amara = He commanded, ordered, instructed (v. iii. m. s. past from 'amr, order, command)

2. *Yūṣalu* = it is kept up, continued, maintained, be connected, linked (v. iii. m. s. impfct. passive from *waṣala* [waṣl/ṣilah], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after - near relatives, the needy and fellow Muslims.

3. *Yufsidūna* = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from 'afsada, form IV of *fasada* [fasād/fusād], to be bad, spoiled. See *tufsidū* at 2:11, p. 7, n. 8 and *mufsidān* at 2:12, p. 8, n. 1).

4. *Khāsrān* (sing. *khāsir*) = losers, those that incur loss (active participle from *khasara* [khusr/khasār/khasārāh/khusrān] to lose, be in loss). Such persons will be the losers in the hereafter.

5. *Takfurāna* = you (all) disbelieve (v. ii. m. pl. impfct. from *kafara* [kufri/kufrān / kufūr], to disbelieve, to cover. See *kafarū* at 2:6, p. 6, n. 1).

6. *Amwāt* (sing. *mayyit*) = lifeless, dead.

7. 'Ahyā = He gave life, brought to life (v. iii. m. s. past in form IV of *hayiya* [hayāh], to live. See *yastahyī* at 2:26, p. 14, n. 1).

8. *Yumītu* = he causes to die, he makes to die (v. iii. m. s. impfct. from 'amāta, form IV of *māta* [mawt] to die).

9. *Yuhyī* = he gives life (v. iii. m. s. impfct. from 'ahyā. See above at n. 7). Here it refers to the resurrection and life in the hereafter.

10. *Turja'ūna* = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from 'arja'a, form IV of *raja'a* [rujū'a] to return).

11. *Khalaqa*, see at 2:21 p. 11, n. 4. While the previous 'ayah tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present 'ayah, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.

12. *Thumma* = further, moreover, then.

13. *Istawā* = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [siwan], to be equal). Here the word means he turned attention to, because it is followed by 'ilā, to (Ibn Kathīr, I, 97; Al-Zamakhsharī, I, 61; Al-Baḥr, I, 217. See also Al-Ṭabarī, I, 191).

14. *Sawwā* = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of *sawiya*. See the previous note).

سَبْعَ سَمَاوَاتٍ into seven skies.¹
 وَهُوَ كُلِّ شَيْءٍ And He is of everything
 عَلِيمٌ All-knowing.²

Section (Rukū') 4³

وَإِذْ قَالَ رَبُّكَ 30. And when your Lord said
 لِلْمَلَائِكَةِ to the angels:
 إِنِّي جَاعِلٌ "I am going to set"⁴
 فِي الْأَرْضِ in the earth
 خَلِيفَةً a successor";⁵
 قَالُوا they said:
 أَتَجْعَلُ فِيهَا "Will you set therein
 مَنْ يُفْسِدُ such as will make trouble⁶
 فِيهَا in there
 وَيَسْفِكُ الدِّمَاءَ and will shed blood;⁷
 وَنَحْنُ نُسَبِّحُ while we proclaim sanctity⁸
 بِحَمْدِكَ with Your praise
 وَنُقَدِّسُ لَكَ and declare Your Holiness?⁹

1. *Samāwāt* (sing. *samā'*) = skies, heavens. The expression "seven skies" is very significant. This is repeated many times in the Qur'ān. According to the present state of scientific knowledge, the sky is not confined to what we see of it with our eyes; but there are staggeringly vast spaces over and beyond it. The nature and extent of "the sky" remains still unfathomed. It is noteworthy that no human being, however knowledgeable, could have so categorically spoken of "seven skies" in the early seventh century A.C. by any amount of observation of the sky. *Samā'* is derived from *samāw*, height, altitude, highness, eminence.

2. *'Alīm* = All-Knowing, Omniscient, i.e., Allah is All-Aware of the purpose and need for each of His creation, as also of the activities and intentions of His creatures.

3. In this section the origin of man and his destiny are described. He is created by Allah and is endowed with such qualities of head and heart as should make him the noblest of creation and render him even superior to an angel; but he can descend to the lowest depth of degradation by an abuse of those qualities. He has come from near Allah, has been ordained to settle and stay on the earth for an appointed term, and is destined to return to Him to be either reinstated in his original position of dignity and heavenly bliss or be consigned to perdition, according as he conducts himself in this worldly life.

4. *Jā'il* = (pl. *jā'ilān*) one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [ja'īl], to create, put, set).

5. *Khalīfah* = (pl. *khulafā'*, *khalā'if*), successor, deputy, vicerent, delegate. (active participle from *khalaafa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalīfah* means here a new species whose one generation will

succeed another generation. (c) Man is called *khalīfah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathīr, I, 99-100).

6. *Yufsidu* = he makes trouble, disorder (v. iii. m. s. impfct. from *'afsada*. See *yufsidūna* at 2:27, p. 15, n. 3).

7. *Yasfiku* = he sheds (v. iii. m. s. imperfect from *safaka* [*safk*] to shed, spill).

8. *Nusabbihū* = we proclaim the sanctity, we glorify, we declare immunity from any semblance of blemish (v. i. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*] to swim, float).

9. *Nuqaddisu* = we hold sacred, holy; we sanctify, we hallow (v. i. pl. impfct. from *qaddasa*, form II of *qadusa* [*quds/qudās*] to be holy, sacred, pure).

قَالَ إِنِّي أَعْلَمُ¹ He said: "Verily I know¹

مَا لَا تَعْلَمُونَ what you do not know."²



وَعَلَّمَ آدَمَ 31. And He taught³ Adam

الْأَسْمَاءَ كُلَّهَا the names,⁴ all of them;

ثُمَّ عَرَّضَهُمْ He then laid⁵ them

عَلَى الْمَلَائِكَةِ فَقَالَ before the angels and said:

أُنَبِّئُونِي "Tell Me⁶

بِأَسْمَاءِ هَؤُلَاءِ the names of these,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁷



قَالُوا 32. They said:

سُبْحَانَكَ "Sacrosanct are You;

لَا عِلْمَ لَنَا no knowledge we have

إِلَّا except

مَا عَلَّمْتَنَا what You have taught⁸ us.

إِنَّكَ أَنْتَ Verily You are

الْعَلِيمُ the All-knowing,

الْحَكِيمُ the All-Wise."⁹

قَالَ يَا آدَمُ 33. He said: "O Adam,

أُنَبِّئْهُمْ بِأَسْمَاءِهِمْ tell them their names."

فَلَمَّا أَنْبَأَهُمْ So when he had told them

1. A'*lamu* = I know (v. i. s. impfct. from '*alima* [*'ilm*], to know, be aware of).

2. Ta'*lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from '*alima*).

3. '*Allama* = he taught, informed, instructed (v. iii. m. s. past, in form II of '*alima*).

4. '*Asmâ'* = (sing. *ism*) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.

5. '*Araḍa* = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from '*arḍ*, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. '*Anbi'û* = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from *anba'a*, form IV of *naba'a* [*nab/nubû'*], to be high, raised; hence *naba'*, news).

7. *Ṣâdiqîn* (accusative/genitive of *ṣâdiqîn*, sing. *ṣâdiq*) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See at 2:23, p. 12, n. 10)

8. '*Allamta* = you taught, instructed, informed (v. ii. m. s. past, in form II of '*alima*. See 3 above).

9. '*Āyah* 29 above says that Allah is All-Knowing. This is repeated in '*āyah* 32 wherein it is further stated that Allah is All-Wise; and in the following '*āyah* (33) Allah says that He knows the unseen of the heavens and the earth and whatever we, the creatures, disclose or conceal. Such attributes and names are exclusive to Allah and these are emphasized time and again in the Qur'ân. Belief in this forms part of Islamic monotheism (monotheism in respect of Allah's Names and Attributes). If therefore anyone thinks that he will not be accountable to Allah for any of his sayings or doings because he keeps these "top secrets" he is not a true monotheist and believer in Allah. Similarly if he thinks that any other being such as a prophet, a saint, a "holy man" or an astrologer has a knowledge of the unseen (*ghayb*) or possesses any attribute exclusive to Allah, he commits the sin of *shirk* (setting partners with Allah).

بِأَسْمَائِهِمْ	the names thereof
قَالَ أَلَمْ أَقُلْ لَكُمْ	He said: "Did I not tell you
إِنِّي أَعْلَمُ	that I know
غَيْبَ السَّمَوَاتِ	the unseen of the heavens
وَالْأَرْضِ	and the earth;
وَأَعْلَمُ	and I know
مَا تُبْدُونَ	what you disclose ¹
وَمَا كُنْتُمْ	and what you use to
تَكْتُمُونَ ﴿٣٣﴾	conceal. ²
وَإِذْ قُلْنَا	34. And when We said
لِلْمَلَائِكَةِ	to the angels:
"أَسْجُدُوا	"Prostrate yourselves ³
لِآدَمَ	to Adam",
فَسَجَدُوا	they prostrated themselves ⁴
إِلَّا إِبْلِيسَ	except Iblîs.
أَبَىٰ وَاسْتَكْبَرَ	He declined, ⁵ turned proud ⁶
وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾	and became an infidel.
وَقُلْنَا	35. And We said:
"يَا آدَمُ اسْكُنْ أَنْتَ	"O Adam, live ⁷ you
وَزَوْجُكَ الْجَنَّةَ	and your wife ⁸ in the garden
وَكُلَا مِنْهَا رَعْدًا	and eat ⁹ out of it at ease ¹⁰

1. *Tubdûna* = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from 'abdâ, form IV of badâ [buduww], to appear, become evident, clear).

2. *Taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [katm/kitmân], to hide, secrete, conceal).

'Ayahs 31 to 33 convey the lesson that man has been endowed with superior genius and capabilities over all the other creations. So he should have self-esteem and confidence and should not adore or worship any other created object, animate or inanimate, however overwhelming and stupendous it might appear. Conversely, he should adore and worship Allah Alone, his Creator and *Rabb*, remembering always that He sees and knows whatever he does and thinks, openly or secretly, and that He has His wisdom and purpose in all His creation and plans.

3. *Usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [sujûd], to prostrate oneself, to make humble submission, pay obeisance).

4. *Sajadû* = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from *sajada*)

5. 'Abâ = he declined, refused, turned down (v. iii. m. s. past from *ibâ'/ibâ'ah*, to refuse. to decline).

6. *Istakbara* = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of *kabura* [kubr/kibâr/kabârah] to become big, large, great).

7. *Uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [sakan] to live, to inhabit).

8. *Zawj* (pl. 'Azwâj) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwâ', Adam's wife, whom Allah created after having created him.

9. *Kulâ* = you (two) eat (v. ii. dual, imperative from 'akala [akl/ma'kal], to eat, consume, devour).

10. *Raghad* = easy, carefree, profuse, opulent, affluent.

حَيْثُ شِئْتُمْ² as¹ you wish;²
 وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ⁴ but do not go near³ this tree,⁴
 فَتَكُونُوا else you will be
 مِنَ الظَّالِمِينَ⁵ of the transgressing ones.⁵
 فَأَزَلَّهُمَا الشَّيْطَانُ⁶ 36. But Satan toppled⁶ them
 عَنْهَا from there
 فَأَخْرَجَهُمَا⁷ and ousted them⁷
 مِنْ مَا كَانُوا فِيهَا from what they had been in.
 وَقُلْنَا اهْبِطُوا⁸ And We said: "Get down,⁸
 بَعْضُكُمْ لِبَعْضٍ an enemy;⁹
 عَدُوٌّ and you will have
 وَلَكُمْ in the earth
 فِي الْأَرْضِ an abode¹⁰ and enjoyment¹¹
 مُسْتَقَرًّا وَمَتْنًا till a time.
 فَتَلَقَّى آدَمَ¹² 37. Then Adam received¹²
 مِنْ رَبِّهِ from his Lord
 كَلِمَاتٍ certain words.¹³
 فَغَابَ عَلَيْهِ So He (Allah) forgave him.¹⁴
 إِنَّهُ هُوَ الْوَهَّابُ Verily He is Most Forgiving,
 الرَّحِيمُ Most Merciful.

1. *Haythu* = as, where (place and direction), whereas, since .

2. *Shi'tumâ* = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mashi'ah*] to want, wish, desire).

3. *Lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative [prohibition] from *qaruba* [*qurb/maqrabah*] to go near, approach).

4. *Shajarah* (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblis suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).

5. *Zâlimîn* = (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *zalama* [*zulim/zalm*], to exceed the limits, do wrong).

6. *Azalla* = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zalat*], to slip, stumble, to commit an error).

7. *'Akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *khuraja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).

8. *Ihbitû* = you (all) get down, descend (v. ii. m. pl. imperative from *habata* [*hubût*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblis, the arch-satan.

9. *'Adûw* (pl. *'a'dâ'*) = enemy.

10. *Mustaqarr* = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qârâr*], to settle down, to abide).

11. *Matâ'* (pl. *'anti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.

12. *Talaqqâ* = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with, to come across).

13. i.e. Adam received *wahy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.

14. *Tâba* = he returned, turned to (v. iii. m. s. past [*tawb/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

قُلْنَا اهْبِطُوا 38. We said: "Get down
 مِنْهَا جَمِيعًا¹ from it, one and all.¹
 فَإِذَا يَأْتِيَكُمُ So when there comes to you
 مِنِّي هُدًى guidance² from Me,
 فَمَنْ تَبِعَ and whoever follows
 هُدَايَ My guidance,
 فَلَا خَوْفٌ عَلَيْهِمْ no fear³ shall be on them;
 وَلَا هُمْ يَحْزَنُونَ neither shall they grieve.⁴
 ﴿٣٨﴾
 وَالَّذِينَ كَفَرُوا 39. But those who disbelieve
 وَكَذَّبُوا and cry lies⁵
 بِآيَاتِنَا to Our revelations,⁶
 أُولَٰئِكَ they shall be
 أَصْحَابُ النَّارِ inmates⁷ of the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ shall abide forever.⁸

Section (Rukū') 5⁹

يٰٓبَنِي إِسْرَءِيلَ 40. O Children of Isrâ'îl,
 اذْكُرُوا نِعْمَتِيَ recall¹⁰ My grace
 الَّتِي أَنْعَمْتُ عَلَيْكُمْ which I bestowed¹¹ on you,
 وَأَوْفُوا and fulfil¹²
 بِعَهْدِي the covenant¹³ with Me,

1. This repeated command applies to Adam as well as his progeny and means that Allah's having forgiven Adam did not mean the end of his and his progeny's sojourn on the earth. They are nonetheless each to pass a term on it and their ultimate salvation lies in following the guidance to be given by Allah, which is assured next in the 'āyah.

2. *Hudan* = guidance, i.e., the guidance communicated by Allah through His Prophets. The Qur'ān, as stated at the beginning of this sūrah, is the guidance from Allah (see 2 : 2).

3. *Khawf* = fear, dread.

4. i.e., on the Day of Judgement. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazn*], to grieve, be sad).

5. *Kadhhabū* = they disbelieved, treated as false, cried lies to, alleged to be untrue (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb/kadhib/kadhbab/kidhbah*], to lie).

6. 'Āyāt (sing. 'āyah) = signs, marks, miracles, revelations, units of statements in the Qur'ān (often miscalled 'verses').

7. 'Aṣḥāb (sing. ṣāhib) = companions, inmates, owners, masters.

8. *Khālidūn* (sing. *khālid*) = eternal, everlasting, perpetual, living forever (active participle from *khalada*. See at 2:25, p. 13, n. 14.).

9. This and the succeeding 12 sections up to 'āyah 142 of this sūrah speak about the Children of Isrâ'îl and call upon them to believe in the Prophet Muḥammad, peace and blessings of Allah be on him, and in the Qur'ān sent down on him, reminding them of their covenant with Allah and the favours and graces bestowed on them and of their past conduct in relation to the Prophets sent to them.

10. *Udhkurū* = you (all) remember, (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember).

11. 'An'amu = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*] to be in ease, comfort. See 'an'ama at 1:7, p. 2, n. 5).

12. 'Awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafā* [*wafā*], to fulfil).

13. 'Ahd (pl. 'uhūd) = covenant, pact, pledge, agreement, compact. The reference here is to the Israelites' pledge to Allah to obey and worship Him Alone and to believe in the Prophets to be sent subsequently.

أُوفِ I shall fulfil
بِمَهْدِكُمْ the covenant with you;
وَأَيَّتِي and Me and Me Alone
فَأَرْهَبُونَ you be in dread of.¹

وَأَسْأَلُوا 41. And believe
بِمَا أُنزِلْتُ in what I have sent down²
مُصَدِّقًا confirming³
لِمَا مَعَكُمْ what is with you⁴
وَلَا تَكُونُوا and do not be
أُولَٰئِكَ the first to disbelieve
بِهِ therein;
وَلَا تَشْتَرُوا and do not buy⁵
بِبَيِّنَاتِي with My revelations
شَيْئًا لِّبَعْدٍ a little value;⁶
وَأَيَّتِي and Me and Me Alone
فَأَتَّقُونِ you be afraid of.⁷

وَلَا تَلْبِسُوا 42. And do not clothe⁸
الْحَقَّ the truth
بِالْبَاطِلِ with the falsehood,
وَتَكْتُمُوا النَّحَى nor conceal⁹ the truth,
وَأَنْتُمْ تَعْلَمُونَ even though you know.¹⁰

1. *Irhabû + ni* (originally *irhabû + nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruh/rahbah*], to dread, fear).

2. '*Anzatu* = I sent down (v. i. s. past from '*anzala*, form IV of *nazala* [*nujûl*], to come down). The reference here is to the Qur'ân.

3. *Musaddiq* = attesting, confirming (active participle form *ṣaddaqa*, form II of *ṣadaqa* [*ṣidq/ṣadq*], to speak the truth, to be true).

4. i.e., in confirmation of monotheism in the *Torah* and the *Inzîl* and of the prophecy about Muḥammad (p.b.h.).

5. *Lâ Tasharû* = you (all) do not buy (v. ii. m. pl. imperative [prohibition] from *sharâ* [*shiran/shirâ*], to buy, sell. See at 2:16, p. 9, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

6. *Thaman* (pl. *athmân/athminah*) = price, value. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muḥammad (p.b.h.). The exhortation is, however, general.

7. *Ittaqû+ni* = you (all) beware of me, fear me (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to preserve, to guard. See at 2:24, p. 12, n. 12).

8. *Lâ Talbisû* = do not clothe, cover, garb, mix (v. ii. m. pl. imperative [prohibition] from *labisa* [*lubs*], to wear, put on, clothe).

9. (*Lâ*) *Taktumû* = you (all) do not conceal, secrete, hide (v. ii. m. pl. imperative [prohibition] from *katama* [*katm/kitmân*], to hide, conceal. See *taktumûna* at 2:33, p. 18, n.2). The *lâ* in the previous clause governs this clause too and makes it a prohibition.

10. *Ta'lamûna* = you (all) know (v. ii. m. pl., impfct. from '*alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 2:13, p. 8, n. 6). The letter *waw* at the beginning of the clause is circumstantial and the expression, *wa antum ta'lamûna*, means: "notwithstanding your being aware of" or "even though you know". The '*ayah* asks the Children of Isrâ'îl not to wilfully distort the truth contained in their scripture, nor to conceal the truth, particularly the prophecy about Muḥammad (p.b.h.).

وَأَقِيمُوا 43. And properly perform¹

الصَّلَاةَ the prayers

وَأَتُوا الزَّكَاةَ and pay the *zakâh*;²

وَارْكَعُوا and bow³

مَعَ الرَّكْعِينَ^٤ with those that bow.⁴

أَتَاْمُرُونَ النَّاسَ 44. Do you enjoin⁵ on men

بِالْبِرِّ piety and obedience⁶

وَتَنْسَوْنَ أَنْفُسَكُمْ and forget⁷ yourselves,

وَأَنْتُمْ while you are those

تَتْلُونَ الْكِتَابَ that read⁸ the Book.

أَفَلَا تَعْقِلُونَ^٩ Will you not see reason?⁹

وَأَسْتَعِينُوا 45. And seek help¹⁰

بِالصَّبْرِ وَالصَّلَاةِ with patience¹¹ and prayer;

وَأَنَّهَا كَثِيرَةٌ and that indeed is hard¹²

إِلَّا عَلَى الْخَاشِعِينَ^{١٣} except on the humble ones¹³

الَّذِينَ يَظُنُّونَ 46. Who firmly believe¹⁴

أَنَّهُمْ that they are

مُلْقَوْنَ إِلَيْهِمْ going to meet¹⁵ their Lord;

وَأَنَّهُمْ إِلَيْهِ and that they are to Him

يَرْجِعُونَ^{١٦} going to return.

1. 'Aqîmû = you (all) properly perform, set up (v. ii. m. pl. imperative from 'aqâma, form IV of qâma [qawmah/qiyâm], to stand. See yuqîmûna at 2:3, p. 5, n.3).

2. Zakâh = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.

3. Irka'û = you (all) bow, bend the body (v. ii. m. pl. imperative from raka'a [rakû'], to bow.

4. Râki'in (accusative/genitive of râki'un, sing. râki') = those who bow (active participle from raka'a). The 'ayah constitutes a command to perform prayers in congregation.

5. Ta'murûna = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from 'amara ['amr], to bid, to enjoin. See 'amara at 2:27, p. 15, n.1).

6. Birr = piety, obedience, righteousness.

7. i.e., you forget to practise it yourselves. Tansawna = you (all) forget (v. ii. m. pl. impfct. from nasiya [nasy/nisyân], to forget).

8. Tatlûna = you (all) recite, read, study (v. ii. m. pl. impfct. from talâ [tilâwah], to recite, read).

9. Ta'qilûna = you (all) see reason, understand (v. ii. m. pl. impfct. from 'aqala ['aqil], to be endowed with the faculty of reason, to understand).

10. i.e. Allah's help and assistance in all affairs.

Ista'inû = you (all) seek help, assistance (v. ii. m. pl. imperative from ista'ana, form X of 'ana ['awn], to be of middle age, i.e., to be robust. See nasta'inu at 1:5, p.2, n. 2).

11. Sabr = patience, perseverance, forbearance.

12. Kabîr = big, gigantic, enormous. Here it means heavy, burdensome, hard.

13. Khâshi'in (accusative/ genitive of khâshi'un, sing. khâshi') = the submissive ones, humble (active participle from kasha'a [khushû'], to be submissive, humble).

14. Yazunnûna = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from zanna [zann], to firmly believe, to suppose.

15. Mulâqû (originally mulâqûn, pl. of mulâqin, the final nûn being dropped in the genitive construction) = the meeting ones, (act. participle from lâqâ, form III of laqiya [liqâ'/ luqyân /luqy/luqyah/luqan] to meet, encounter. See laqû at 2:13, p. 8, n. 7; and talaqqû at 2:37, p. 19, n.12).

Section (Rukû') 6

47. O Children of Isrâ'îl,
 اذْكُرُوا نِعْمَتِيَ الَّتِي
 أَنْعَمْتُ عَلَيْكُمْ
 وَأَنِّي فَضَّلْتُكُمْ
 عَلَى الْعَالَمِينَ ﴿١٧﴾
 recall¹ My favour which
 I bestowed² on you³
 and that I preferred⁴ you
 to all the beings.⁵
48. And beware⁶ of a day⁷
 لَا تَخْرُجُ نَفْسٌ
 عَنْ نَفْسٍ سَيِّئَةٍ
 وَلَا يُقْبَلُ
 مِنْهَا سَفْعَةٌ
 وَلَا يُؤْخَذُ
 مِنْهَا عَدْلٌ
 وَلَا هُمْ يُنصَرُونَ ﴿١٨﴾
 no individual will avail⁷
 any individual of anything;
 nor shall there be accepted⁸
 from him any intercession,⁹
 nor shall there be taken¹⁰
 from him any equivalent,¹¹
 nor shall they be helped.¹²
49. And [recall] when
 بَحَيْنَاكُمْ
 مِن آلِ فِرْعَوْنَ
 يَسُومُونَكُمْ
 سُوءَ الْعَذَابِ
 يَذْبَحُونَ أَبْنَاءَكُمْ
 وَيَسْتَحْيُونَ
 نِسَاءَكُمْ ﴿١٩﴾
 We rescued¹³ you
 from the Pharaoh's¹⁴ people
 who were inflicting¹⁵ on you
 the vilest of torture,
 slaughtering your sons
 and keeping alive¹⁶
 your women folk;

1. 'Udhkurâ, see at 2:40, p. 20, n. 10.

2. 'An'amtu, see at 2:40, p.20, n. 11.

3. i.e., your forefathers, ancestors.

4. Faddaltu = I preferred, gave preference (v. i. s. past from faddala, form II of faḍala [faḍl], to be good, be in excess).

5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'il in respect of the raising of Prophets and Messengers. ('Ālamīn, see 1:2, p. 1, n. 4).

6. Ittaqû, see at 2:24, p. 12, n.12.

7. i.e., the Day of Judgement after resurrection.

8. Tajzil = she or it avails, requites, repays, rewards (v. iii. f. s. past from jazâ [jazâ'], to requite, recompense).

9. Yuqbalu = it is accepted, received (v. ii. m. s. impfct. passive from qabala [qabâl /qubâl], to accept).

10. Shafâ'ah = intercession (derived from shaf', i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).

11. 'Adl = equivalence, compensation, justice, impartiality.

12. Yunṣarûna = they are helped, assisted (v. iii. m. pl. impfct. passive from naṣara [naṣr /nuṣûr], to help, assist, make victorious). The 'ayah means that none shall get any help against Allah's judgement and decree on the Day of Judgement.

13. Najjaynâ = we rescued, saved, delivered (v. i. pl. past from najjâ, form II of najâ [najw /najâ' /najâh], to make for safety, get away, to save o.s., be saved).

14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The 'ayah refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'il and the drowning of the Pharaoh with his troops.

15. Yasûmûna = they impose, force upon, subject to (v. iii. m. pl. impfct. from sâma [sawm], to impose, inflict, to offer for sale).

16. Yastahyûna = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of ḥayya/ ḥayya [ḥayâh], to live. See yastahyî at 2:26, p.14, n.1).

وَفِي ذَلِكُمْ and in that was
 بَلَاءٌ مِّن رَّبِّكُمْ a test¹ from your Lord,
 عَظِيمٌ a tremendous one.²
 وَإِذْ 50. And [recall] when
 فَرَقْنَا بِكُم We cleaved³ for you⁴
 الْبَحْرَ the sea
 فَأَنْجَيْنَاكُمْ and thus saved⁵ you
 وَأَغْرَقْنَا and drowned⁶
 آلَ فِرْعَوْنَ the Pharaoh's people
 وَأَنْتُمْ نَظُرُونَ while you were looking on.⁷
 وَإِذْ 51. And [recall] when
 وَعَدْنَا مُوسَى We appointed⁸ for Mūsa
 أَرْبَعِينَ لَيْلَةً forty nights;
 ثُمَّ أَخَذْتُمُ الْعِجْلَ then you took up⁹ the calf¹⁰
 مِن بَعْدِهِ in his absence,
 وَأَنْتُمْ ظَالِمُونَ and you were transgressing.¹¹
 ثُمَّ عَفَوْنَا عَنْكُمْ 52. Then We forgave¹² you
 مِن بَعْدِ ذَلِكَ after that
 لَعَلَّكُمْ so that you might
 تَشْكُرُونَ express gratitude.¹³

1. *Balā'* = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarī, I, 274-275.; Ibn Kathīr, I, 128-129).

2. *'Azīm* = big, great, enormous, tremendous.

3. *Faraqnā* = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*faraq/furqān*], to separate, divide, distinguish).

4. *Bi+kum* has here the sense of *la+kum*, for you.

5. *'Anjaynā* = we rescued, saved, delivered (v. i. pl. past in form IV of *najā* [*najw/najā/'najāh*], See *najayna* in the previous *āyah*. Both the forms II and IV of *najā* give the same meaning).

6. *'Aghraqnā* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).

7. *Tanzūrūna* = you (all) see, view, gaze, look on (v. ii. m. pl. impct. from *naẓara* [*naẓar/manẓar*], to see, to view).

8. *Wā'adnā* = we appointed, arranged (v. i. pl. past from *wā'ada*, form III of *wa'ada* [*wa'd*] to promise). After Mūsā had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.

9. *Ittakhadhtum* = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).

10. i.e., the image of the calf made by Sāmiriyy for worshipping it.

11. *Zālimūn* (sing. *zālim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*ẓulm 'azīm*) at 31:13.

12. *'Afawnā* = we forgave, excused, effaced (v. i. pl. past from *'afā* [*'afw/'afā*], to forgive, to obliterate).

13. *Tashkurūna* = you (all) express gratitude, be thankful (v. ii. m. pl. impct. from *shakara* [*shukr/shukrān*] to express thanks, to be grateful).

وَإِذْ 53. And [recall] when
 ءَاتَيْنَا مُوسَىٰ We gave Mûsâ
 الْكِتَابَ وَالْفُرْقَانَ the Book¹ and the Furqân;²
 لَعَلَّكُمْ so that you might
 تَهْتَدُونَ receive guidance.³

وَإِذْ 54. And [recall] when
 قَالَ مُوسَىٰ لِقَوْمِهِ Mûsâ said to his people:
 يَا قَوْمِ إِن كُنتُمْ "O my people, verily you
 ظَلَمْتُمْ أَنفُسَكُمْ have wronged⁴ yourselves⁵
 بِاتِّخَادِكُمُ الْعِجَلَ by your taking up the calf.
 فَتُوبُوا So turn in repentance⁶
 إِلَىٰ بَارِيكُمْ to your Creator⁷
 فَاقْتُلُوا أَنفُسَكُمْ and kill⁸ yourselves.⁹
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you
 عِنْدَ بَارِيكُمْ in the sight of your Creator."
 فَغَاثَ عَلَيْكُمْ So He forgave you;
 إِنَّهُ هُوَ الْغَافِرُ verily He is Most Forgiving,
 الرَّحِيمُ Most Merciful.

وَإِذْ 55. And [recall] when
 قُلْتُمْ يَمْوِسَىٰ you said: "O Mûsâ,
 لَن نُّؤْمِنَ لَكَ we will not believe¹⁰ in you

1. i.e. the *Tawrah* (*Torah*).

2. *Furqân* = criterion, distinguishment. It is a description of the *Tawrah* itself and is so called because in it was a distinguishment between the truth and the untruth. Another view is that the *furqân* here refers to the help and victory given to Mûsâ by rescuing and separating him and his people from the clutches of the Pharaoh (Al-Ṭabarî, I, 284-285; Ibn Kathîr, I, 130).

3. *Tahtadûna* = you (all) receive guidance, be on the right path (v. ii. m. pl. impfct. from *ihîadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to lead, to guide. See *muhtadîn* at p. 9, n. 8)

4. *Zalamtum* = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *zalama* [*zulm/zalm*], to do wrong. See *zâlimûn* at 2:51, p. 24, n. 11).

5. Because the consequences of your wrong act will ultimately fall on yourselves.

6. *Tâbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance. When said of Allah it means to forgive, to restore to His grace. See *tâba* at 2:37, p. 19, n. 14).

7. *Bâri'* = Creator, Who creates flawlessly out of nothing.

8. *Uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay).

9. i.e., let the wrong-doers of you be killed by the innocent. The directive was given by Mûsâ, being so commanded by Allah. (Ibn Kathîr, I, 131; Al-Ṭabarî, I, 287-288).

10. *Nu'minu* = we believe, have faith (v. i. pl. impfct. from *âmana* [*'imân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. See at 2:13, p. 8, n. 4).

حَتَّىٰ رَأَى اللَّهَ until we see¹ Allah

جَهْرَةً openly."²

فَأَخَذَتْكُمْ So there seized³ you

الصَّعِقَةَ the thunderbolt⁴

وَأَنْتُمْ تَنْظُرُونَ and you were gazing.⁵



ثُمَّ بَعَثْنَاكُمْ 56. Then We raised⁶ you up

مِّن بَعْدِ مَوْتِكُمْ after your death;⁷

لَعَلَّكُمْ might be that you

تَشْكُرُونَ express gratitude.⁸

وَوَضَعْنَا 57. And We cast as shade⁹

عَلَيْكُمْ الْعَمَامَ over you the cloud;¹⁰

وَأَنْزَلْنَا عَلَيْكُمْ and sent down¹¹ on you

الْمَنَّاءَ وَالسَّلْوَةَ the manna and the salwâ¹² –

كُلُوا مِن طَيِّبَاتِ "Eat of the good things¹³ of

مَا رَزَقْنَاكُمْ what We have granted¹⁴ you."

وَمَا ظَلَمُونَا And they did not wrong¹⁵ Us;

وَلَكِن كَانُوا أَنفُسَهُمْ but they were to themselves

يَظْلِمُونَ doing wrong.¹⁶

وَإِذْ 58. And [recall] when

قُلْنَا We said:

1. *Narâ* = we see, view, behold. (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*] to see).

2. *Jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.

3. *'Akhadhat* = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive).

4. *Şâ'iqah* (pl. *şawâ'iq*) = thunderbolt, bolt of lightning. See *şawâ'iq* at 2:19, p. 10, n. 12.

5. *Tanzurûna*, see at 2:50, p. 24, n. 7.

6. *Ba'athnâ* = we raised up, sent out, resurrected, revived (v. i. pl. past from *ba'atha* [*ba'th*], to raise up, resurrect).

7. *Mawt* = death, lifelessness. It is said that they remained lifeless for a day and a night.

8. *Tashkurûna*, see at 2:52, p. 24, n. 13.

9. *Zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulûl*], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tih or in the open desert (Ibn Kathîr, I, 134).

10. *Ghamâm* (sing. *ghamâmah*) = clouds. It is so called because it covers or veils [*ghamma*, *ghamm*, to cover].

11. *Anzalnâ*, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.

12. *Manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. *Ṭayyibât* (fem. sing. *ṭayyibah*; mas. *ṭayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.

14. *Razaqnâ*, see at 2:3, p. 5, n. 4.

15. *Zalamû* = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *zalamu*. See *zalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.

16. *Zâlimîn*, see at 2:35, p. 19, n. 5.

ادْخُلُوا هَذِهِ الْقَرْيَةَ "Enter¹ this town²
 فَكُلُوا مِنْهَا and eat³ from there
 حَيْثُ يَشْتَمُ whatever you wish⁴
 رَغَدًا in ease and abundance;⁵
 وَاَدْخُلُوا الْبَابَ and enter the door
 سُجَّدًا making prostration,⁶
 وَقُولُوا حِطَّةٌ and say "Forgiveness",⁷
 نَنْفِرْكُمْ We shall forgive⁸ you
 حَطِّبِكُمْ your sins;⁹
 وَسَيَرْبِدُ and shall give more¹⁰
 ۞ الْمُنْحِسِينَ to the righteous.¹¹
 قَدَدَلْ 59. But there substituted,¹²
 الَّذِينَ ظَلَمُوا those who transgressed,¹³
 قَوْلًا غَيْرَ الَّذِي a saying other than that
 قِيلَ لَهُمْ said to them.
 فَأَنْزَلْنَا So We sent down¹⁴
 عَلَى الَّذِينَ ظَلَمُوا on those who transgressed
 رِجْزًا مِنَ السَّمَاءِ a punishment¹⁵ from the sky
 بِمَا كَانُوا because they had been
 ۞ يَفْسُقُونَ sinning rebelliously.¹⁶

Section (Rukū') 7

۞ وَإِذْ 60. And [recall] when
 أَسْتَسْقَىٰ Mūsā prayed for water¹⁷

1. *Udkhulū* = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [dakhāl], to enter, to go in).
2. i.e., Bayt al-Maqdis.
3. *Kulū* = you (all) eat (v. ii. m. pl. imperative from 'akala ['akl], to eat. See *kulū* at 2:35, p.18, n. 9)
4. *Shi'tum* = you wished, wanted (v. ii. m. pl. past from *shā'a* [mashi'ah], to wish. See *shi'tumā* at 2:35, p. 19, n.2).
5. *Raghad* = ease and abundance; see at 2:35, p. 18, n. 10).
6. i.e. in submission to Allah and in seeking His forgiveness.
7. *Hitah* = a shortened form of *hatta* 'annā *dhunūbanā*, remove/forgive our sins.
8. *Naghfir(u)* = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* [maghfirah/ghufrān], to forgive, to cover. The last letter is rendered voewllless because it is the conclusion of a conditional clause [jawāb of sharf]).
9. *Khatāyā* (sing. *khatī'ah*) = sins, mistakes, faults, offences.
10. *Nazidu* = we increase, enhance, give more (v. i. pl. impfct. from *zāda* [ziyādah], to grow, to increase).
11. *Muhsinīn* (accusative/genitive of *muhsinān*; sing. *muhsin*) = those who do right things, righteous, beneficent, charitable (active participle from 'aḥsana, form IV of *ḥasana* [ḥusn], to be handsome, to be good).
12. *Baddala* = he changed, altered (v. iii. m. s. past in form II of *badala* [badal], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.
13. *Zalamū* = they transgressed, did wrong (v. iii. m. pl. past from *zalamā*. See at 2:57, p. 26, n. 15).
14. 'Anzalnā = we sent down. See 2: 22, p. 11, n. 9.
15. *Rijz* = punishment, that which confuses and conternates. It is reported that the punishment came in the form of a devastating plague.
16. *Yafsuqūna* = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa*. See *fāsiqīn* at 2:26, p. 14, n. 7).
17. *Istasqā* = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqā* [saqy], to drink, to give a drink, to make someone drink).

لِقَوْمِهِ فَقُلْنَا for his people, We said:
 أَضْرِبْ بِعَصَاكَ "Strike¹ with your staff²
 الْحَجَرَ the rock."³
 فَأَنْفَجَرَتْ مِنْهُ So there burst out⁴ of it
 اثْنَا عَشَرَ عَيْنًا twelve springs.⁵
 فَدَعَا كُلُّ أُنَاسٍ Each group had known
 مَشْرِبَهُمْ their drinking spot.⁶
 كُلُوا وَاشْرَبُوا [We said] "Eat⁷ and drink⁸
 مِنْ رِزْقِ اللَّهِ out of Allah's provisions
 وَلَا تَعْوُوا and do not cause havoc⁹
 فِي الْأَرْضِ in the earth
 مُفْسِدِينَ creating troubles.¹⁰

وَإِذْ 61. And [recall] when
 قُلْتُمْ يَا مُوسَىٰ you said: "O Mûsâ,
 لَنْ نَصْبِرَ عَلَىٰ we shall not put up with¹¹
 طَعَامٍ وَجَدِ one [kind of] food.
 فَادْعُ لَنَا رَبَّكَ So ask¹² for us your Lord
 يُخْرِجَ لَنَا that He brings¹³ forth for us
 مِمَّا تُنْبِتُ الْأَرْضُ of what the earth grows¹⁴ –
 مِنْ بَقْلِهَا of its vegetables
 وَفَيْهَا and its cucumbers,
 وَفُومِهَا and its garlic¹⁵

1. *Iḍrib* = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike).

2. 'Aṣā (pl. 'uṣīy, 'iṣīy, a'ṣin) = staff, stick, rod.

3. *Hajar* (pl. *ahjâr, hijârah*) = stone, rock. It is said that it was a stone from the Mount Sinai.

4. *Infajarat* = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'ân that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsâ abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.

5. 'Ayn (pl. 'uyûn, a'yun) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathîr, I, 143).

6. *Mashrab* (pl. *mashârib*) = drinking place, drink, drinking trough.

7. *Kulû*, see at 2:58, p. 27, n. 1.

8. *Ishrabû* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip).

9. *Lâ Ta'thaw* = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative (prohibition) from 'âtha ['ayth], to create disaster, cause havoc).

10. *Mufsidîn* (accusative /genitive of *mufsidân*, sing. *mufsid*) = trouble-makers, disturbers; active participle from 'afsada, form IV of *fasada* [*fasâd/fusâd*], to be bad. See *mufsidân* at 2:12, p. 8, n. 1).

11. *Nashîru* = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *shabara* [*shabr*], to be patient, to fetter, bind).

12. *Ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â*], to call, to summon).

13. *Yukhrîju* = he brings out, produces (v. iii. m. s. imperative from 'akhrâja, form IV of *kharâja* [*khurâuj*], to come out. See 2:22, p. 11, n. 12).

14. *Tunbitu* = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from 'anbata, form IV of *nabata* [*nabt*], to grow, to sprout).

15. *Fûm* = garlic or wheat.

وَعَدِيهَا وَبَصَلِيهَا its lentils, and its onions."

قَالَ He said:

أَتَسْتَبْدِلُونَ "Will you take in exchange¹

الَّذِي هُوَ أَدْنَى that which is inferior²

بِالَّذِي هُوَ خَيْرٌ for that which is better?

أَهبطوا مِصْرًا Get down³ to any town,

فَإِنَّ لَكُمْ you shall have

مَا أَسَأَلْتُمْ what you have asked⁴ for."

وَصُرِّبَتْ And there were struck⁵

عَلَيْهِمْ over them

الذِّلَّةُ وَالْمَسْكِينَةُ ignominy⁶ and poverty;⁷

وَبَاءُوا and they came back⁸

بِعِصْيَانِ اللَّهِ with the wrath⁹ of Allah.

ذَلِكَ بِأَنَّهُمْ That was so because they

كَانُوا يَكْفُرُونَ used to disbelieve¹⁰

بِنَايَةِ اللَّهِ in Allah's revelations

وَيَقْتُلُونَ النَّبِيِّينَ and to kill the Prophets¹¹

بِغَيْرِ الْحَقِّ without justice –

ذَلِكَ بِمَا that was so because they

عَصَوْا rebelled¹²

وَكَانُوا يَتَدَبَّرُونَ and went on transgressing.¹³



1. *Tastabdilūna* = you (all) barter, take in exchange, (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).

2. '*Adnā* = inferior, lower, nearer, closer, closest. Elative form of *dānin*.

3. *Ihbiṭū* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubūṭ*], to get down, descend. See 2:37/38, p. 19, n. 8).

4. *Sa'altum* = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'āl/ mas'alah*], to ask, to enquire, to implore).

5. *Ḍuribat* = it or she was struck, beaten, hit (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to hit, strike, beat. See *iḍrib* at 2:60, p. 28, n. 1).

6. *Dhillah* = lowliness, depravity, ignominy, humiliation, degradation, debasement.

7. *Maskanah* = poverty, misery.

8. *Bā'ū* = they returned, came aback (v. iii. m. pl. past from *bā'a* [*baw*], to come back, to return).

9. *Ghaḍab* = wrath, fury, anger, indignation.

10. *Yakfurūna* = they disbelieved, turned ungrateful, denied (v. iii. m. pl. impfct. from *kafara* [*kufri*], to disbelieve, to cover. See *kafarū* at 2:6, p. 6, n. 1).

11. *Yaqtulūna* = they kill, slay, murder (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill, slay. See *uqtulū* at 2:24, p. 25, n. 8). They killed the Prophets like Zakariyyā and Yahyā.

12. '*Aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from '*aṣā* [*'iṣyān/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy).

13. *Ya'tadūna* = they transgressed, crossed the limits, overstepped (v. iii. m. pl. impfct. from *i'tadā*, form VIII '*adā* [*'adw*], to run, dash, gallop).

Section (Rukū') 8

62. Verily those who believe
 and those who were Jews,¹
 and the Christians²
 and the Sābians³—
 whosoever believed in Allah
 and the Last Day
 and did good deeds,
 they shall have their reward⁴
 with their Lord;
 and no fear⁵ shall be on them
 nor shall they grieve.⁶

63. And [recall] when
 We took⁷ your covenant⁸
 and raised⁹ above you
 the Mount Sinai [saying];
 "Take¹⁰
 what We have given you,
 holding firmly,¹¹
 and remember¹²
 what is therein,
 so that you might
 save yourselves."¹³

1. *Hādū* = they became Jews (v. iii. m. pl. past from *hādu*, to embrace *yahūdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahūdīs* in Arabic after *Yahūdhā*, the eldest son of Ya'qūb (Jacob).

2. *Naṣārā* (sing. *naṣrān*, *naṣrāniyy*) = Christians.

3. *Ṣābi'in* (accusative/genitive of *ṣābi'ūn*, sing. *ṣābi'*) = The Sābians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sābians (Ibn Kathīr, I, 149).

4. *'Ajr* (pl. *'ujūr*) = pay, recompense, reward, remuneration, wages.

5. *Khawf* = fear, dread. See 2:38, p. 20, n. 3.

6. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/hazan*], to grieve, be sad. See 2:38, p. 20, n. 4).

The *'āyah* speaks of such Jews and Christians as were true believers and followers of their respective Prophets till the advent of Prophet Muḥammad (p.b.h.). After his coming it became incumbent to believe in his Messengership and in the Qur'ān. The *'āyah* should be understood along with 3:85 which says: "Whoever seeks a *dīn* other than Islam, it shall not be accepted of him..." (Ibn Kathīr, I, 147).

7. *'Akhadhā* = we took, received, (v. i. pl. past from *'akhadha* [*'akhdh*], to take).

8. *Mithāq* (pl. *mawāthiq*) = covenant, pact, agreement, contract.

9. *Rafa'nā* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf*], to raise, to lift up). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

10. *Khudhū* = you all take, receive (v. ii. m. pl. imperative from *'akhadha*, see n. 7 above. The command "take" here means accept the commandments and injunctions by adhering firmly to them and carrying them out faithfully).

11. *Bi-quwwah* = with force, i.e., firmly.

12. *Udhkurū* = you (all) remember, keep in mind. See at 2:40, p. 20, n. 10.

13. i.e., you might save yourselves from troubles and difficulties in this world and from punishment and retribution in the hereafter. *Tattaqūna* = you (all) be on your guard, save or protect yourselves (v. ii. m. pl. impfct. from *ittaqa*, see at 2:21, p. 11, n. 6).

ثُمَّ تَوَلَّيْتُمْ 64. Then you turned back¹
 مِنْ بَعْدِ ذَلِكَ after that;
 فَلَوْلَا and had there not been
 فَضْلُ اللَّهِ عَلَيْكُمْ Allah's grace on you,
 وَرَحْمَتُهُ and His mercy,
 لَكُنْتُمْ you would surely have been
 مِنَ الْخَاسِرِينَ 2 of those incurring loss.²

وَلَقَدْ عَلِمْتُمْ 65. You indeed knew³
 الَّذِينَ آعَدُوا those that transgressed⁴
 مِنْكُمْ from among you
 فِي السَّبْتِ in the matter of the Sabbath.
 فَقُلْنَا لَهُمْ So We said to them:
 كُونُوا قردةً "Be you all apes,⁵
 خَسِيسِينَ 6 despicably banished."⁶

جَعَلْنَاهَا 66. Thus We made⁷ it
 نَكَالًا an exemplary punishment⁸
 لِمَا بَيْنَ يَدَيْهَا for those that co-existed⁹
 وَمَا خَلْفَهَا and those that succeeded;¹⁰
 وَمَوْعِظَةً and a lesson¹¹
 لِلْمُتَّقِينَ 12 for the godfearing.¹²

1. *Tawallaytum* = you (all) turned back, turned away, refrained (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near, to lie next; also to be a friend, to be in charge of).

2. *Khāsirīn* (accusative/genitive of *khāsirūn*, sing. *khāsir*) = losers, those incurring loss (active participle from *khāsara*. See *khāsirūn* at 2:27, p. 15, n. 4).

3. *‘Alimtum* = you (all) knew, were aware of (v. ii. m. pl. past from *‘alima* [*‘ilm*], to know. See *ya‘lamūna* at 2:13, p. 8, n. 6 and *ta‘lamūna* at 2:22, p. 12, n. 5).

4. *I‘tadaw* = they transgressed, crossed the limits (v. iii. m. pl. past from *i‘tadā*, form VIII of *‘adā*. See *Ya‘tadūna* at 2:61, p. 29, n. 13).

5. *Qiradah* (sing. *qird*) = monkeys, apes.

6. *Khāsi‘īn* (accusative/genitive of *khāsi‘ūn*, sing. *khāsi‘*) = the banished ones, those driven away, outcast (active participle from *khāsa‘a* [*khās‘*], to chase away).

The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. Hence they were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors, as mentioned in the following *‘āyah*.

7. *Ja‘alnā* = we made, set, rendered (v. i. pl. past from *ja‘ala* [*ja‘l*], to make, to put. See *yaj‘alūna* at 2:19, p. 10, n. 9 and *Lā taj‘alū* at 2:22, p. 12, n. 3).

8. *Nakāl* = exemplary punishment, warning example, warning.

9. *Byna yaday+hā* = in front of them, before them, in their presence.

10. *Khalf* = back, behind, coming after, successors.

11. *Maw‘īzah* (pl. *mawā‘iz*) = lesson, exhortation, counsel.

12. *Muttaqīn* (accusative/genitive of *muttaqūn*, sing. *muttaqīn*) = god-fearing, those who be on their guard against the displeasure of Allah. See at 2:2, p. 4, n. 4).

وَإِذْ 67. And [recall] when
 قَالَ مُوسَىٰ لِقَوْمِهِ 67. Mūsā said to his people:
 إِنَّ اللَّهَ يَأْمُرُكُمْ 23 "Verily Allah commands¹ you
 أَنْ تَذْبَحُوا بَقْرَةً 67 that you slaughter² a cow."
 قَالُوا 67 They said:
 أَلنتخذنا 67 "Are you making³ of us
 هزوا 67 a laughing-stock?"⁴
 قَالَ 67 He said:
 أَعُوذُ بِاللَّهِ 67 "I take refuge⁵ with Allah
 أَنْ أَكُونَ 67 lest I should be
 مِنَ الْغَافِلِينَ 67 of the ignorant ones."⁶
 ﴿١٧﴾
 قَالُوا 68. They said:
 أَدْعُ لَنَا رَبَّكَ 68 "Ask for us your Lord
 يبين لنا 68 that He clarify⁷ for us
 ما هي 68 how she should be."
 قَالَ إِنَّهُ يَقُولُ 68 He said: "Verily He says
 إِنَّهَا بَقْرَةٌ 68 that she should be a cow
 لافارص 68 neither old⁸
 ولا بكر 68 nor virgin,⁹
 عوان بين ذلك 68 middling¹⁰ between that.
 فافعلوا 68 So you do
 ما تؤمرون 68 what you are commanded."¹¹

1. *Ya'muru* = he orders, commands, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, command).

Here is mentioned the incident of the cow after which the *sūrah* has been named *al-Baqarah*; and here again the upshot is mentioned before the background which is alluded to in the succeeding *'āyah*. A quarrel broke out between two rival groups of the Israelites over the murder of a person, each group hurling the blame for the murder on the other. Ultimately the matter was referred to Mūsā for finding out the murderer. He prayed to Allah for guidance and received *wahy* directing the slaughtering of a cow for finding out the truth. How the Israelites took the command and how the truth was brought out by this means is described in the following few *'āyahs*. (See Ibn Kathīr, I, pp. 154-157 for various versions of the report about the incident).

2. *Tadhbaḥū(na)* = you (all) slaughter (v. ii. m. pl. impfct. from *dhabaḥa* [*dhahḥ*]), to slaughter, kill. The final *nūn* is dropped because of the particle *'an* coming before it.

3. *Tattakhidhu* = you take, take up, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha*. See *ittakhadhtum* at 2:51, p. 24, n. 9). The Israelites could not understand the implication of the command. So they thought that Mūsā was making a fun of them.

4. *Huzuwan (huzu')* = in mockery, in ridicule, as a laughing stock.

5. *'A'ūdhu* = I take refuge, seek protection (v. i. s. impfct. from *'ādha* [*'awdh*/*'iyādh*/*ma'ādh*], to take refuge, to seek protection).

6. *Jāhilīn* (accusative/genitive of *jāhilān*, sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

7. *Yubayyinu* = he makes clear, clarifies, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear, evident).

8. *Fāriḍ* = old, advanced in age.

9. *Bikr* (pl. *abkār*) = first-born, virgin.

10. *'Awān* = intermediate between, middling, of middle age.

11. *Tu'marūna* = you (all) are commanded, bidden, ordered (v. ii. m. pl. impfct. passive from *'amara*. See *ya'muru* at n. 1 above).

قَالُوا 69. They said:

أَدْعُ لِنَارِكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا لَوْنَهَا what her colour¹ should be."

قَالَ إِنَّهُ يَقُولُ He said: "Verily He says
إِنَّهَا بَقْرَةٌ صَفْرَاءُ that it should be a yellow cow
فَافِعٌ لَوْنُهَا bright³ in colour,
تَسْرُّ النَّظِيرِينَ pleasing⁴ the on-lookers."



قَالُوا 70. They said:

أَدْعُ لِنَارِكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا هِيَ how she should be;
إِنَّ الْبَقَرَ for the cows

تَشَبَهَ عَلَيْنَا look all alike⁵ to us;

وَإِنَّا إِنْ شَاءَ اللَّهُ and indeed we, Allah willing,
لَسَهَدُونَ shall receive guidance.⁶

قَالَ إِنَّهُ يَقُولُ 71. He said: "Verily He says

إِنَّهَا بَقْرَةٌ that it should be a cow

لَا دَلُولٌ not trained⁷

يُبَيِّرُ الْأَرْضَ to till⁸ the earth

وَلَا تَسْقِي الْكَلْبَ or to water⁹ the cultivation,¹⁰

1. *Lawn* (pl. *alwān*) = colour.

2. *Ṣafrā'* (fem. of *'asfar*) = yellow.

3. *Fāqī'* = bright, intense (active participle from *faqa'a* [*faq' / fuqū'*], to burst, explode).

4. *Tasurru* = it or she pleases, makes happy, delights, gladdens (v. iii. f. s. impfct. from *sarra* [*surūr / tasirrah / masarrah*], to make happy, to gladden).

5. *Tashābaha* = it or he resembled, looked alike, was similar (v. iii. m. s. past in form VI of the root *shibh / shabah*).

6. *Muhtadūn* (pl. of *muhtadin*) = those on the right track, recipients of guidance. See *muhtadīn* at 2:16, p. 9, n. 8.

7. *Dhalūl* (pl. *dhulal*) = docile, tamed, trained.

8. *Tuthīru* = it or she agitates, stirs, upturns, tills (v. iii. f. s. impfct. from *'athāra*, form IV of *thāra* [*thawr*], to be stirred, roused).

9. *Tasqī* = she or it gives a drink, waters, irrigates (v. iii. f. s. impfct. from *saqā* [*saqy*], to give a drink).

10. *Ḥarṭh* = tillage, arable land, tith, cultivation.

مُسَلَّمَةٌ free from defects,¹

لَا يَسِئَةٌ فِيهَا having no blemish² in her."

قَالُوا They said:

الآنَ جِئْتَنَ "Now you have come up

بِالْحَقِّ with the truth."

فَدَبَّحُوهُمَا Then they slaughtered³ her,

وَمَا كَادُوا but they were about⁴ not to

بِفَعْلُوكَ do [it].

Section (Rukû') 9

وَإِذْ 72. And [recall] when

قَتَلْتُمْ نَفْسًا you killed⁵ a person

فَادْرَبْتُمْ فِيهَا and quarrelled⁶ about it;

وَاللَّهُ يُخْرِجُ but Allah brought to light⁷

مَا كُنْتُمْ تَكْتُمُونَ what you were concealing.⁸

﴿٧٢﴾

فَقُلْنَا 73. So We said :

أَضْرِبُوهُ "Strike⁹ him [the dead man]

بِبَعْضِهَا with a part of her [the cow].

كَذَلِكَ يُعِىَ اللَّهُ Thus Allah brings to life¹⁰

الْمَوْتُونَ the dead

وَيُرِيكُمْ ءَايَاتِهِ and shows you His signs

لَعَلَّكُمْ تَعْقِلُونَ so that you understand.¹¹

﴿٧٣﴾

1. *Musallamah* (mas. *musallam*) = flawless, free from defects, unblemished. Passive participle from *sallama*, form II of *salima* [*salāmah/salām*], to be safe and sound.

2. *Shiyah* (pl. *shiyāt*) = flaw, spot, defect, blemish.

3. *Dhabahū* = they slaughtered (v. iii. m. pl. past from *dhabaha*. See *tadhbaḥū* at 2:67, p. 32, n.2).

4. *Kādū* = they were about, on the point of, almost (v. iii. m. pl. past from *Kāda* [*kawd*]), to be on the point of). The account illustrates the recalcitrance of the Israelites under Mūsā. The command to slaughter a cow was intended not only to expose the murderer by means of a miracle at the hand of Mūsā but also, perhaps, to disenchant the Israelites with the cow as an animal which they had worshipped in his absence (*Tafsīr al-Māwardī*, I, 137).

5. *Qatalum* = you (all) killed, murdered (v. ii. m. pl. past from *qatala*. See *taqtulāna* at 2:61, p. 29, n. 11; and *uqtulū* at 2:24, p. 25, n. 8).

6. *Iddāra'tum* = you (all) disputed, contended, quarrelled, defended yourselves against one another (v. ii. m. pl. past from *iddāra'a*, form VI of *daru'a* [*dar*], to avert, ward off).

7. *Mukhrij* (pl. *mukhrijūn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhrāja*, form IV of *kharaja* [*khurāj*]), to go out. See at 2:22, p. 11, n. 12).

8. *Taktumūna* = you (all) conceal, keep secret (v. ii. m. pl. past from *katama*. See at 2:33, p. 18, n. 2).

9. *Iḍribū* = you (all) strike, hit (v. ii. m. pl. imperative from *ḍaraba*. See *iḍrib*, at 2:60, p. 28, n. 1; and *yaḍribu* at 2:26, p. 14, n. 2).

10. *Yuhyī* = he brings to life, gives life (v. iii. m. s. past from *'ahyā*, from IV of *hayiya*. See *yastahyī* at 2:16, p. 14, n. 1). Here again the sequence is left to be understood from the result. The Israelites struck the dead man with a piece of the slaughtered cow and he instantly came to life, stood up and, on being asked who had killed him, pointed out the man and then fell dead again.

11. i.e., you may thus understand that likewise Allah will bring you back to life on the Day of Resurrection. *Taqilāna* = you (all) understand, realize (v. ii. m. pl. impfct. from *'aqala* [*'aqf*]), to have reason, intelligence. See at 2:44, p. 22, n. 9).

ثُمَّ قَسَتْ قُلُوبَكُمْ 74. Then your hearts stiffened¹

مِنْ بَعْدِ ذَلِكَ after that,

فِيهِ كَالْحِجَارَةِ so they were like stones

أَوْ أَشَدُّ قَسْوَةً or even harder² in stiffness;³

وَلِنَّ مِنَ الْحِجَارَةِ for, of stones there indeed is

لَمَّا يَنْفَجِرُ مِنْهُ that from which gush out⁴

الْأَنْهَارِ the rivers;

وَلِنَّ مِنْهَا and of them there indeed is

لَمَّا يَنْشَقُّ that which splits⁵

فَيَخْرُجُ مِنْهُ الْمَاءُ and water comes out⁶ of it;

وَلِنَّ مِنْهَا and of them there indeed is

لَمَّا يَسْطُ that which falls down⁷

مِنْ خَشْيَةِ اللَّهِ out of the fear⁸ of Allah.

وَمَا اللَّهُ بِغَفِيلٍ And Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.



﴿٧٤﴾ 75. Do you crave for⁹

أَنْ يُؤْمِنُوا بِكُمْ that they will believe you

وَقَدْ كَانَ while there already is

فَرِيقٌ مِنْهُمْ a group¹⁰ of them who

يَسْمَعُونَ hear

كَلِمَةَ اللَّهِ Allah's word

ثُمَّ يَحْسِرُونَ and then alter¹¹ it

مِنْ بَعْدِ مَا عَقَلُوهُ after they had understood¹² it;

1. *Qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasâwah*], to be hard, stern) .

2. *'Ashadd* = harder, severer, worse, more intense. Elative form of *shadid*.

3. *Qaswah* = hardness.

4. *Yatafajjaru* = he or it erupts, gushes out, bursts out, breaks forth (v. iii. m. s. impct. from *tafajjara*, form V of *fajara* [*fajr*], to break, to cleave. See *infajarat* at 2:60, p. 28, n. 4).

5. *Yashshaqqaqu* (originally *yatashaqqaqu*) = he or it splits, cleaves, breaks (v. iii. m. s. impct. from *tashaqqqa*, form V of *shaqqa* [*shaqq*], to split, to cleave).

6. *Yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impct. from *kharaja* [*khurûj*], to come out, to go out. See *'akhraja* at 2:22, p. 11, n. 12).

7. *Yahbitu* = he or it falls, descends, comes down, settles (v. iii. m. s. impct. from *habata* [*hubû*], to come down, go down. See *ihbitû* at 2:37, p. 19, n. 8).

8. *Khashyah* = fear, dread.

9. *Tatma'ûna* = you (all) covet, desire, crave for (v. ii. m. pl. impct. from *tama'a* [*tama'*], to covet, to desire).

10. *Fariq* (pl. *furûq/afriqah*) = group, band, company, faction.

11. *Yuharrifûna* = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impct. from *harrafa*, form II of *harafa* [*harf*], to deflect, to bend) .

12. *'Aqalû* = they (all) understood, realized (v. iii. m. pl. past from *'aqala* [*'aqf*], to understand, to be endowed with reason).

وَهُمْ يَعْلَمُونَ and they know [it].
 وَإِذَا الْقَوْمُ 76. When they meet¹
 الَّذِينَ آمَنُوا those who believe
 قَالُوا آمَنَّا they say: "We believe";
 وَإِذَا خَلَا and when they go privately²
 بَعْضُهُمْ إِلَى بَعْضٍ one to the other,
 قَالُوا أَتُحَدِّثُونَهُمْ they say: "Do you tell them³
 بِمَا فَتَحَ اللَّهُ what Allah has disclosed⁴
 عَلَيْكُمْ to you,⁵
 لِيُحَاجُّوكُمْ that they may contest⁶ you
 بِهِ عِنْدَ رَبِّكُمْ therewith before your Lord?
 أَفَلَا تَعْقِلُونَ? Do you not understand?"⁷
 77. Do they not know
 أَنَّ اللَّهَ يَعْلَمُ that Allah knows
 مَا يُسِرُّونَ what they hide⁸
 وَمَا يُعْلِنُونَ and what they disclose?⁹
 78. And among them are
 أُمِّيُونَ illiterate ones¹⁰
 لَا يَعْلَمُونَ who do not know the Book
 الْكِتَابَ except fond desires;¹¹
 إِلَّا أَمَانِيًّ وَإِنْ هُمْ and they do nought

1. *Laqū* = they met, came across encountered (v. iii. m. pl. past from *laqiya* [*liqā'* / *luqyān* / *luqyah* / *luqan*], to meet. See at 2:13, p. 8, n. 7).

2. *Khalā* = he or it became empty, became alone, went privately (v. iii. m. s. past from *khalūw* / *khalā'*). See *khalaw* at 2:14, p. 8, n. 8).

3. *Tuhaddithūna* = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *haddatha*, form II of *haddatha* [*hūdāth*], to happen, occur).

4. *Fataha* = he or it opened, disclosed, conquered (v. iii. m. s. past from *fath*, to open).

5. i.e., about the coming of the last Prophet and his description in the *Tawrah*.

6. *Yuhājju* (originally *yuhājju*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*hujj* / *hijj*], to defeat, to overcome, to intend, to aim at. The terminal *nūn* is dropped because of the particle *lām* having the sense of *kay* coming before the verb).

7. *Ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqf*], to be endowed with reason, to detain, arrest. See at 2:73, p. 34, n. 11).

8. *Yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surūr* / *tasirrah* / *masarrah*], to gladden, to delight).

9. *Yu'tinūna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'alana*, form IV of *'alana* / *aluna* [*'alāniyyah*], to be or become known, evident).

10. *'Ummyiyyūn* (sing. *'ummiyy*) = illiterate, uneducated, unlettered, unscriptured; from *'umm*, mother. Hence *'ummiyy* also means maternal, motherly.

11. i.e., the fond hopes and desires roused by the rabbis and religious leaders among the innocent ones of the Jews. *'Amāniyy* (sing. *'umniyah*) = desires, vain expectations, fond hopes, whims, fancies. Two of those fond hopes are mentioned in the following *'āyahs*, namely, that they will not be in hell except for a few numbered days and that theirs is the eternal bliss in the heaven exclusively of all other people.

٧٨
لَا يَظُنُّونَ

but conjecture.¹

قَوِيلٌ لِّلَّذِينَ

79. So woe² to those who

يَكْتُبُونَ الْكِتَابَ

write³ the book

بِأَيْدِيهِمْ

with their hands,⁴

ثُمَّ يَقُولُونَ

then say:

هَذَا مِنْ عِنْدِ اللَّهِ

"This is from Allah",

لِيَشْتَرُوا بِهِ

in order to buy⁵ therewith

ثَمَنًا قَلِيلًا

a little value.

قَوِيلٌ لَهُمْ

So woe to them

مِمَّا كَتَبَتْ أَيْدِيهِمْ

for what their hands wrote⁶

وَوَيْلٌ لَهُمْ

and woe to them

مِمَّا يَكْسِبُونَ

for what they acquire.⁷

٧٩

وَقَالُوا

80. And they say:

لَنْ نَمَسَّنَا النَّارُ

"The fire shall not touch⁸ us

إِلَّا أَيَّامًا

except for days

مَعْدُودَةً

limited in number."

قُلْ أَتَّخَذْتُمْ

Say: "Have you taken⁹

عِنْدَ اللَّهِ عَهْدًا

with Allah a covenant¹⁰ -

فَلَنْ يُخْلِفَ اللَّهُ

for Allah never breaks¹¹

عَهْدَهُ

His covenant -

أَمْ نَقُولُونَ عَلَى اللَّهِ

or do you say against Allah

مَا لَا تَعْلَمُونَ

what you do not know?¹²

٨٠

1. *Yazunnūna* = they suppose, conjecture, think; also they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. It is one of many words in Arabic that bear opposite senses. See at 2:46, p. 22, n. 14).

2. *Wayl* = woe, distress, the deepest depth of ruin and degradation.

3. *Yaktubūna* = they (all) write, inscribe (v. iii. m. pl. impfct. from *kataba* [kitābah], to write. The 'ayah states that some of the learned ones of the Jews not only misinterpreted but also changed the wording and made additions and alterations in the text of the Scripture.

4. '*Aydin* (sing. *yad*) = hands.

5. *Yashtarā* (originally *yashtarūna*) = they all sell/buy (v. iii. m. pl. impfct. from *ishtarā*, form VIII of *sharā* [shirā'/shiran], to buy, to sell. The terminal *nūn* is dropped because of the particle *lām* having the sense of *kay* coming before the verb. See *ishtarawū* at 2:16, p. 9, n. 5).

6. *Katabat* = she wrote (v. iii. f. s. past from *kataba* [kitābah], to write. See n. 3 above).

7. *Yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire). The 'ayah speaks of two kinds of wrong: (a) making alterations and additions in the scripture and (b) making a gain out of such acts. So due punishment will be meted out for both offences.

8. *Tamassa*[u] = she or it touches, feels (v. iii. f. s. impfct. from *massa* [mass/masīs], to feel, to touch).

9. '*A +Ittakhadhtum* = Did you (all) take, take up, adopt (v. ii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* ['akhdh], to take, to receive. See at 2:51, p. 24, n. 9).

10. '*Ahd* (pl. '*uhūd*) = covenant, pledge, pact, contract, treaty, commitment. See at 2:27, p. 14, n. 9).

11. *Yukhlifu* = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from '*akhlafa*, from IV of *khalafa* [khalf/khulāf] to lag behind, to come after, to succeed, to change, to become bad).

12. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl., imperfect from '*alima*, to know. See at 2:42, p. 21, n. 10).

كَلِمَاتٍ مِّنْ كُتُبٍ 81. O yes;¹ whoever earns²
 سِنَةٍ a sin³
 وَأَخْطَأَتْ بِهِ and there encircle⁴ him
 حَطِئَاتِهِ his sins,
 فَأُولَئِكَ such ones will be
 أَصْحَابُ النَّارِ the inmates of⁵ the fire;
 هُمْ فِيهَا they in there
 سَيُكَلِّدُونَ will abide for ever.⁶

وَالَّذِينَ آمَنُوا 82. And those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,
 أُولَئِكَ such ones will be
 أَصْحَابُ الْجَنَّةِ the inmates of the Garden;
 هُمْ فِيهَا they in there
 سَيُكَلِّدُونَ shall abide for ever.

Section (Rukū') 10

وَإِذْ 83. And [recall] when
 أَخَذْنَا We took
 مِيثَاقَ بَنِي إِسْرَائِيلَ the covenant⁷ of Banū Isrā'īl:
 لَا تَعْبُدُونَ "You shall not worship⁸
 إِلَّا اللَّهَ anyone except Allah;
 وَيَأْتُوا الْوَالِدِينَ إِحْسَانًا and shall do good⁹ to parents
 وَذِي الْقُرْبَىٰ and to near relations,¹⁰

1. *Balā* = o yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balā*). You are."

2. *Kasaba* = he earned, acquired (v. iii. m. s. past from *kasb*, to acquire. See *yaksibūna* at 2:79, p. 37, n. 7).

3. *Sayyi'ah* (pl. *sayyi'āt*) = sin, offence, misdeed.

4. i.e., he is so engrossed in his sins that there is no way of his getting out and reforming himself. '*Ahāṭat* = she or it encircled, closed in on, surrounded, (v. iii. f. s. past from '*ahāṭa*, form IV of *hāta* [*hawī*, *hīṭah/hīyāṭah*], to guard, watch over, have the custody, encompass).

5. '*Aṣḥāb* (sing. *ṣāhib*) = companions, owners, associates, given to, inmates, inhabitants, dwellers.

6. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 2:25, p. 13, n. 14.

7. *Mūhāq* (pl. *mawāthiq*) = covenant, contract, pact, treaty, agreement. See at 2:63, p. 30, n. 8.

8. *Ta'budūna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibādah*, '*ubūdiyyah*], to worship, serve. See *na'budu* at 1:5, p. 2, n. 1; and *u'budū* at 2:21, p. 11, n. 2).

9. '*Iḥsān* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 4:36; 6:151, 17:23 and 46:15). The essence of '*iḥsān* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*iḥsān* is distinct from '*adl*, i.e., justice and balancing. '*Iḥsān* to parents is thus not simply a return of their love, care and attention but obedience and doing good to them in addition.

10. *Dhū al-qurbā* (accusative/genitive of *dhū al-qurbā*) = near relations, kindred.

وَالْيَتَامَىٰ and the orphans¹
 وَالْمَسْكِينِ and the poor;²
 وَقُولُوا لِلنَّاسِ and speak to people
 حَسَنًا what is good,³
 وَأَقِيمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَءَاتُوا الزَّكَاةَ and pay the *zakâh*.
 ثُمَّ تَوَلَّيْتُمْ Then you turned away,⁵
 إِلَّا قَلِيلًا مِّنْكُمْ except a few of you,
 وَأَنْتُمْ مُّعْرِضُونَ and you were falling back.⁶

﴿٨٧﴾

وَإِذْ 84. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ We took your covenant:
 لَا تَسْفِكُونَ You will not shed⁷
 دِمَاءَكُمْ your blood
 وَلَا تَخْرُجُونَ أَنْفُسَكُمْ nor drive out⁸ yourselves
 مِنْ دِيَارِكُمْ from your homes";⁹
 ثُمَّ أَقْرَرْتُمْ then you confirmed it,
 وَأَنْتُمْ كَشَاهِدُونَ and you bore witness [to it].¹⁰

﴿٨٨﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ 85. Yet, you are the ones,
 تَقْتُلُونَ أَنْفُسَكُمْ you kill¹¹ yourselves¹²
 وَتَخْرُجُونَ and drive out
 قَرِيبًا مِّنْكُمْ a group¹³ of you

1. *Yatâmâ* (sing. *yatîm*) = orphans.

2. *Masâkin* (sing. *miskîn*) = poor, miserable, beggars.

3. i.e., with courtesy, and modesty and speak what is true and just. *Husn* = good, beauty, handsomeness, excellence, perfection.

4. '*Aqîmû* = you (all) straighten, straighten out, make right or correct, raise or erect, properly perform (v. ii. m. pl. imperative from '*aqâma*, form IV of *qâma*. See *yuqîmûna* at 2:3, p. 5, n.3).

5. *Tawallaytum* = you (all) turned away (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next).

6. *Mu'riðûn* (sing. *mu'rið*) = those turning away, averting, falling back (active participle from '*arâða*, form IV of '*arâða* [*'arâð*], to be broad, wide, to appear, to show).

7. *Tasfikûna* = you (all) shed (v. ii. m. pl. impfct. from *safaka* [*safk*], to shed. See *yasfiku* at 2:30, p. 16, n. 7).

8. *Tukhrijûna* = You (all) drive out, oust, expel, get out, bring out (v. ii. m. pl. impfct. from '*akhraja*, form IV of *kharaja* [*khurûj*], to go out, depart. See '*akhraja* at 2:36, p. 19, n. 7).

9. *Diyâr* (sing. *dâr*) = homes, houses, abodes, buildings, residence, land, country.

10. *Tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify).

11. *Taqtulûna* = you (all) kill, put to death, murder (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *uqtulû* at 2:24, p. 25, n. 8; and *yaqtulûna*, at 2:61, p. 29, n. 11).

12. i.e., your own people.

13. *Fariq* (pl. *furûq; afriqah, afriqâ'*) = group, band, company, faction, team. See at 2:75, p. 35, n. 10.

مِنْ دِيَارِهِمْ	from their homes,
تَظْهَرُونَ عَلَيْهِمْ	backing up ¹ against them
بِأَلَانِهِمْ وَالْعَدْوَانِ	in offence ² and enmity; ³
وَإِنْ يَأْتُواكُمْ	and if they come to you
أَسْرَى	as captives ⁴
تَفْدُوهُمْ	you ransom ⁵ them,
وَهُوَ حَرْمٌ	while it was prohibited ⁶
عَلَيْكُمْ إِحْرَاجُهُمْ	for you – their expulsion. ⁷
أَفَتُؤْمِنُونَ	Do you then believe
بِبَعْضِ الْكِتَابِ	in part of the Book
وَتَكْفُرُونَ بِبَعْضِ	and disbelieve ⁸ in part?
فَمَا جَزَاءُ	Then what is the requital ⁹
مَنْ يَفْعَلْ ذَلِكَ	of those who do that of you
مِنْكُمْ	except disgrace ¹⁰
إِلَّا خَيْرٌ	in the worldly life?
فِي الْحَيَاةِ الدُّنْيَا	And on the Day of Judgement
وَيَوْمَ الْقِيَامَةِ	they shall be taken back ¹¹
يُرَدُّونَ	to the severest of punishment;
إِلَىٰ أَشَدِّ الْعَذَابِ	and Allah is not unmindful
وَمَا اللَّهُ بِغَافِلٍ	of what you do.
عَمَّا تَعْمَلُونَ	
﴿٨٦﴾	
أُولَٰئِكَ الَّذِينَ	86. Those are the ones who
اشْتَرَوْا الْحَيَاةَ الدُّنْيَا	have bought ¹² the worldly life

1. *Tazâharûna* (originally *tatazâharûna*, the initial *ta* having been dropped) = you (all) assist, help, back up one another, make common cause, demonstrate (v. ii. m. pl. impfct. from *tazâhara*, form VI of *zahara* [*zuhûr*], to be visible, to come into view. The sense is derived from *zahr*, back; hence *tazâhara* means putting one's back to the back of another in support and help).

2. *Ithm* (pl. *âthâm*) = sin, offence, misdeed, crime.

3. '*Udwân* = enmity, hostility, aggression.

4. '*Usârâ* (sing. '*asîr*) = prisoners, captives.

5. *Tufâdû* (originally *tufâdûna*) = you (all) ransom, redeem, pay for freeing (v. ii. m. pl. impfct. from *fâdâ*, form III of *fudâ* [*fidan/fidâ*'], to redeem, to ransom. The terminal *nûn* is dropped because it is the conclusion of a conditional clause).

6. *Muharram* = prohibited, forbidden, interdicted.

7. '*Ikhraj* = expulsion, driving out, getting out (form IV of *kharaja*. See '*akhraja* at 2:22, p. 11, n. 12).

8. *Takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See *kafarû* at 2:6, p. 6, n. 1).

9. *Jazâ'* = requital, recompense, reward, return.

10. *Khizy* = disgrace, indignity, ignominy, shame, humiliation, degradation, abasement.

11. *Yuraddûna* = they are returned, put back, reverted (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back, to return).

The *âyah* refers to the conduct of the Israelites of old as well as of the Jewish tribes of Madina who had been engaged in internecine quarrels and fighting, killing one another till the migration of the Prophet to that place.

12. *Isharaw* = they bought, bartered (v. iii. m. pl. past from *ishtarâ*. See at 2:16, p. 9, n. 5).

بِالْآخِرَةِ for the Hereafter.
 فَلَا يُخَفَّفُ Hence no mitigation¹ will be
 عَنْهُمْ made for them
 الْعَذَابِ in the punishment
 وَلَا هُمْ يُنصَرُونَ nor shall they be helped.



Section (Rukû') 11

وَلَقَدْ آتَيْنَا مُوسَى 87. And We had given Mûsâ
 الْكِتَابَ the Book (*Tawrah*);
 وَقَفَّيْنَا مِنْ بَعْدِهِ
 بِالرُّسُلِ the [other] Messengers;⁴
 وَآتَيْنَا and We gave
 عِيسَى ابْنَ مَرْيَمَ 'Îsâ, son of Maryam,⁵
 الْبَيِّنَاتِ the clear signs;⁶
 وَأَيَّدْنَاهُ and aided⁷ him
 بِرُوحِ الْقُدُسِ with the Spirit of Purity.⁸
 أَفَكُلَّمَا Is it then that whenever
 جَاءَكُمْ رَسُولٌ a Messenger comes to you
 بِمَا with what
 لَا تَهْوَى أَنْفُسُكُمْ yourselves do not desire⁹
 اسْتَكْبَرْتُمْ you turn arrogant,¹⁰
 فَفَرِقْنَا كَذِبْتُمْ so a group you cry lies to¹¹
 وَفَرِقْنَا قَتَلْتُمْ and a group you kill?



1. *Yukhaffafu* = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khaff/khiffah*], to be light).

2. *Yunsharûna* = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naşara* [*naşr*] to help. See at 2:48, p. 23, n. 12).

3. *Qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).

4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.

5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Îsâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97: "Therein come down the angels and the *Rûh* [*Jibrîl*] by the leave of their Lord...".

6. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.

7. *'Ayyadnâ* = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong).

8. *Rûh al-qudus* = The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *wahy* is clearly stated at 16:102. He is also called *Al-Rûh al-'Amîn* at 26:193. The statement that Allah aided 'Îsâ, peace be on him, with Jibrîl means that *wahy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Îsâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.

9. *Tahwâ* = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire).

10. *Istakbartum* = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).

11. *Kadhhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb/kadhib*], to lie).

وَقَالُوا 88. And they say:
 قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped".¹
 بَلْ لَقِّنَهُمُ اللَّهُ Nay, Allah condemns² them
 بِكُفْرِهِمْ because of their disbelief;
 فَقَلِيلًا مَّا يُؤْمِنُونَ so little is that they believe.
 ﴿٨٨﴾
 وَلَمَّا 89. And when
 جَاءَهُمْ there came to them
 كِتَابٌ مِّنْ عِنْدِ اللَّهِ a Book from Allah,
 مُصَدِّقًا confirming³
 لِمَا مَعَهُمْ what is with them –
 وَكَانُوا مِن قَبْلُ and they had previously been
 يَسْتَفْتِحُونَ praying for victory⁴
 عَلَى الَّذِينَ كَفَرُوا over those who disbelieve –
 فَلَمَّا جَاءَهُمْ but when there came to them
 مَا عَرَفُوا what they knew,⁵
 كَفَرُوا بِهِمْ they disbelieved⁶ in it.
 فَلَعْنَةُ اللَّهِ So the curse of Allah is
 عَلَى الْكٰفِرِينَ upon the infidels.
 ﴿٨٩﴾
 بِمَا كَفَرُوا 90. Bad is what they sell⁷
 بِسُلُوبِهِمْ themselves for,
 أَن يَكْفُرُوا in that they disbelieve⁸

1. *Ghulf* (sing. *aghlaf*) = enwrapped, covered, enveloped.

2. *La'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*).

3. *Muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:41, p. 21, n. 3).

4. *Yastaftihûna* = they pray for victory (v. iii. m. pl. impfct. from *istafaha*, form X of *fataha* [*fath*], to open, to conquer). The coming of the last Prophet was foretold and a description of his characteristics was given in the *Tawrah*. The Jews of Madina knew that and also that the time for his appearance had drawn near. In fact they used to talk about it to the Arabs of the Aws and Khazraj tribes there and to threaten them with defeat and elimination with the help and under the guidance of that expected Prophet.

5. *'Arafû* = they knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/irfân*], to know, to recognize). The Jews knew about the coming of the last Prophet and of his description in the *Tawrah*. (See for a masterly treatment of the subject of Biblical prophecy about Muḥammad, peace and blessings of Allah be on him, in 'Abdu 'l-Ahad Dawd, *Muhammad in the Bible*, 3rd edn., Qatar, 1980.)

6. *Kafarû* = they disbelieved, denied (v. iii. m. pl. past from *kafara*. See at 2:6, p. 6, n.1)

7. *Ishtaraw* = they bought, sold, bartered (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shirâ/shiran*], to buy, to sell. See at 2:86, p. 40, n. 12; and 2:16, p. 9, n. 5).

8. *Yakfurû* (originally *yakfurûna*, the terminal *nûn* being dropped on account of the coming of the particle *'an* before the verb) = they disbelieve, they deny (v. iii. m. pl. impfct. from *kafara*. See *takfurûna* at 2:85, p. 40, n. 8; and *kafarû* at n. 6. above and at 2:6, p. 6, n.1).

بِمَا أَنْزَلَ اللَّهُ in what Allah has sent down,
 بَعِيًّا out of envy¹
 أَنْ يُزِيلَ اللَّهُ أَنْ that Allah should send down²
 مِنْ فَضْلِهِ of His grace [*waḥy*]³
 عَلَى مَنْ يَشَاءُ upon whomsoever He wills
 مِنْ عِبَادِهِ from among His servants.⁴
 فَبَاءُوا Thus they incurred⁵
 بَعْضَ عَلَى عَصَبٍ wrath upon wrath;⁶
 وَلِلْكَافِرِينَ and there is for the infidels
 عَذَابٌ مُهِينٌ a humiliating⁷ punishment.

﴿ ٩١ ﴾

وَإِذْ أَيْدِي لَهُمْ 91. When it is said to them:
 ءَامِنُوا بِمَا "Believe in what
 أَنْزَلَ اللَّهُ Allah has sent down",⁸
 قَالُوا نُوْمِنُ they say: "We believe
 بِمَا أَنْزَلَ upon us";
 عَلَيْنَا and they disbelieve
 وَيَكْفُرُونَ in what follows that¹⁰ –
 بِمَا وَرَاءَهُ and it is the truth –
 وَهُوَ الْحَقُّ confirming¹¹
 مُصَدِّقًا what is with them.
 لِمَا مَعَهُمْ Say: " Why then you killed
 قُلْ فَلِمَ تَقْتُلُونَ

1. *Baghy* = envy, grudge, injustice, wrong, infringement. The Jews refused to follow the last Prophet, Muḥammad, peace and blessings of Allah be on him, simply because of envy and grudge that he was not from among the Jews, but from the collateral branch, the descendants of Ismā'il.

2. *Yunazzila(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzūl*], to come down. The last letter takes *fathāh* because of the particle 'an coming before the verb. See 'anzala at 2:4, p. 5, n. 6).

3. *Faql* = grace, favour, surplus, excess, left-over. Here the word means the special favour of Prophethood and *waḥy*. This is clear from the context as well as from the fact that so far as Allah's general favour and grace are concerned, these are bestowed more or less on all the species. This part of the 'āyah rejects the claim that Prophethood is meant solely and exclusively for any particular race or people. In fact the Qur'ān emphasizes that Prophets have been sent to different peoples and places.

4. '*Ibād* (sing. '*abd*) = servants (of Allah), human beings, slaves, serfs. See '*abd* at 2:23, p. 12, n. 8.

5. *Bā'ū* = they returned, came back, incurred (v. iii. m. pl. past from *bā'a* [*baw*], to come back, to return. See at 2:61, p. 29, n. 8).

6. *Ghaḍab* = wrath, fury, anger, indignation. See at 2:61, p. 29, n. 9.

7. *Muhin* = humiliating, disgraceful, debasing, ignominious, (active participle from '*ahāna*, form IV of *hāna* [*haw*n], to be easy, to be of little importance).

8. '*Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See at 2:22, p. 11, n. 9).

9. '*Unzila* = it was sent down (v. iii. m. s. past passive from '*anzala*, form IV of *nazala* [*nuzūl*], to get down, descend. see at 2:4, p. 5, n. 6).

10. *Warā'* = behind, after, at the back of, in the rear of, in addition to.

11. *Muṣaddiq* = that which confirms, verifies, attests (act. participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:89, p. 42, n. 3). This is an emphasis on the fact that Allah's message and teachings to all the previous Prophets have been the same and that the Qur'ān is the continuation and perfection of the same message, superseding the previously revealed scriptures.

أَيُّسَاءَ لِلَّهِ مِن قَبْلُ
 91. Allah's Prophets before,
 إِن كُنتُمْ
 if you are
 مُؤْمِنِينَ ﴿٩١﴾
 believers?"
 ﴿٩٢﴾
 92. And indeed
 جَاءَكُمْ مُوسَى
 there came to you Mūsā
 بِالْبَيِّنَاتِ
 with the clear proofs;¹
 ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
 yet you took up² the calf³
 مِن بَعْدِهِ
 in his absence,
 وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾
 and you were transgressing.⁴
 ﴿٩٤﴾
 93. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ
 We took your covenant⁵
 وَرَفَعْنَا فَوْقَكُمْ
 and raised⁶ above you
 الطُّورَ
 the Mount Sinai [saying]:
 خُذُوا مَا آتَيْنَاكُمْ
 "Hold what We have given you
 بِقُوَّةٍ وَأَسْمِعُوا
 with force and listen."⁷
 قَالُوا سَمِعْنَا
 They said: "We hear⁸
 وَعَصَيْنَا
 and we disobey."⁹
 وَأَشْرَبُوا
 And they were infatuated¹⁰
 فِي قُلُوبِهِمْ
 in their hearts
 أَلِيعْجَلِ
 with the calf
 بِكُفْرِهِمْ
 because of their unbelief.
 قُلْ يَسَاءَ
 Say: "Bad is what

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences (see at 2:87, p. 41, n. 6). Here the reference is to the miracles provided for him by Allah.

2. *Ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:80, p. 37, n. 9). Here it means that they took up the calf for worshipping it.

3. *'Ijl* (pl. *'ujâl*/*'ijalah*) = calf.

4. *Zâlimûn* (sing. *zâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *zalama* [*zalm/zulm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

5. *Mûthâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract. See at 2:63, p. 30, n. 8; and at 2:83, p. 38, n. 7.

6. *Rafa'nâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafu'a* [*raf'*], to raise, to lift up. See at 2:63, p. 30, n. 9). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

7. *Isma'û* = you all listen, hear, give ear to, pay attention to (v. ii. m. pl. imperative from *sami'a* [*sam*/*'simâ'*], to hear). The command here means to pay attention to and abide by the commandments.

8. *Sami'nâ* = we heard, listened, gave year to (v. i. pl. past from *sami'a*. See n. 7 above).

9. *'Aşaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *'aşâ* [*ma'siyah*/*'işyân*], to disobey, defy. See *'aşaw* at 2:61, p. 29, n. 12).

10. *'Ushribû* = they were given to drink, were drenched, saturated, filled, imbued with, infused with, infatuated with (v. iii. m. pl. past passive from *'ashraba*, form IV of *shariba* [*shurb*/*mashrab*], to drink, to sip). It is to be noted that in its passive form *'ushriba* means he was filled, imbued, infused or infatuated with.

يَأْمُرُكُمْ بِدِينِهِ
إِيمَانَكُمْ there dictates¹ to you
your belief,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."

﴿١٣﴾

94. Say: "If it is that yours is

الْأَبْوَابُ الدَّارِ الْآخِرَةِ
الَّذِينَ كَفَرُوا the Last Abode [paradise]

عِنْدَ اللَّهِ خَالِصَةً
لِأُولَئِكَ with Allah exclusively²

مِن دُونِ النَّاسِ
فَمَمَّنُوا in lieu of all the people,

فَمَمَّنُوا
ثُمَّ لَمْ يَكُنْ لَهُمْ then long³ for death,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

﴿١٤﴾

95. But they will not wish⁵ it

أَبَدًا ever,⁶ on account of what

فَدَمَّتْ أَيْدِيهِمْ
وَأَنفُسُهُمْ their hands have forwarded.⁷

وَاللَّهُ عَلِيمٌ And Allah is All-knowing

بِالظَّالِمِينَ about the transgressors.

96. And you shall find them⁸

أَكْرَهًا the greediest⁹ of men

عَلَىٰ حَيَاتِهِمْ for living,

وَمِنَ الَّذِينَ أَشْرَكُوا more than the polytheists.

يُرِيدُ أَحَدُهُمْ Everyone of them wishes¹⁰

لَوْ يُؤْتَىٰ if he were given to live¹¹

1. *Ya'muru* = he orders, commands, bids, instructs, dictates (v. iii. m. s. impfct. from 'amara ['amr], to order, command).

2. *Khālīṣah* (mas. *khālīṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalāṣa* [*khulūṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others.

3. *Tamannawu* = you (all) long for, desire, wish yearn (v. ii. m. pl. imperative from *tamannā*, form V of *manā* [*many*], to put to test, tempt, try)

4. *Ṣādiqīn* (accusative/genitive of *ṣādiqūn*, sing. *ṣādiq*) = truthful, i.e., if you are truthful in your claim. See at 2:23, p. 12, n. 10 (active participle from *ṣadaqa* [*ṣiḍq*, *ṣadq*], to speak the truth).

5. *Yatamannawna* = they wish, desire, long for (v. iii. m. pl. impfct. from *tamannā*, from V of *manā*. See n.3 above).

6. 'Abad = ever, always, eternity; with a negative it means "never".

7. i.e., of sins and misdeeds. *Qaddamat* = she or it sent ahead, advanced, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm* /*qudūm*/*qidmān*/*maqdam*] to precede).

8. *Tajidanna* you shall find, you will certainly find (v. ii. m. s. impfct. from *wajada* [*wujūd*], to find, to get, to meet with. The doubled *nūn* at the end of the verb is meant for emphasis and certainty).

9. 'Aḥraṣ = greediest, most eager, most covetous (elative form of *ḥarīṣ*, active participle from *ḥaraṣa/ḥarīṣa* [*ḥirṣ*], to covet, to desire. The superlative sense is attained either by prefixing the definite article *al* or by a genitive construction, as here).

10. *Yawaddu* = he wishes, loves, likes (v. iii. m. s. impfct. from *wadda* [*wadd*/*widd*/*wudd*], to love, to like).

11. *Yu'ammara[u]* = he is given to live, given a life-span (v. iii. m. s. impfct. passive from 'ammara, form II of 'amara ['umr/'amr], to live long, to flourish, to become inhabited).

أَلْفَ سَنَةٍ a thousand years;
 وَمَا هُوَ بِخَارِجِهِ¹ but it will not get him away¹
 مِنَ الْعَذَابِ from the punishment
 أَنْ يَمُرَّ that he is given to live;²
 وَاللَّهُ بَصِيرٌ For Allah is All-Seeing³
 بِمَا يَعْمَلُونَ of what they do.

Section (Rukū') 12

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ 97. Say: "Whoever is
 فَإِنَّه نَزَّلَهُ an enemy⁴ of Jibrīl –
 عَلَى قَلْبِكَ for he brought it down⁵
 بِإِذْنِ اللَّهِ on your heart⁶
 مُصَدِّقًا by Allah's leave,
 لِمَا بَيْنَ يَدَيْهِ confirming⁷
 وَهُدًى what is before it,
 وَبُشْرَى and as guidance⁸
 لِلْمُؤْمِنِينَ and good tidings⁹

لِلْمُؤْمِنِينَ for the believers –
 مَنْ كَانَ عَدُوًّا 98. "Whoever is an enemy
 لِلَّهِ وَمَلَائِكَتِهِ of Allah and His angels,
 وَرُسُلِهِ and of His Messengers,
 وَجِبْرِيلَ وَمِيكَالَ and of Jibrīl and Mikāl;¹⁰

1. *Muzahhizh* = one who removes or takes away (active participle from *zahzaha* [zahzahah], to move, to tear or rip off).

2. *Yu'ammara[u]* = he is given to live. See n. 11 on the last page.

3. *Baṣīr* = All-seeing. The 'āyah emphasizes two things: (a) that one cannot avoid giving an account of his deeds before Allah and receiving his due in reward or punishment however long one might live; and (b) that the time-span in this worldly life, however long it might seem to us, is nothing in comparison to the eternal life in the hereafter.

4. *'Adāw* (pl. 'a'dā') = enemy, arch-enemy, foe, adversary. The Jews used to say that Jibrīl was their enemy and denied that he brought *waḥy* to the Prophet. The 'āyah is a reply to that assertion.

5. i.e., he brought down the Qur'ānic and other *waḥy* to the Prophet. *Nazzala* = he brought down, he sent down (v. iii: m. pl. past in form II of *nazala* [nuzāl], to go down, to come down. See *nazzalnā* at 2:23, p. 12, n. 9).

6. The expression "on your heart" means here "on you". The word "heart" is used here figuratively, being symbolical of understanding and retaining in memory, as in English "to get by heart" and "to take to heart" mean respectively "to remember" and "to be much affected".

7. *Muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:91, p. 43, n. 11).

8. *Hudan* = guidance. See at 2:38, p. 20, n. 2.

9. *Buṣhrā* = glad tidings, good news, i.e. good news of rewards and paradise for the virtuous in the hereafter.

10. This is an instance of the mention of some special ones from among a general group mentioned first, here angels, of whom Jibrīl and Mikāl were special ones.

فَإِنَّ اللَّهَ then verily Allah is
عَدُوٌّ لِلْكَافِرِينَ an enemy of the infidels.

﴿١٨﴾

وَلَقَدْ 99. And indeed

أَنْزَلْنَا إِلَيْكَ We have sent down to you

عَايَاتٍ بَيِّنَاتٍ evident¹ signs;²

وَمَا يَكْفُرُ بِهَا and none can deny them

إِلَّا الْفَاسِقُونَ except the defiantly sinful.³

أَوْ كَلَّمَا 100. Is it not that whenever

عَاهَدُوا عَهْدًا they duly make a covenant,⁴

بَدَّهٖ فَرِيقٌ مِّنْهُمْ a group of them reject⁵ it?

بَلْ أَكْرَمَهُمْ Nay, most of them

لَا يُؤْمِنُونَ do not believe.

وَلَمَّا 101. And when

جَاءَهُمْ there came to them

رَسُولٌ مِّنْ عِنْدِ اللَّهِ a Messenger from Allah

مُصَدِّقٌ confirming

لِمَا مَعَهُمْ of what is with them,

بَدَّوْا فَرِيقٌ مِّنَ الَّذِينَ there flung a group of those

أَوْثُوا الْكِتَابَ that were given the scripture

كِتَابِ اللَّهِ the Book of Allah

وَرَاءَ ظُهُورِهِمْ behind their backs,⁶

كَأَنَّهُمْ لَا يَعْلَمُونَ as if they did not know.

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6; and 2:92, p. 44, n. 1.

2. *'Āyât* (sing. *'āyah*) = signs, evidences, proofs, revelations, units of the Qur'ānic text. Here the reference is to the last mentioned meaning.

3. *Fâsiqûn* (sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa*, to stray from the right course, to renounce obedience. See *fâsiqîn* at 2:26, p. 14, n. 7).

4. *'Āhadû* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'āhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See *'ahd* at 2:27, p. 14, n. 9).

5. *Nabadha* = he hurled or flung away, rejected, discarded, repudiated, gave up, turned away from, forswore (v. iii. m. s. past from *nabdh*, to hurl, to fling).

6. *Zuhûr* (sing. *zahr*) = backs, rear.

وَأَتَّبَعُوا 102. And they followed¹
 مَا تَنَلَّوْا الشَّيَاطِينَ what the satans rehearsed²
 عَلَىٰ مَلِكٍ سُلَيْمَانَ against the rule³ of Solomon –
 وَمَا كَفَرَ سُلَيْمَانُ and Solomon disbelieved not
 وَلَكِنَّ الشَّيَاطِينَ but the satans
 كَفَرُوا disbelieved –
 يَعْلَمُونَ النَّاسَ teaching⁴ the people
 السِّحْرَ sorcery⁵
 وَمَا أُنزِلَ and that which was sent down
 عَلَىٰ الْمَلَائِكَةِ on the two angels
 بِبَابِلَ at Babylon,
 هَارُوتَ وَمَارُوتَ Hârût and Mârût;
 وَمَا يَعْلَمَانِ but the two did not teach⁶
 مِنْ أَحَدٍ حَتَّىٰ يَقُولَا anyone till they had said:
 إِنَّمَا نَحْنُ فِتْنَةٌ "We are but a trial;⁷
 فَلَا تَكْفُرْ so do not disbelieve ".
 فَتَعَلَّمُونَ مِنْهُمَا So they learnt⁸ from the two
 مَا يَفْرِقُونَ بِهِ that wherewith they divided⁹
 بَيْنَ الْمَرْءِ وَزَوْجِهِ between a man and his wife;¹⁰
 وَمَا هُمْ بِضَارِّينَ but they could not harm¹¹
 بِهِ مِنْ أَحَدٍ therewith anyone
 إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave.
 وَتَعَلَّمُونَ But they learnt¹²
 مَا يَضُرُّهُمْ what harmed¹³ them
 وَلَا يَنْفَعُهُمْ and did not benefit¹⁴ them;

1. *Ittaba'û* = They followed, came after, obeyed, pursued (v. iii. m. pl. past from *ittaba'a*, for VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow, succeed).

2. *Tatlû* = she recites, reads, rehearses (v. iii. f. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow).

3. *Mulk* = rule, reign, dominion, sovereignty, right of possession, kingship.

4. *Yu'allimûna* = they teach, instruct, educate (v. iii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* and *'allamta* at 2:31 and 2:32, p. 17, n. 3 and n. 8 respectively).

5. *Sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, bewitchment, enchantment.

6. *Yu'allimâni* = they (two) teach (v. iii. m. dual. impfct. from *'allama*. See n. 4 above).

7. *Fitnah* (pl. *fitan*) = trial, test, intrigue, dissension, discord.

8. *Yata'allamûna* = they learn (v. iii. m. pl. impfct. from *ta'allama*, form V of *'alima*. See n. 4 above).

9. *Yufarriqûna* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide).

10. *Zawj* (pl. *'azwâj*) = wife, husband, spouse, partner. See at 2:35, p. 18, n. 12; and *'azwâj* at 2:25, p. 13, n. 12).

11. *Dârrîn* (accusative/genitive of *qârrân*, sing. *dârr*) = harmful, detrimental, injurious.

12. *Yata'allamûna*, see n. 8 above.

13. *Yaḍurru* = he or it harms, hurts, damages, impairs (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm).

14. *Yanfa'u* = he or it benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use).

وَلَقَدْ عَلِمُوا and they indeed knew that

لَمَنْ اشْتَرَاهُ whoever bought¹ it

مَالَهُ would not have for him

فِي الْآخِرَةِ in the hereafter

مِنْ خَلْقٍ any merit.²

وَلَيْسَ Bad indeed was

مَا سَرَوْا what they sold³

بِهِمْ أَنفُسَهُمْ themselves for,

لَوْ كَانُوا if they were

يَعْلَمُونَ aware of.⁴

وَلَوْ أَنَّهُمْ آمَنُوا 103. And had they believed

وَأَنفَعُوا and were on their guard,⁵

لَمَسُوبَهُ مِنْ عِنْدِ اللَّهِ surely the reward⁶ from Allah

حَسْرَةً would have been the best,

لَوْ كَانُوا يَعْلَمُونَ if they were aware of.

﴿١٠٣﴾

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ 104. O you who believe,

آمَنُوا do not say : "Attend to us"⁷

لَا تَقُولُوا أَرْعَبْنَا but say "Bear with us",⁸

وَأَسْمَعُوا and listen;⁹

وَاللَّكَفِرِينَ and the unbelievers will have

عَذَابٌ أَلِيمٌ an agonizing¹⁰ punishment.

1. *Ishtarâ* = he bought, purchased (v. iii. m. s. past in form V of *sharâ* [*shirâ*/'*shiran*]), to buy, to sell. See *ishtarawâ* at 2:16, p. 9. n. 5; and at 2:86, p. 40, n. 12).

2. *Khalâq* = merit, share of positive qualities, good luck.

3. *Sharaw* = they sold/bought (v. iii. m. pl. past from *sharâ*. See n. 1 above).

4. i.e., if they were aware of the evil consequences of their deed and the punishment that will be meted out to them for that. *Ya'lamûna* = they know, are aware of, realize (v. iii. m. pl. impfct. from '*alima*. See at 2:13, p. 8, n. 6).

5. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*]), to guard, to protect. See *ittaqa* at 2:48, . p. 23, n. 6).

6. *Mathûbah* = reward (given by Allah for good deeds), return, requital, recompense.

7. *Râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ri'âyah/mar'an*]), to tend, to care). The Muslims sometimes said this to the Prophet when listening to his words so that they could understand all that he said. With a little twist this expression had a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Muslims and the Prophet. The '*ayah* asks the Muslims not to use that expression. The manoeuvre of the Jews in this respect is more clearly stated at 4:46.

8. *Unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [*nazr / manzar*]), to look, to pay attention).

9. i.e., you all listen carefully and obey and follow what is said. *Isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'u* [*sam 'samâ / masma'*]), to hear. See at 2:93, p. 44, n. 7).

10. '*Alim* = agonizing, sore, painful, excruciating, grievous (active participle on the scale of *fa'il* from '*alima* [*'alam*]), to be in pain, to feel pain).

مَا يُوَدُّ 105. There do not like¹
 الَّذِينَ كَفَرُوا those who disbelieve
 مِنْ أَهْلِ الْكِتَابِ of the People of the Book,
 وَلَا الْمُشْرِكِينَ nor those of the polytheists,
 أَنْ يُدْرَأَ that there be sent down²
 عَلَيْكُمْ مِنْ خَيْرٍ upon you any good³
 مِنْ رَبِّكُمْ from your Lord;
 وَاللَّهُ يَخْتَصُّ but Allah singles out⁴
 بِرَحْمَتِهِ for His mercy
 مَنْ يَشَاءُ whomsoever He will;
 وَاللَّهُ and Allah is
 ذُو الْفَضْلِ الْعَظِيمِ the Owner of immense grace.



مَا نَسَخَ 106. Whatever We abrogate⁵
 مِنْ آيَاتِهِ of a revelation⁶
 أَوْ نُنسِهَا or consign it to oblivion⁷
 فَأْتِ بِخَيْرٍ We come up with one better
 مِنْهَا than that
 أَوْ مِثْلَهَا or a like of that.
 أَلَمْ تَعْلَمْ Do you not know⁸
 أَنَّ اللَّهَ that Allah is
 عَلَى كُلِّ شَيْءٍ over all things
 قَدِيرٌ Omnipotent?



1. *Yawaddu* = he loves, likes, wishes, is fond of (v. iii. m. s. impfct. from *wadda* [*wadd* /*wudd* /*widd* /*mawaddah*], to love, to like. See at 2:96, p. 45, n. 10).

2. *Yunazzala[u]* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala*. The last letter bears *fathah* because of the participle '*an*' coming before the imperfect verb. See *nazzalnâ* at 2:23, p. 12, n. 7).

3. *Khayr* = good, anything beneficial and useful. The word *khayr*, besides meaning Allah's mercy and grace in general, has here a special meaning of *wahy* and Prophethood, just as the word *faql* in '*ayah* 90 (see at p. 43, n. 3) has the same meaning. This is clear from the context of '*ayah* 89 as well as from the concluding part of the present '*ayah*. (See Fakhr al-Dîn al-Razî, *Al-Tafsîr al-Kabîr*, II, 245; *Tafsîr al-Baydâwî*, I, p. 80).

4. *Yakhtasû* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtasû*, form VIII of *kasû* [*khasû* /*khusû*], to distinguish, single out). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

5. *Nansakh[u]* = we abrogate, repeal, revoke, cancel, delete (v. i. pl. impfct. from *nasakha* [*naskh*], to abrogate, delete, repeal. The last letter is rendered vowelless because of the conditional particle *mâ* coming before it). The '*ayah* emphasizes that, just as Allah bestows His special favour of Prophethood and revelation on whomsoever He wills, similarly it is His will and design to replace and abrogate one revelation by another. More especially, the revelation of the Qur'ân constitutes an abrogation and cancellation of all previous revelations and scriptures.

6. '*Āyah* (pl. '*âyât*) = sign, evidence, miracle, revelation. See at 2:99, p. 47, n. 2.

7. *Nunsi* = we make forgotten, consign to oblivion (v. i. pl. impfct from '*ansâ*, form IV of *nasiya* [*nasy* /*nisyân*], to forget).

8. *Ta'lam[u]* = you know (v. ii. m. s. impfct. from '*alima*. The last letter is rendered vowelless because of the particle *lum* coming before it. See *Ta'lamûna* at 2:80, p. 37, n. 12; and at 2:42, p. 21, n. 10).

107. Do you not know
 أَنَّهُ تَعَالَى اللَّهُ
 مَلِكُ السَّمَوَاتِ
 وَالْأَرْضِ
 وَمَا لَكُمْ
 مِنْ دُونِ اللَّهِ
 مِنْ وَلِيٍّ
 وَلَا نَصِيرٍ

1. *Mulk* = dominion, sovereignty, supreme authority, right of possession, ownership, royalty.

2. *Waliyy* (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend.

3. *Naşîr* (pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron.

4. *Tas'alû[na]* = you (all) ask, question, inquire (v. ii. m. pl. impfct. from *sa'ala* [*su'âl /mas'alah /tas'âl*], to ask, to enquire. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb). As mentioned before at *âyah* 55 the Israelites asked Mûsa, among other things, to bring Allah before their very eyes so that they could see Him.

5. *Yatabaddal[u]* = he takes in exchange for himself, he adopts in exchange, he changes (v. iii. m. s. impfct. from *tabaddala*, form V of *badala[badal]*, to replace, exchange. The last letter is rendered vowelless because of the conditional particle *man* coming before the verb. See *baddala* at 2:59, p. 27, n. 12; and *tastabdilûna* at 2:61, p. 29, n. 1).

6. *Dalla* = he lost way, went astray, strayed from (v. iii. m. s. past).

7. *Sawâ' al-sabil* = the straight/right path. It is an idiom.

8. *Wadda* = he loved, liked, wished (v. iii. m. s. past. See *yawaddu* at 2:96, p. 45, n. 10; and 2:105, p. 50, n. 1).

9. i.e., to make you recant and return to the old faith. *Yaruddûna* = they send back, put back, take back, bring back, drive back, return, restore (v. iii. m. pl. impfct. from *radda [radd]*, to send back, return).

108. Or do you desire
 أَن تَسْأَلُوا
 رَسُولَكُمْ
 كَمَا سِئِلَ مُوسَى
 مِنْ قَبْلُ وَمَنْ
 يَتَّخِذِ
 الْكُفْرَ بِلِإِيْمَانِهِ
 فَعَدَّ ضَلَّ
 سَوَاءَ السَّبِيلِ

109. There do wish⁸ many
 مِنْ أَهْلِ
 الْكِتَابِ
 لَوْ يَرُدُّوكُمْ
 مِنْ بَعْدِ إِسْلَامِكُمْ

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كَفَّارًا as unbelievers,¹
 حَسَدًا out of envy²
 مِنْ عِنْدِ أَنْفُسِهِمْ on their own part,
 مِنْ بَعْدِ مَا after even that
 بَيَّنَّ لَهُمْ clear has become³ to them
 الْحَقَّ the truth.⁴
 فَاعْفُوا وَاصْفَحُوا So forgive⁵ and forbear⁶
 حَتَّى يَأْتِيَ اللَّهُ till Allah brings forward⁷
 بِأَمْرِهِ His decree.⁸
 إِنَّ اللَّهَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything All-Powerful.



110. وَأَقِمُوا And properly perform⁹
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay zakâh;
 وَمَا نَقَدْتُمُ and whatever you advance¹⁰
 لِأَنْفُسِكُمْ for yourselves
 مِنْ حَيْثُ of any good thing¹¹
 تَجِدُوهُ you will find¹² that
 عِنْدَ اللَّهِ with Allah.
 إِنَّ اللَّهَ Verily Allah is,
 بِمَا تَعْمَلُونَ of what you do,
 مُبْصِرٌ All-Observing.



1. *Kuffâr* (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kafarû* at 2:6, p. 6, n. 1).

2. *Hasad* = envy, grudge, jealousy, ill-will, spite, malice.

3. *Tabayyana* = he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).

4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.

5. *U'fû* = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw'* *'afâ*'], to efface, to excuse, to forgive).

6. *Iṣḥâḥ* = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaha* [*ṣafḥ*]), to forbear, overlook, broaden, flatten).

7. *Ya'ti + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*it'yân/aty/ma'tâh*], to come, to arrive).

8. *'Amr* (pl. *'awâmir/ 'umûr*) = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is *'umûr*.

The *'ayah* refers to the efforts of the Jewish leaders of Madina to seduce the new Muslims from Islam and their support for the Prophet. The clause, "So forgive and forbear till Allah brings forward His decree" means, in the context of the Madinan situation, an exhortation to the Muslims and the Prophet to deal with the Jewish opposition with patience and forbearance. In the wider context it is an exhortation to the Muslims to similarly deal with identical situations.

9. *'Aqimû* = you (all) properly perform (v. ii. m. pl. imperative from *'aqama*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yuqimûna* at 2:3, p. 5, n. 3).

10. *Tuqaddimû* (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadam* [*qudûm*], to precede. The terminal *nûn* is dropped because of the conditional particle *mâ* coming before the verb.).

11. i.e., prayers, payment of *zakâh* and other charitable gifts and good deeds.

12. i.e., its merits. *Tajidû* (originally *tajidûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional clause, *jawâb* of *shart*).

وَقَالُوا 111. And they say:
 لَنْ يَدْخُلَ الْجَنَّةَ "None will enter¹ paradise
 إِلَّا مَنْ كَانَ except the one who is
 هُودًا أَوْ نَصْرَانًا a Jew or a Christian".
 تِلْكَ أَمَانِيُّهُمْ Those are their fond hopes.²
 قُلْ هَاتُوا Say: "Bring forth
 بُرْهَانَكُمْ your proof,³
 إِنْ كُنْتُمْ if you are
 صَادِقِينَ truthful."⁴

بَلَى 112. O yes,
 مَنْ أَسْلَمَ وَجْهَهُ whoever surrenders⁶ himself⁷
 لِلَّهِ to Allah,
 وَهُوَ مُحْسِنٌ and is a doer of good deeds,⁸
 فَلَهُ أَجْرُهُ he shall have his reward⁹
 مِنْ رَبِّهِ with his Lord;
 وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹⁰ will be on them
 وَلَا هُمْ يَحْزَنُونَ nor will they grieve.¹¹

Section (Rukû') 14

وَقَالَتِ الْيَهُودُ 113. The Jews say:
 لَيْسَتِ النَّصْرَانِيَّةُ "The Christians do not stand
 عَلَى شَيْءٍ on anything";¹²
 وَقَالَتِ الْيَهُودُ and the Christians say:
 لَيْسَتِ الْيَهُودُ "The Jews do not stand

1. *Yadkhulu(u)* = they (all) enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. The last letter takes *fathah* because of the particle *lan* coming before the verb).

2. *Amâniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:78, p. 36, n. 11. See also *tamannaw* at 2:94, p. 45, n. 3).

3. *Burhân* (pl. *barâhîn*) = proof, evidence.

4. i.e., if you are truthful in your claims. *Şâdiqîn* (accusative/genitive of *şâdiqân*, sing. *şâdiq*) = truthful. Active participle from *şadaqa* [*şadaq/şidq*], to speak the truth. See at 2:94, p. 45, n. 4.

5. *Balâ* = O yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are." See at 2:81, p. 38, n. 1.

6. *'Aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure).

7. *Wajh* (pl. *wujûh*) = face, countenance. It is used here figuratively to mean one's self.

8. *Muhsin* (pl. *muhsinân*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be handsome, to be good). See *muhsinîn* at 2:58, p. 27, n. 11.

9. *'Ajr* (pl. *'ujâr*) = reward, recompense, emolument, pay. See at 2:62, p. 30, n. 5.

10. *Khawf* = fear, dread. See at 2:62, p. 30, n. 3.

11. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad). The assurance here refers mainly to the position of such people in the hereafter. See at 2:38, p. 20, n. 4; and 2:62, p. 30, n. 6).

12. This *'âyah* has in view the mutual denunciations of the Jews and the Christians of one another, particularly the quarrels that took place at Madina between the Jewish savants of that place and the Christian delegates of Najran who had come there for a discussion with the Prophet.

عَلَىٰ شَيْءٍ وَهُمْ	on anything; and
يَتْلُونَ الْكِتَابَ	they read the Book. ¹
كَذَٰلِكَ قَالَ	Thus do say
الَّذِينَ لَا يَعْلَمُونَ	those who do not know ²
مِثْلَ قَوْلِهِمْ	just as their saying. ³
فَإِنَّ اللَّهَ بِحُكْمِهِمْ	So Allah will judge ⁴
بَيْنَهُمْ	between them
يَوْمَ الْقِيَامَةِ	on the Day of Resurrection
فِيمَا كَانُوا	regarding what they use to
فِيهِ يَخْتَلِفُونَ	be in disagreement about. ⁵
وَمَنْ أَظْلَمُ	114. And who is more unjust ⁶
مِمَّنْ مَنَعَ	than those who prevent ⁷
مَسْجِدَ اللَّهِ	Allah's mosques ⁸
أَنْ يُذَكَّرَ فِيهَا	from being uttered ⁹ therein
أَسْمُهُ	His name
وَسَعَىٰ فِي خَرَابِهَا	and strive ¹⁰ for ruining them?
أُولَٰئِكَ	Such people,
مَا كَانَ لَهُمْ	it was not fit for them
أَنْ يَدْخُلُوهَا	that they entered ¹¹ these
إِلَّا خَائِفِينَ	except being fearful. ¹²
لَهُمْ فِي الدُّنْيَا	They shall have in this world
خِزْيٌ	disgrace ¹³

1. i.e., in spite of the both the groups' reading the same Book, the Bible (the *Tawrah* and the *Injil*), they accuse each other of having nothing to stand upon.

2. *Ya'lamûna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:102, p. 49, n. 4). "Those who do not know" means here "those who do not have any revealed scripture", more particularly the Arabs of the time.

3. i.e., the polytheists of the Arabs also used to make remarks similar to those of the Jews and the Christians about the Prophet and the Muslims.

4. *Yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement).

5. *Yakhtalifûna* = they differ, controvert, hold different opinions, are in disagreement (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to succeed, come after, follow, lag behind).

6. *'Azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *zâlim*. See *zâlimûn* at 2:51, p. 24, n. 11).

7. *Mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent). The allusion here is to such people as the unbelieving Quraysh who prevented the Prophet and the Muslims from praying at the Ka'ba and such people at all times and places who prevent people from worshipping Allah.

8. *Masâjid* (sing. *masjid*) = places for making prostration (*sijdah*); hence mosques, places of worship (adverb of place from *sajada*).

9. *Yudhkaru[û]* = he or it is mentioned, remembered, talked about, cited (v. iii. m. s. impfct. passive, from *dhakara* [*dhikr/tadhkâr*], to mention, to remember). The expression "uttering the name" is used here idiomatically to mean praying and worshipping.

10. *Sa'â* = he strove, attempted, endeavoured, headed for, moved quickly (v. iii. m. s. past from *sa'y*, to move quickly)

11. *Yadkhulû* (originally *yadhulûna*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadhkula* at 2:111, p. 53, n. 1).

12. *Khâ'ifîn* (accusative /genitive of *khâ'ifûn*, sing. *khâ'if*) = fearful; i.e., being fearful of Allah (active participle from *khâfa* [*khawf*], to fear).

13. *Khizy* = disgrace, ignominy, humiliation.

وَلَهُمْ فِي الْآخِرَةِ and shall have in the hereafter
عَذَابٌ عَظِيمٌ an enormous¹ retribution.

115. To Allah belong
الْمَشْرِقُ وَالْمَغْرِبُ the east and the west;²
فَأَيُّهَا تَوَلَّوْا so whithersoever you turn
فَسَمَّ وَجْهَ اللَّهِ there is Allah's Countenance.³
إِنَّ اللَّهَ وَاسِعٌ Verily Allah is All-Reaching,⁴
عَلِيمٌ All-Knowing.

116. And they say:
اتَّخَذَ اللَّهُ "Allah has taken⁵ to Him
وَلَدًا a son".
سُبْحٰنَهُ Sacrosanct⁶ is He.
بَلِّغُهُ Nay, to Him belongs
مَا فِي السَّمٰوٰتِ all that is in the heavens
وَالْأَرْضِ and the earth;
كُلُّ لَّهُ قٰنِئُوْنَ all to Him render obeisance.⁷

117. [He is] The Originator⁸
الْأَرْضِ of the heavens and the earth;
وَإِذَا قَضَىٰ أَمْرًا and when He decrees⁹ a thing
فَأِنَّمَا يَقُولُ لَهُ He only says for it :

1. 'Aẓīm = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9

2. The expression "the east and the west" means here the entire world and all its directions.

3. i.e., that direction is the direction towards Allah. The 'ayah is an exception for those who are unable to ascertain the direction of the qiblah, or have mistakenly prayed to another direction or are unable to turn towards the qiblah for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.

4. Wāsi' = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.

5. Ittakhadhā = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadhā ['akhdh], to take. See ittakhadhūm at 2:51, p. 24, n.9).

6. The word Subhān is derived from sabaha, form II of sabaha [sabh/sibāhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.

7. Qānitūn (sing. qānit) = submissive, obedient, humble (active participle from qanata [qunāt], to be obedient, submissive). This and the next 'ayah emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and different, in entity and attributes.

8. Badī' = originator, initiator, creator out of nonentity (active participle in the intensive form of fa'il from bada'a [bad'], to innovate, to originate, to introduce).

9. Qadā = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from qadā', to settle, to terminate, to conclude).

كُنْ قَبْلَهُ "Be", and it is.

وَقَالَ الَّذِينَ 118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمُنَا اللَّهُ Allah speaks¹ to us

أَوْ تَأْتِينَا آيَةٌ or a miracle² comes³ to us?"

كَذَلِكَ قَالَ Thus did say

الَّذِينَ مِنْ قَبْلِهِمُ those before them

مِثْلَ قَوْلِهِمْ like their saying;⁴

تَشَبَّهَتْ قُلُوبُهُمْ their hearts are alike.⁵

فَدَلَّلْنَا We have indeed made clear⁶

الْآيَاتِ the signs

لِقَوْمٍ يُوقِنُونَ for a people believing firmly.⁷

إِنَّا أَرْسَلْنَاكَ 119. Verily We have sent you

بِالْحَقِّ with the truth⁸

بَشِيرًا as a harbinger of glad tidings⁹

وَنَذِيرًا and as a warner;¹⁰

وَلَا تُسْأَلُ and you will not be asked¹¹

عَنْ أَصْحَابِ الْجَحِيمِ about the inmates of hell.¹²

وَلَنْ تَرْضَى 120. And happy will never be

1. *Yukallimu* = he speaks, talks, converses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* [*kalm*] to injure, to hurt. In its form II the verb means to speak).

2. *'Āyah* (pl. *'āyāt*) = sign, miracle, revelation. See 2:99, p. 47, n. 2; and 2:106, p. 50, n. 6.

3. *Ta'tī* = she or it comes, arrives (v. iii. m. s. impfct. from *'atā*. See *ya'tī* at 2:109, p. 52, n. 7).

4. For instance the Israelites demanded of Mûsa to bring Allah before their very eyes so that they could see Him. (see a 2:55, at p. 26).

5. *Tashâbahat* = she or it resembled, became similar, alike, identical, one to the other; also became unclear, ambiguous (v. iii. f. s. past in form VI from *shabh/shabah*, resemblance, similarity. See *tashâbaha* at 2:70, p. 33, n. 5).

6. *Bayyannâ* = we have made clear, explained, elucidated, clarified (v. i. m. pl. past from *bayyana*, form II of *bâna* [*bayân*], to be clear, evident. See *yubayyinu* at 2:68, p. 32, n. 7).

7. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqin/yaqîn*], to be sure, be certain. See at 2:4, p. 5, n. 9).

8. i.e., the Qur'ân and other non-Qur'ânîc *wahy* (*sunnah*).

9. *Bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle on the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted.

10. *Nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle on the scale of *fa'il* from *nadhara* [*nadhhr/nudhûr*], to vow, to pledge.

11. i.e., you will not be accountable for their deeds after you have delivered the message and have warned them. *Tus'alu* = you are asked, questioned (v. ii. m. impfct. passive from *sa'ala* [*su'âl*]. See *tas'alu* at 2:108, p. 51, n. 4).

12. *Jahîm* = hellfire, hell.

عَنْكَ أَيُّهُدُ about you the Jews,
 وَلَا النَّصْرَى nor the Christians,
 حَتَّى تَتَّبِعَ unless you follow¹
 مِلَّتَهُمْ their religion.²
 قُلْ إِنَّ هُدَى اللَّهِ Say: "The guidance of Allah,
 هُوَ الْهُدَى that is the guidance."
 وَلَئِنْ أَتَيْتَ And indeed if you follow³
 أَهْوَاءَهُمْ their fancies⁴
 بَعْدَ الَّذِي جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁵
 مَا لَكَ you will not have
 مِنَ اللَّهِ مِنْ وَلِيٍّ against Allah any protector⁶
 وَلَا نَصِيرٍ nor any helper.⁷

الَّذِينَ 121. Those to whom
 آتَيْنَاهُمُ الْكِتَابَ We have given the Book,
 يَتْلُوهُ they read⁸ it
 حَقَّ تِلَاوَتِهِ as it ought to be read;
 وَأُولَئِكَ they are the ones
 يُؤْمِنُونَ بِهِ who believe in it;⁹
 وَمَنْ يَكْفُرْ بِهِ and whoso disbelieves in it,
 فَأُولَئِكَ such people will be
 هُمُ الْخَاسِرُونَ the ones in loss.¹⁰

1. *Tattabi'a*[u] = you follow, pursue, be attached to (v. ii. m. s. impfct. from *ittaba'a*, form V of *tabi'a* [*taba'*/*tabâ'ah*], to come after, to follow. The last letter takes *fathah* because of the coming of the conditional particle *hattâ* before the verb. See *ittaba'û* at 2:102, p. 48, n. 1). The '*ayah*, though formulated as an address to the Prophet, has within its purview the Muslims in general.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination.

3. *Ittaba'ta* = you followed, pursued (v. ii. m. s. past from *ittaba'a*. See n. 1 above).

4. '*Ahwâ'* (sing. *hawan*) = fancies, whims, caprices, liking, desires.

5. i.e., the special knowledge contained in the Qur'anic and non-Qur'anic *waḥy* (*sunnah*).

6. *Walīyy* (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend. See at 2:107, p. 51, n. 2).

7. *Naṣīr* (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 2:107, p. 51, n. 3).

8. *Yatlûna* = they read, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to read, recite. See *talû* at 2:102, p. 48, n. 2).

9. i.e., they believe in the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him. The '*ayah* refers in the first instance to the knowledgeable Jews of Madina who, in consonance with the information contained in the *Tawrah*, believed the Prophet and embraced Islam.

10. *Khâsirân* (sing. *khâsir*) = losers, those that incur loss (active participle from *khâsira* [*khusr/khasâr/khasârah/khusrân*], to lose, be in loss. See at 2:27, p. 15, n. 4). Such persons will be the losers in the hereafter.

Section (Rukû') 15

- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 122. O Children of Isrâ'îl,
 اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اٰتَيْتُكُمْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ 122. O Children of Isrâ'îl,
 اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اٰتَيْتُكُمْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ 122. O Children of Isrâ'îl,
 وَاَنْتُمْ اَعْيُنٌ عَلَىٰ اَعْيُنِنَا 122. O Children of Isrâ'îl,
 وَلَا تَقْرَبُوا مَالَ الْوَالِدِيْنَ 123. And be afraid of⁵ a day
 لَا يَحْزَنُوْنَ 123. And be afraid of⁵ a day
 نَفْسًا 123. And be afraid of⁵ a day
 عَنْ نَفْسٍ 123. And be afraid of⁵ a day
 سَيِّئًا 123. And be afraid of⁵ a day
 وَلَا يَقْبَلُوْنَ 123. And be afraid of⁵ a day
 مِنْهَا عَدْلٌ 123. And be afraid of⁵ a day
 وَلَا يَنْفَعُهُمْ 123. And be afraid of⁵ a day
 سَفْعَةً 123. And be afraid of⁵ a day
 وَلَا هُمْ يُنصَرُونَ 123. And be afraid of⁵ a day
 وَاِذْ 124. And [recall] when
 اٰتٰنَا اِبْرٰهِيْمَ رُبُّهُ 124. And [recall] when
 بِكَلِمٰتٍ 124. And [recall] when
 فَاَتَمَمْتَهُمْ 124. And [recall] when
 قَالَ 124. And [recall] when

1. *Udhkurû* = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr* / *tadhkâr*] to remember. See at 2:40, p. 20, n. 10).
2. *'An'amu* = I have bestowed, granted (v. i. s. past from *na'ama* [*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).
3. *Faddaltu* = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess. See at 2:48, p. 23, n. 4).
4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. *'Ālamîn*, see at 1:2, p. 1, n. 4).
5. *Ittaqû* = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 2:24, p. 12, n. 12).
6. *Tajzi* = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jazâ* [*jazâ*'], to requite, recompense. See 2:48, p. 43, n.)9.
7. *Yuqbalu* = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabâl/qubâl*], to accept. See at 2:48, p. 23, n. 9).
8. *'Adl* = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).
9. *Tanfa'u* = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).
10. *Shafû'ah* = intercession (derived from *shaf'*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).
11. *Yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The *'ayah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
12. *Ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ*'], to test, to try).
13. i.e., certain injunctions and prohibitions.
14. *'Atamma* = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamâm*], to be complete, to come to an end).

إِنِّي جَاعِلُكَ "I am going to make¹ you

لِلنَّاسِ إِمَامًا a leader² for men."

قَالَ He [Ibrâhîm] said:

وَمِنْ ذُرِّيَّتِي "And from my progeny?"³

قَالَ He [Allah] said:

لَا يَسْأَلُ عَهْدِي "My covenant⁴ reaches⁵ not

الظَّالِمِينَ the transgressors."

وَأَذِّنْ 125. And [recall] when

جَعَلْنَا الْبَيْتَ We made⁶ the House⁷

مَسَاجِدَ لِلنَّاسِ a resort⁸ for mankind

وَأَنشَأْنَا and a place of immunity⁹ –

وَأَتَّخِذُوا and you take up¹⁰

مِن مَّقَامِ إِبْرَاهِيمَ of the Spot of Ibrâhîm¹¹

مُصَلًّى a place for prayer¹² –

وَعَهَدْنَا and We gave a commission¹³

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl

أَنْ طَهِّرَا that you [two] purify¹⁴

بَيْتِي My House

لِلطَّائِفِينَ for those making circuits,¹⁵

وَالْمَكِّيِّينَ or sojourning for prayer,¹⁶

وَالرُّكَّعِ or bowing in submission¹⁷

السُّجُودِ and prostrating themselves.¹⁸

1. *Jâ'il* (pl. *jâ'ilûn*) = one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set.

See at 2:30, p. 16, n. 4).

2. *Imâm* (pl. *a'immah*) = leader, prayer leader.

3. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants.

4. *Ahd* (pl. *uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.

5. *Yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain).

6. *Ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).

7. i.e., the Ka'ba.

8. *Mathâbah* = resort, refuge, meeting place, place where one returns.

9. *Amn* = safety, security, peace, immunity, protection.

10. *Ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n. 9).

11. *Maqâm* (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.

12. i.e., make some of the prayers at or near the spot. *Muṣallan* = place of prayer.

13. *'Ahidnâ* ('ilâ) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).

14. *Ṭahhirâ* = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).

15. *Ṭâ'ifîn* (accusative/genitive of *ṭâ'ifûn*, sing. *ṭâ'if*) = those making circuits, going round, circumambulators. Active participle from *ṭâfa* [*ṭawâft/ṭawf*], to go about, go round).

16. *'Âkifîn* (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* ('ukûf), to cling or stick to).

17. *Rukka'* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer.

18. *Sujûd* (sing. *sâjid*) = those who prostrate themselves.

وَاذِّ 126. And [recall] when
 قَالَ اِبْرٰهٖمُ رَبِّ Ibrâhîm said: "My Lord,
 اَجْعَلْ هٰذَا make¹ this
 بَلَدًا اٰمِنًا a place² secure,³
 وَاَرْزُقْ اَهْلَهُ and provide⁴ its people
 مِنَ الشَّرٰتِ with fruits and yields⁵ –
 مِنْ مَّا اٰمَنَ مِنْهُمْ such of them as believe
 بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ in Allah and the Last Day."
 قَالَ He [Allah] said:
 وَمَنْ كَفَرَ "And whoever disbelieves
 فَاُمَتِّعُهُ قَلِيْلًا I shall let him enjoy⁶ a little;
 ثُمَّ اَضْطَرُّهُ then I shall force⁷ him
 اِلَىٰ عَذَابِ النَّارِ to the punishment of the fire –
 وَبَشِّرِ الْمَصِيْبِ and evil is the destination."⁸

وَاذِّ 127. And [recall] when
 رَفَعُ اِبْرٰهٖمُ Ibrâhîm was raising⁹ the
 الْفَوَاعِدِ مِنَ الْبَيْتِ foundations¹⁰ of the House,
 وَاِسْتَسْمِعُ and Ismâ'îl, [praying]:
 رَبَّنَا اقْبَلْ مِنَّا "Our Lord, accept¹¹ from us,
 اِنَّكَ اَنْتَ verily You are
 السَّمِيعُ the All-Hearing,
 الْعَلِيْمُ the All-Knowing."

1. *Ij'al* = you make, appoint, set (v. ii. m. s. imperative from *ja'ala*).

2. *Balad* (pl. *bilâd*) = town, city, place, country. Here the reference is to the habitation or town of Makka.

3. *'Amin* = peaceful, secure. The prayer of Ibrâhîm was indeed granted. In *sûrah* 95 (*al-Tin*) Makka is mentioned as "this city of peace and security" (*hâdha al-balad al-'amin*).

4. *Urzûq* = you provide with the means of sustenance, bestow (v. ii. m. s. imperative from *razaqa* [*rizq*]), to provide with the means of sustenance. See *razaqâ* at 2:3, p. 5, n. 4; and 2:57, p. 26, n. 13)

5. *Thamarât* (sing. *thamarah*) = fruits, yields, crops. See at 2:22, p. 12, n. 1).

6. *'Umatti'u* = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away).

7. *Aqtarru* = I force, compel, coerce (v. i. m. s. impfct. from *iqṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, to impair).

8. *Maṣîr* (pl. *maṣâyir*) = destination, place at which one arrives, outcome, result. Adverb of place from *ṣâra* [*ṣayr/ṣayrûrah*], to become).

9. *Yarfa'u* = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf*], to raise, to lift).

10. *Qawâ'id* (sing. *qâ'idah*) = foundations, bases, groundwork.

11. *Taqabbal* = you accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qubûl/qabûl*], to accept. See *yaqbalu* at 2:123, p. 58, n. 7). This and the preceding *'ayah* state that it was by Allah's especial design and command that Prophets Ibrâhîm and Ismâ'îl made and consecrated the Ka'ba for the worship of Allah Alone and the rites connected with *hajj* and *'umrah*.

رَبَّنَا وَاجْعَلْنَا 128. "Our Lord, make us
 مُسْلِمِينَ لَكَ two Muslims¹ to You;
 وَمِنْ ذُرِّيَّتِنَا and of our progeny²
 أُمَّةً مُسْلِمَةً لَكَ a people³ submissive to You;
 وَأَرِنَا مَنَاسِكَنَا and show us⁴ our rites,⁵
 وَتَبَّعَيْنَا and turn to us in forgiveness;
 إِنَّكَ أَنْتَ verily You are
 أَكْرَمُ the Most-Forgiving,
 الرَّحِيمُ the Most Merciful.

رَبَّنَا 129. "Our Lord,
 وَأَبْعَثْ فِيهِمْ and raise⁶ amongst them
 رَسُولًا مِنْهُمْ a Messenger out of them,
 يَتْلُو عَلَيْهِمْ who will recite⁷ unto them
 آيَاتِكَ Your signs [revelations]
 وَيُعَلِّمُهُمُ الْكِتَابَ and will teach them the Book
 وَالْحِكْمَةَ and the wisdom⁸ [sunnah],
 وَيُزَكِّيهِمْ and will purify⁹ them.
 إِنَّكَ أَنْتَ Verily You are
 أَكْرَمُ the All-Mighty,¹⁰
 الْحَكِيمُ the All-Wise."

1. *Muslimayn* (dual; sing. *Muslim*, plural *Muslimân*) = two Muslims. A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6).

2. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants. See at 2:124, p. 59, n. 3).

3. *'Ummah* (pl. *'umam*) = nation, people, group.

4. *'Ari + nâ* = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice).

5. *Manâsik* (sing. *mansik*) = rites, ceremonies, ways and formalities of prayers.

6. *ib'ath* = you send, dispatch, raise, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. *Yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ*. See *yatlûna* at 2:121, p. 57, n. 8; and *tatlû* at 2:102, p. 48, n. 2).

8. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), apart from the Book, i.e. the Qur'ân.

9. *Yuzakkî + him* = he purifies + them (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ*], to grow, be pure, be just). Here purification means purification from the filth of polytheism (*shirk*) and sins. The prayers of Ibrâhîm and Ismâ'il mentioned in *'âyahs* 128 and 129 were accepted by Allah. The coming of Prophet Muḥammad, peace and blessings of Allah be on him, and the emergence of the Muslim *'ummah* are the fulfilment of those prayers.

10. *'Azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved.

Section (Rukû') 16

وَمَنْ يَّرْغَبْ 130. And who does shrink¹
 عَنْ مِلَّةِ إِبْرَاهِيمَ from the religion² of Ibrâhîm
 إِلَّا مَنْ سَفِهَ except he that befools³
 نَفْسَهُ himself?
 وَلَقَدْ أَصْطَفَيْنَاهُ We indeed selected him⁴
 فِي الدُّنْيَا in this world;
 وَإِنَّهُ فِي الآخِرَةِ and verily in the hereafter he
 لَمِنَ الصَّالِحِينَ shall be of the righteous.⁵

إِذْ قَالَ لَهُ 131. When there said to him
 رَبِّهِ أَسْلِمُ his Lord: "Surrender",⁶
 قَالَ أَسَلَّمْتُ he said: "I have surrendered
 رَبِّ الْعَالَمِينَ to the Lord of all beings."⁷

وَوَصَّى بِهَا 132. And Ibrâhîm enjoined⁸
 إِبْرَاهِيمَ عَلَيْهِ this upon his sons –
 وَيَعْقُوبُ so did Ya'qûb –
 يَا بَنِيَّ "O my sons,
 إِنَّ اللَّهَ اصْطَفَى verily Allah has selected⁹
 لَكُمْ الدِّينَ for you the religion [*dîn*];
 فَلَا تَمُوتُوا so let not yourselves die¹⁰

1. *Yarghab* = he detests, abhors, shrinks from; also he likes, desires, wishes (v. iii. m. s. impfct. from *raghiba* [*raghbah/raghab*] to detest, dislike, desire, wish). This word is used in opposite senses. The sense of dislike and detestation is indicated by using the particle 'an after the verb.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2.

3. *Safihah* = he became stupid, foolish, unwise (v. iii. m. s. past from *safah/safâhah*).

4. *Istafaynâ + hu* = we selected/chose+him (v. i. m. pl. past from *istafâ*, form VIII of *şafâ* [*şafw, şufâw/şafâ*'], to be clear, pure). This 'ayah is in essence a reiteration of 'ayah 124 wherein Allah says in respect of Ibrâhîm, "I am going to make you a leader for men".

5. *Şâlihîn* (accusative/genitive of *şâlihûn*, sing. *şâlih*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*şalâh/şulûh/maşlahah*], to be good, right, proper, in order).

6. 'Aslim = surrender, deliver up, be a Muslim (v. ii. m. s. imperative from 'aslama. See 'aslama at 2:112, p. 53, n. 6)

7. 'Âlamîn (sing. 'âlam) = all beings. See at 1:2, p. 1, n. 4.

8. *Waşşâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waşâ* [*waşy*], to be joined, lightened, degraded)).

9. *Iştafâ* = he selected, chose (v. iii. m. s. past. See n. 4 above).

10. *Tamâtunna* = you must/of surety die. (v. ii. m. pl. impfct. in the emphatic form of *tamâtu*, impfct. of *mâta* [*mawt*], to die. The doubled terminal *nûn* stands for emphasis. *Lâ tamâtunna* = you should not die, do not let yourselves die.

إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you be Muslims."

﴿١٣٢﴾

أَمْ كُنْتُمْ شُهَدَاءَ 133. Or were you witnesses¹
إِذْ حَضَرَ يَعْقُوبَ
أَنْوَتُ
إِذْ قَالَ لِبَنِيهِ
مَا تَعْبُدُونَ
"What will you worship²

مِنْ بَعْدِي
after me?"

قَالُوا They said:

نَعْبُدُ إِلَهَكَ "We shall worship³ your God
وَالِلَّهِ مَا آبَاءُكَ
and the God of your fathers,

وِإِبْرَاهِيمَ وَإِسْمَاعِيلَ of Ibrâhîm and Ismâ'îl

وَإِسْحَاقَ and Ishâq,

إِلَهًا وَجِدًا the One God;

وَنَحْنُ لَهُ مُسْلِمُونَ and to Him we surrender."⁴

﴿١٣٣﴾

تِلْكَ أُمَّةٌ 134. That was a nation⁵

قَدْ خَلَتْ who have passed away.⁶

لَهَا They will have

مَا كَسَبَتْ what they earned;⁷

وَلَكُمْ and you will have

مَا كَسَبْتُمْ what you earn,⁸ and

وَلَا تَسْأَلُونَ you will not be questioned⁹

عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.¹⁰

﴿١٣٤﴾

1. *Shuhadâ'* (sing. *shahîd*) = witnesses, martyrs.

2. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibâdah /'ubûdah /'ubûdiyyah*], to worship, serve. See at 2:83, p. 38, n. 8).

3. *Na'budu* = we worship, adore, serve; (v. i. pl. imperfect from '*abada*, to worship, serve. See at 1:5, p. 2, n.1).

4. The point emphasized here is that all the previous Prophets communicated the same message of monotheism and charged their progeny and followers to worship Allah Alone and not to associate any partner with Him; but the subsequent generations deviated from that teaching. The Last Prophet Muḥammad, peace and blessings of Allah be on him, was sent to revive and complete the message.

5. '*Ummah* (pl. '*umam*) = nation, people. See at 2:128, p. 61, n. 3).

6. *Khalat* = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khulâ /khalâ'*]. See *khalâ* at 2:76, p. 36, n. 2).

7. *Kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

8. *Kasabtum* = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*)

9. *Tus'alûna* = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl /mas'alah/tas'âl*], to ask. See *tus'alu* at 2:119, p. 56, n. 11).

10. *Ya'malûna* = they (all) do, perform (v. iii. m. pl. impfct. from '*amila* [*'amal*] to do.. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2). The point made here is that of individual responsibility. No one will be responsible for another person's deeds; none can or will account for or efface or atone the sins of others and neither race nor ancestry nor relationship will be of any avail against Allah's judgement. This principle is reiterated time and again in the Qur'ân - "No bearer will bear the burden of another", so say 6:164, 17:15, 35:18, 39:7 and 53:38.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَل مِلَّةٌ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ	135. They say: "Be Jews or Christians, you will get guided." ¹ Say: "No, rather the religion ² of Ibrâhîm, the monotheist; ³ and he was none of the polytheists.
فُولُوا مَا مَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَنْبِيَاءِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيِّونَ مِن رَّبِّهِمْ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	136. Say [you all]: "We believe ⁴ in Allah and what has been sent down to us and what was sent down ⁵ to Ibrâhîm and Ismâ'îl and Ishâq and Ya'qûb and the tribes; ⁶ and what was given to Mûsâ and 'Îsâ and what was given to the Prophets from their Lord. We do not differentiate ⁷ between any of them; and we are to Him Muslims. ⁸

1. *Tahtadû* (na) = you (all) get guided, are rightly guided (v. ii. m, pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. The terminal *nûn* is dropped because it forms the conclusion of an implied conditional clause. See *muhtadîn* at 2:16, p. 9, n. 8).

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2; and 2:130, p. 62, n. 2).

3. *Hanîf* (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanif* has been used in the Qur'ân always in contrast with a polytheist. The '*ayah*' is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. '*Amannâ* = we believed (v. i. pl. past from '*amana* [*'imân*], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. '*Unzila* = he or it is sent down (v. iii. m. s. past passive from '*anzala*, form IV of *nazala* [*nuzâl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. '*Asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. *Nufarrîqu* = we differentiate, make distinction, separate (v. i. pl. impfct. from *farraqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. *Muslimân* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See '*aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ آمَنُوا 137. So if they believe¹
 بِمِثْلِ مَا آمَنْتُمْ بِهِ like what you believe² in
 فَقَدْ أَهْتَدُوا then they are guided aright;³
 وَإِنْ تَوَلَّوْا but if they turn away⁴
 فَإِنَّمَا هُمْ فِي شِقَاقٍ then they are indeed in rift.⁵
 فَسَيَكْفِيكَهُمُ So Allah will suffice you
 اللَّهُ against them;⁶
 وَهُوَ السَّمِيعُ and He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.

صِبْغَةَ اللَّهِ 138. Allah's colouring,⁷
 وَمَنْ أَحْسَنُ and who is better
 مِنَ اللَّهِ than Allah
 صِبْغَةً in respect of colouring?
 وَمَنْ يُؤْمِنُ لَهُ وَعِبْدُونَ And we are His worshippers.⁸

قُلْ أَنْتُمْ تُؤْتُونَ 139. Say : "Do you dispute⁹
 فِي اللَّهِ with us about Allah,
 وَهُوَ رَبُّنَا while He is our Lord
 وَرَبُّكُمْ and your Lord,
 وَلَنَا أَعْمَالُنَا and for us are our deeds¹⁰
 وَلَكُمْ أَعْمَالُكُمْ and for you are your deeds,
 وَأَنْتُمْ تَعْبُدُونَ and we are to Him
 مُخْلِصُونَ sincere devotees?"¹¹

1. 'Āmanū = they believed (v. iii. m. pl. past from 'āmāna. See 'āmānā at 2:136, p. 64, n. 4).

2. 'Āmantum = you believed (v. ii. m. pl. past from 'āmāna).

3. *Ihtadaw* = they received guidance, were guided aright (v. iii. m. pl. past from *ihtadā*. See *tahtadū* at 2:135, p. 64, n. 1).

4. *Tawallaw* = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near, be next. See *tawallaytum* at 2:83, p. 39, n. 5).

5. *Shiqāq* (sing. *shiqqah*) = piece, splinter, difficulty, trouble, rift, schism.

6. *Yakfi* + *ka* = he suffices you, he is enough for you (v. iii. m. s. impfct. from *kafā* [*kifāyah*], to be enough, be sufficient, suffice). The prefix *sa* is a particle indicative of future tense.

7. *Shibghah* = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the *dīn* or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. 'Ābidūn (sing. 'ābid) = worshippers, adorers.

9. *Tuḥājjūna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥājja*, form III of *hajja* [*hijj/hajjj*], to aim at, to overcome. See *yuhājjū* at 2:76, p. 36, n. 6).

10. 'A'māl (sing. 'amal) = deeds, performances, doings, acts, achievements.

11. *Mukhlisūn* (sing. *mukhlis*) = sincere ones, devoted, loyal, faithful. Active participle from 'akhlaṣa, form IV of *khalāṣa* [*khulūṣ*], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words *Mukhlisūn* here means true and pure monotheists.

140. Or do you say
 أَنْ تَقُولُونَ إِنَّ
 إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ
 وَالْأَسْبَاطَ
 كَانُوا يَهُودًا أَوْ نَصْرَانِيًّا
 that Ibrâhîm, Ismâ'îl,
 Ishâq, Ya'qûb
 and the Tribes¹
 were Jews or Christians?
 قُلْ ءَأَنْتُمْ
 أَغْلَمُ أَمِ اللَّهُ
 وَمَنْ أَظْلَمُ
 وَمَنْ كَتَمَ
 شَهَادَةً عِنْدَهُ
 مِنَ اللَّهِ
 وَمَا اللَّهُ بِغَفِيلٍ
 عَمَّا تَصْمَلُونَ²

Say: "Are you
 more informed² or is Allah?
 And who is more unjust³
 than the one who conceals⁴
 a testimony⁵ he has with him
 from Allah?⁶
 And Allah is not unmindful⁷
 of what you do."⁸

141. That was a nation⁹
 فَذَلَّتْ
 هَا
 مَا كَسَبَتْ
 وَلَكُمْ
 مَا كَسَبْتُمْ
 وَلَا تُسْأَلُونَ
 عَمَّا كَانُوا يَعْمَلُونَ¹⁰

They will have
 what they earned¹¹
 and you will have
 what you earn;¹²
 and you will not be asked¹³
 about what they used to do.¹⁴

1. 'Ashbât (sing. sibf) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.

2. 'A'lamu = more informed. Elative form of 'alim.

3. 'Azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of zalim. See at 2:114, p. 54, n. 6; and zalimûn at 2:51, p. 24, n. 11).

4. Katama = he concealed, hid, secreted (v. iii. m. s. past from katm/kimân, to hide. See taktumûna at 2:33, p. 18, n. 2).

5. Shahâdah = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the Tawrah about the coming of the Last Prophet Muḥammad, peace and blessings of Allah be on him.

7. Ghâfil (pl. ghâfilûn) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from ghafala [ghaflah / ghufûl], to neglect, not to heed.

8. Ta'malûna = you (all) do, perform (v. ii. m. pl. impfct. from 'amila [amal], to do, perform. See ya'malûna at 2:134, p. 63, n. 10).

9. 'Ummah (pl. 'umam) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. Khalat = she passed away, became empty, became alone, went privately (v. iii. m. s. past from khalâ [khalâ/khulû'], to be empty. See at 2:134, p. 63, n. 5).

11. Kasabat = she earned, acquired, gained (v. iii. f. s. past from kasaba [kasb], to gain. See at 2:134, p. 63, n. 7).

12. Kasabtum = you (all) earned, acquired, gained (v. ii. m. pl. past from kasaba. See at 2:134, p. 63, n. 8).

13. Tus'alûna = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from sa'ala. See at 2:134, p. 63, n. 9).

14. Ya'malûna = they (all) do, perform (v. iii. m. pl. impfct. from 'amila. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).

الْحَقَّ

Part [Juz'] II

Section (Rukū') 17

- سَيَقُولُ 142. There will say
 أَلَسْفَهَاءٌ مِنَ النَّاسِ the fools¹ among the people:
 مَا وَلَّاهُمْ "What turned² them away
 عَنْ قِبْلَتِهِمُ الَّتِي from the *qiblah*³ of theirs
 كَانُوا عَلَيْهَا they had been on?"
 قُلْ لِلَّهِ Say: "To Allah belong
 الْمَشْرِقُ وَالْمَغْرِبُ the East and the West."⁴
 يَهْدِي مَنْ يَشَاءُ He guides⁵ whom He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight path."
 وَكَذَلِكَ جَعَلْنَاكُمْ 143. Thus⁶ We have made you
 أُمَّةً وَسَطًا a balanced⁷ nation
 لِنَكُونُوا شُهَدَاءَ that you be witnesses
 عَلَى النَّاسِ over mankind
 وَيَكُونَ الرَّسُولُ and that the Messenger be
 عَلَيْكُمْ شَهِيدًا over you a witness.⁸
 وَمَا جَعَلْنَا And We have not set
 الْقِبْلَةَ الَّتِي the *qiblah* which
 كُنْتُمْ عَلَيْهَا you had been on⁹
 إِلَّا لِنَعْلَمَ but for that We might know¹⁰
 مَنْ يَتَّبِعِ الرَّسُولَ who follows the Messenger

1. *Sufahā'* (sing. *safih*) = fools, stupid, impudent.2. *Wallā* = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).3. *Qiblah* = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This 'ayah and the succeeding 'ayahs up to 'ayah 150 deal with the setting of the *qiblah* finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present 'ayah alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.

4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.

5. *Yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady/hudan/hidāyah*]), to guide, to lead.

6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.

7. *Wasat* (pl. *awsāt*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhārī*, no. 4487; also *Al-Baḥr*, II, 6; *Tafsīr al-Bayḍāwī*, I, 91).8. i.e., on the Day of Judgement the followers of Muḥammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhārī*, no. 4487).9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first *qiblah*, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the *qiblah* which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Baḥr*, II, 14-15; *Al-Tafsīr al-Kabīr*, II, 114-115).

10. i.e., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّن يَنْقَلِبُ from him who turns¹
 عَلَى عَقَبَيْهِ on his heels;²
 وَإِنْ كَانَتْ لَكَبِيرَةً and it is indeed very hard
 إِلَّا عَلَى الَّذِينَ except on those whom
 هَدَى اللَّهُ Allah gives guidance.³
 وَمَا كَانَ اللَّهُ And Allah is not
 لِيُضِيعَ إِيمَانَكُمْ to let go in vain⁴ your faith.⁵
 إِنَّ اللَّهَ بِالنَّاسِ Verily Allah is for mankind
 رَءُوفٌ Most Beneficent,⁶
 رَحِيمٌ Most Merciful.
 قَدَرَى 144. We do at times see⁷
 تَقَلُّبَ وَجْهِكَ the turning⁸ of your face
 فِي السَّمَاءِ towards the sky;
 فَلَنُوَلِّيَنَّكَ so We will surely turn you⁹
 قِبْلَةً to a *qiblah*
 تَرْضَاهَا you will be pleased with.¹⁰
 قَوْلِ وَجْهِكَ Hence turn your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards¹¹ the Sacred Mosque;
 وَحَيْثُ مَا كُنْتُمْ and wherever you all be,
 فَوَلُّوْا وُجُوهَكُمْ turn your faces
 شَطْرَهُ towards it.
 وَإِنَّ الَّذِينَ And verily those who

1. *Yanqalibu* = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn around, turn about).

2. *'Aqibay+hi* (sing. *'aqib*; pl. *a'qâb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufur*).

3. *Hadâ* = he guided, gave guidance (v. iii. m. s. past. See *yahdî* at 2:142, p.67, n. 5).

4. *Yuqî'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adâ'a*, form IV of *qâ'a* [qay/'diyâ']. to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'ayah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.

6. *Ra'ûf* = Most Beneficent, Most Benevolent, Most Compassionate.

7. *Narâ* = we see (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'ayah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. *Taqallub* = fluctuation, variation, turning and tossing (form V of *qalaba*, to turn round. See *yanqalibu* at n. 1 above).

9. *Nuwallianna + ka* = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallâ*, form II of *waliya* to be close, to lie next. The terminally doubled *nân* is the mark of emphasis. See *wallâ* at 2:142, p. 67, n.2).

10. *Tarqâ + hâ* = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *radiya* [riḍan/riḍwân/marḍâh], to be satisfied, be content).

11. *Shatr* (pl. *shuṭûr, ashtur*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

أَوْثُوا الْكِتَابَ were given the Book
 يَلْعَمُونَ surely know¹
 أَنَّهُ الْحَقُّ that it is the truth²
 مِنْ رَبِّهِمْ from their Lord;
 وَمَا اللَّهُ بِغَفِيلٍ and Allah is not unmindful
 عَمَّا يَعْمَلُونَ of what they do.³

وَلَكِنْ 145. And even if
 آتَيْتَ الَّذِينَ you came up⁴ to those who
 أَوْثُوا الْكِتَابَ were given the Book
 بِكُلِّ آيَةٍ with every sign [miracle]
 مَا تَعْبُوا they would not follow⁵
 قِبْلَتَكَ your qiblah;
 وَمَأْنَتَ يَتَّبِعَ nor are you to follow⁶
 قِبْلَتِهِمْ their qiblah,
 وَمَا يَتَّبِعُهُمْ يَتَّبِعُ nor do some of them follow
 قِبْلَةَ بَعْضٍ the qiblah of the others.
 وَلَكِنْ أَتَّبِعَكَ And if you follow⁷
 أَهْوَاءَهُمْ their desires⁸
 مِنْ بَعْدِ مَا جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁹
 إِنَّكَ إِذَا you will then surely be
 لِمَنِ الظَّالِمِينَ of the transgressing ones.¹⁰

1. *Ya'lamūna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. *Ya'malūna* = they do, perform (v. iii. m. pl. impfct. from 'amila ['amal], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. *'Atayta...(+bi)* = you came up with, brought, produced (v. ii. m. s. past from 'atā [ityān/aty/ma'tāh], to come. See *ta'if* at 2:118, p. 56, n. 3).

5. *'Tabi'ū* = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [tab'/tabā'ah], to follow. See nos. 6 and 7 below).

6. *Tābi'* (pl. *atbā'*) = follower, successor (active participle from *tabi'a*).

7. *Ittaba'ta* = you followed (v. ii. m. s. past from *ittaba'a*, form VIII of *tabi'a*. See at 2:120, p. 57, n.3).

8. *'Ahwā'* (sing. *hawān*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *wahy*, Qur'ānic and non-Qur'ānic.

10. *Zālimīn* (accusative/genitive form of *zālimān*, sign. *zālim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

الَّذِينَ آتَيْنَاهُمُ 146. Those whom We gave

الْكِتَابَ the Book

يَعْرِفُونَهُ كَمَا they know him¹ as

يَعْرِفُونَ أَبْنَاءَهُمْ they know their sons;

وَإِنَّ فَرِيقًا مِنْهُمْ and verily a section² of them

لَيَكْتُمُونَ الْحَقَّ conceal³ the truth,

وَهُمْ يَعْلَمُونَ while they know⁴ [it].



الْحَقُّ 147. [It is] The truth

مِنْ رَبِّكَ from your Lord;

فَلَا تَكُونَنَّ so you must not be

مِنَ الْمُتَرَدِّينَ of the sceptics.⁵

Section (Rukû') 18

وَلِكُلِّ 148. And everyone has

وَجْهَةٌ هُوَ مُوَلِّئُهَا a direction⁶ he turns to.⁷

فَأَسْتَبِقُوا Hence vie⁸ with one another

الْخَيْرَاتِ for the good things.⁹

أَيْنَ مَا تَكُونُوا Wherever you may be

يَأْتِيَكُمْ اللَّهُ Allah will bring you

جَمِيعًا all together.¹⁰

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything Omnipotent.



1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injil*) contains the prophecy about his coming as well as his description.

2. *Fariq* (pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. *Yaktumûna* = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* /*kitmân*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumûna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. *Mumtarîn* (accusative/genitive form of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute.

6. *Wijhah* (pl. *wijhât*) = direction, trend, objective.

7. *Muwallîn* (pl. *muwallîn*) = one who turns to a direction, has an objective. Active participle from *wallâ*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. *Istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead).

9. *Khayrât* (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

149. And from wherever
 وَمِنْ حَيْثُ
 حَرَجْتَ you come out¹
 قَوْلٍ وَجْهَكَ you turn² your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque.³
 وَإِنَّهُ لِلْحَقِّ Verily it is the truth
 مِنْ رَبِّكَ form your Lord;
 وَمَا اللَّهُ بِغَفِيلٍ and Allah is not unmindful
 عَمَّا تَعْمَلُونَ of what you do.

150. And from wherever
 وَمِنْ حَيْثُ
 حَرَجْتَ you come out
 قَوْلٍ وَجْهَكَ you turn your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque;
 وَحَيْثُ مَا كُنْتُمْ and wherever you all be
 قُولُوا أَوْجُوهَكُمْ you turn your faces
 شَطْرَهُ towards it;⁴
 لِئَلَّا يَكُونَ لِلنَّاسِ so that there be not for men
 عَلَيْكُمْ حُجَّةٌ any plea⁵ against you,
 إِلَّا الَّذِينَ ظَلَمُوا except those that transgress⁶
 مِنْهُمْ of them.
 فَلَا تَخْشَوْهُمْ So do not dread⁶ them
 وَأَخْشَوْنِي and dread Me;
 وَلِأَتِمَّ and that I may make full⁷

1. *Kharajta* = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurûj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n.6).

2. *Walli* = you turn, you face (v. ii. m. s. imperative from *wallâ*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

3. i.e., the Ka'ba.

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrâhîm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubî, *Tafsîr*, II, 168; Al-Fakhr al-Razî, *Al-Tafsîr al-Kabîr*, II, 152-154).

5. *Hujjah* (pl. *hujaj*)= argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrâhîm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the *âyah* meets such objections of the unbelievers and the Jews.

6. *Zalamû* = they transgressed, did wrong (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. *'Utimmâ(u)* = I make full, make complete (v. i. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be complete, finished. See *'atamma* at 2:124, p. 58, n. 14).

يَفْعَلِي عَلَيْكُمْ My grace upon you
 وَلَعَلَّكُمْ and that you may
 تَهْتَدُوا receive guidance.¹

151. As I have sent
 فِيكُمْ رَسُولًا amidst you a Messenger²
 مِنْكُمْ from among you –
 يَتْلُوا عَلَيْكُمْ he recites³ unto you
 آيَاتِنَا Our revelations (signs)⁴
 وَيُزَكِّيكُمْ and purifies⁵ you
 وَيُعَلِّمُكُمُ الْكِتَابَ and teaches⁶ you the Book⁷
 وَالْحِكْمَةَ and the wisdom⁸
 وَيُعَلِّمُكُم and teaches you what
 مَا لَمْ تَكُونُوا تَعْلَمُونَ you had not been knowing.⁹

152. So remember¹⁰ me,
 أَذْكُرْكُمْ I shall remember you;¹¹
 وَأَشْكُرُوا لِي and express gratitude¹² to Me
 وَلَا تَكْفُرُونِ and be not ungrateful to Me.

Section (Rukū') 19

يَا أَيُّهَا الَّذِينَ آمَنُوا 153. O you who believe,
 اسْتَعِينُوا بِالصَّبْرِ ask for help¹³ with patience

1. *Tahtadūna* = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadā*, form VIII of *hadā*. See *tahtadū* at 2:135, p. 64, n. 1).

2. i.e., Muḥammad, peace and blessings of Allah be on him.

3. *Yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [tilāwah], to recite, read. See at 2:124, p. 61, n. 7).

4. '*Āyāt* (sing. '*āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).

5. *Yuzakkī* (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkā*, form II of *jakā* [zakw/zaky/zakā], to grow, be pure. See *Yuzakkī* +*him* at 2:129, p. 61, n.9).

6. *Yu'allimu* = he teaches, instructs (v. iii. m. s. impfct. from 'allama, form II of 'alima ['ilm], to know. See at 2:129, p. 61, n.).

7. i.e., the Qur'ān.

8. i.e., *sunnah*, the non-Qur'ānic *waḥy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dīn* and rules of *shari'ah*. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This '*āyah* in fact speaks of the fulfilment of the prayer made by Ibrāhīm and Ismā'il, peace be on them, made at the time of their raising the foundation of the Ka'ba. See '*āyah* 129 above at p. 61).

10. *Udhkurū* (+ *nī*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwā*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.

11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.

12. *Ushkurū* = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr* /*shukrān*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.

13. *Ista'inū* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'ana*, form X from 'ana ['awn]. See at 2:45, p. 22, n. 10).

وَالصَّلَاةَ and prayer.

إِنَّ اللَّهَ Verily Allah is

مَعَ الصَّابِرِينَ with the patient.¹

وَلَا تَقُولُوا 154. And do not say

لِمَنْ يُقْتَلُ about those who are slain²

فِي سَبِيلِ اللَّهِ in the way of Allah:

أَمَوْتُوا "They are dead".³

بَلْ أَحْيَاءُ Nay, they are alive,⁴

وَلَكِنْ لَا تَشْعُرُونَ but you do not realize.⁵

وَلَنَبْلُوَنَّكُمْ 155. We will surely test⁶ you

بِشَيْءٍ وَّ مِنْ with a bit of

الْخَوْفِ وَالْجُوعِ fear⁷ and hunger⁸

وَنَقْصٍ مِنَ الْأَمْوَالِ and loss⁹ of properties

وَالْأَنْفُسِ وَالشَّرَابِ and lives¹⁰ and crops,¹¹

وَبَشِيرٍ but give glad tidings¹²

الصَّابِرِينَ to the persevering ones –

الَّذِينَ 156. Who ,

إِذَا أَصَابَتْهُمْ if there afflicts¹³ them

مُصِيبَةٌ any calamity,¹⁴

قَالُوا they say:

1. *Ṣābirîn* (accusative/genitive of *ṣābirân*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See 'āyahs 156-157 below.

2. *Yuqatalu* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulūna* at 2:61, p. 29, n. 11).

3. *Amwât* (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. '*Ahyâ'* (sing. *hayy*) = alive, living.

5. *Tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'âr*], to know, to realize. See *yash'urûna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. *Nabluwanna* (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nân* being the mark of emphasis, from *balâ* [*balw/balâ'*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. *Jâ'* = hunger, starvation.

9. *Naqṣ* = loss, diminution, decrease, shortage.

10. '*Anfus* (sing. *nafs*) = life, person, individual, self.

11. *Thamarât* (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See *bashîr* at 2:119, p. 56, n. 9).

13. '*Aṣābat* = she hit, afflicted, befell (v. iii. f. s. past from '*aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right).

14. *Muṣībah* (pl. *maṣā'ib*) = calamity, disaster, misfortune.

إِنَّا لِلَّهِ	"Verily we belong to Allah,
وَأِنَّا إِلَيْهِ	and to Him we all are
رَاجِعُونَ ﴿١٥٦﴾	going to return." ¹
أُولَئِكَ	157. Such people,
عَلَيْهِمْ صَلَوَاتٌ	on them will be blessings ²
مِنَ رَبِّهِمْ	from their Lord,
وَرَحْمَةٌ	and mercy;
وَأُولَئِكَ هُمُ	and such are the ones
الْمُهْتَدُونَ ﴿١٥٧﴾	in receipt of guidance. ³
إِنَّ الصَّفَا	158. Surely the Safā
وَالْمَرْوَةَ	and the Marwah ⁴
مِن سَعَايَ اللَّهِ	are of Allah's signposts. ⁵
فَمَنْ حَجَّ	So whoever performs <i>hajj</i>
أَلْبَيْتَ	to the House (Ka'ba)
أَوْ اعْتَمَرَ	or goes on ' <i>umrah</i> , ⁶
فَلَا جُنَاحَ عَلَيْهِ	it will be no sin ⁷ on his part
أَنْ يَطُوفَ	that he makes circuits ⁸
بِهِمَا	between the two;
وَمَنْ تَطَوَّعَ	and whoever willingly does ⁹
حَيْرًا	a good deed,
فَإِنَّ اللَّهَ	then verily Allah is

1. *Rāji'ūn* (sing. *rāji'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujū'*], to return, to come back. See *yarji'ūna* at 2:18, p. 10, n.).

2. *Ṣalawāt* (sing. *ṣalāh*) = blessings, grace (of Allah); prayers, benedictions (of men).

3. *Muhtadūn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track. Active participle from *ihtadā*, form VIII of *hadā*. See at 2:70, p. 33, n. 6; and *muhtadin* at 2:16, p. 9, n. 8). 'Āyahs 153 and 155-156 speak of the distinctive and unique merits of *ṣabr* (patience) in distress and difficulties.

4. The Ṣafā and the Marwah are two hills near the Ka'ba. Prophet Ibrāhīm, under the direction of Allah, had left Hājar and the baby Ismā'il in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrīl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismā'il. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *hajj* and '*umrah* is in consonance with the Abrahamic tradition (*Bukhārī*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isāf and Nā'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *hajj* and '*umrah*. The 'āyah alleys those misgivings.

5. *Sha'ā'ir* (sing. *sha'īrah*) = signposts, tokens, distinctive features in worship, religious rites.

6. *I'tamara* = he performed '*umrah* (v. iii. m. s. past in form VIII of '*umara* [*'anur/umr*], to live, become inhabited).

7. *Junāh* = sin, wrong, misdemeanour, deviation into a wrong course.

8. *Yattawwafa(u)* = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *tāfa* [*ṭawāf/ṭawf/ṭawfān*], to go about, run around).

9. *Tatawwā'a* = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *ṭā'a* [*ṭaw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,¹

عَلِيمٌ All-Knowing.

159. Those who conceal²

مَا أَنْزَلْنَا what We sent down³

مِنَ الْبَيِّنَاتِ of the clear evidences⁴

وَأَهْدَى and guidance,

مِن بَعْدِهَا even after that

بَيِّنَةً We had made it clear⁵

لِلنَّاسِ فِي الْكِتَابِ for men in the Book,⁶

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ such ones Allah curses,⁷

وَيَلْعَنُهُمُ and there curse them

اللَّعِينُونَ all the imprecators.⁸

160. But not so those who

تَابُوا وَأَصْلَحُوا repent⁹ and rectify¹⁰

وَبَيَّنُوا and state clearly¹¹ [the truth],

فَأُولَئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive¹² them;

وَأَنَا التَّوَّابُ for I am Most Forgiving,

الرَّحِيمُ Most Merciful.

161. Those who disbelieve

1. *Shākīr* = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrān*], to thank, be thankful. See *tashkurāna* at 2:52, p. 24, n. 13).

2. *Yaktumūna* = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmān*], to hide. See at 2:146, p. 70, n. 3).

3. '*Anzalnā* = we sent down (v. i. pl. past from '*anzala*, form IV of *nazala* [*nuzāl*], to come down. See '*anzala* at 2:22, p. 11, n. 9).

4. *Bayyināt* (sing. *bayyīnah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. *Bayyannā* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bāna* [*bayān*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injīl*.

7. *Yal'ānu* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. *Lā'inūn* (sing. *lā'in*) = cursers, imprecators. Active participle from *la'ana*.

9. *Tābū* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tāba* [*tawb/tawbah/matāb*], to repent, be penitent. See *tāba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. '*Aṣṭaḥū* = rectified, made good, made amends, put right (v. iii. m. pl. past from '*aṣṭaha*, form IV of *ṣaḥaha*. See *muṣṭaḥūn* at 2:11, p. 7, n. 10).

11. *Bayyanū* = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bāna*. See *bayyannā* above at n. 5).

12. '*Atūbu* = I turn in forgiveness, forgive. (v. i. s. impfct. from *tāba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا and die
 وَهُمْ كُفَّارٌ while they are unbelievers –
 أُولَئِكَ عَلَيْهِمْ
 لَعْنَةُ اللَّهِ the curse of Allah
 وَالْمَلَائِكَةِ وَالنَّاسِ and the angels and mankind,
 أَجْمَعِينَ of all of them –

خَالِدِينَ 162. Abiding for ever¹
 فِيهَا therein.²
 لَا يُخَفَّفُ No mitigation³ will be made
 عَنْهُمْ in respect of them
 الْعَذَابِ of the punishment,
 وَلَا هُمْ يُنظَرُونَ nor will they be respited.⁴

وَالنَّهْكَزُ 163. And your God⁵ is
 إِلَهٌ وَاحِدٌ the One God.
 لَا إِلَهَ إِلَّا هُوَ There is no god but He,
 الرَّحْمَنُ the Most Compassionate,
 الرَّحِيمُ the Most Merciful.

Section (Rukû') 20

إِنِّي خَلَقْتُ 164. Verily in the creation⁶
 السَّمَوَاتِ وَالْأَرْضِ of the Skies and the earth,
 وَأَخْتَلَفْتُ the alternation⁷ of

1. *Khâlidîn* (accusative /genitive of *khâlidûn*, sing. *khâlid*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khalada* [*khulûd*], to remain or last for ever). See *khâlidûn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. *Yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. *Yunzarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at).

5. '*Ilâh* (pl. '*âlihah*) = object of worship, God. The '*âyah* is an emphasis on monotheism in respect of worshipping (*al-tawhîd al-'ulûhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'anic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. *Khalq* = creation, origination, making; also creatures, shape, constitution.

7. *Ikhtilâf* = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalaf*] to come after, to succeed. This '*âyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous '*âyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubûbiyyah*), in the matter of worshipping ('*ulûhiyyah*) and in respect of His Names and Attributes (*al-'Asmâ' wa al-Ṣifât*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding '*âyahs* 165 and 166.

وَاللَّيْلِ وَالنَّهَارِ of the night and the day,
 وَالْعُلُكِ الْكَلِيِّ the large ships¹ that
 تَجْرِي فِي الْبَحْرِ ply² in the sea
 بِمَا يَنْفَعُ النَّاسَ with what benefits³ man,
 وَمَا أُنزِلَ اللَّهُ and what Allah sends⁴ down
 مِنَ السَّمَاءِ مِنْ مَّاءٍ from the sky of water
 فَأَحْيَا بِهِ الْأَرْضَ and thus enlivens⁵ the earth
 بَعْدَ مَوْتِهَا after its being dead
 وَبَثَّ فِيهَا and disseminates⁶ therein
 مِنْ كُلِّ دَابَّةٍ all kinds of moving animals,⁷
 وَتَصْرِيفِ الرِّيْحِ and the circulating⁸ of winds
 وَالسَّحَابِ الْمُنْحَدِرِ and the clouds subjugated⁹
 بَيْنَ السَّمَاءِ between the sky
 وَالْأَرْضِ and the earth,
 لَايَسِرُّ are sure signs
 لِقَوْمٍ يَعْقِلُونَ for a people who understand.

وَمِنْ النَّاسِ 165. And [yet] of men
 مَنْ يَتَّخِذُ are those who take up¹⁰
 مِنْ دُونِ اللَّهِ besides Allah
 أَنْدَادًا compeers,¹¹
 يُحِبُّونَهُمْ adoring¹² them
 كَحُبِّ اللَّهِ like the adoring of Allah;

1. *Fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

2. *Tajrî* = she or it flows, runs, plies (v. iii. f. s. impfct. from *jarâ* [jary], to flow, to run).

3. *Yanfa'u* = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [naf], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. *'Anzala* = he sent down (v. iii. m. s. past from *nazala*. See at 2:22, p. 11, n. 9).

5. *'Ahyâ* = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See *yastahyî* at 2:26, p. 14, n. 1).

6. *Baththa* = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *bathth*, to scatter).

7. *Dâbbah* (pl. *dawâbb*) = animal, beast, riding animal, crawling creature.

8. *Taşrif* = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *şarafa* [şarf], to turn, to divert).

9. *Musakhhkar* = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhhara*, form II of *sakhira* [sakhr/sakhar/sukhûr/sukhrah/maskhar], to obey.

10. *Yattakhidhu* = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *akhdhu* [akhdh], to take. See *ittahadha* at 2:116, p. 55, n. 5).

11. *ʿAndâd* (sing. *nidd*) = equals, compeers, partners, rivals.

12. *Yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [ḥubb], to love, to like).

وَالَّذِينَ آمَنُوا but those who believe
 أَشَدُّ حُبًّا are more intense in adoration
 لِلَّهِ for Allah –
 وَلَوْ رَى and if only there could see¹
 الَّذِينَ ظَلَمُوا those who transgress,²
 إِذْ يَرَوْنَ when they will see³
 الْعَذَابَ the punishment,
 أَنَّ الْقُوَّةَ لِلَّهِ that power belongs to Allah
 جَمِيعًا altogether
 وَأَنَّ اللَّهَ and that Allah is
 شَدِيدُ الْعَذَابِ severe in punishment –

﴿١٦٥﴾
 إِذْ 166. When⁴
 تَبَرَّأَ there will disavow⁵
 الَّذِينَ اتَّبَعُوا those who were followed⁶
 مِنَ الَّذِينَ اتَّبَعُوا the ones who followed,⁷
 وَرَأَوْا and they will have seen
 الْعَذَابَ the punishment
 وَتَقَطَّعَتْ بِهِمْ and cut off from them
 ﴿١٦٦﴾ الْأَسْبَابُ will be⁸ all the relations.⁹

﴿١٦٧﴾ وَقَالَ 167. And there will say
 الَّذِينَ اتَّبَعُوا those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. *Zalamū* = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *zalamu*. See *zālimin* at 2:35, p. 19, n. 5). Here the meaning is clearly the *zulm* of associating partners with Allah; for this is the context of the *āyah*.

3. *Yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'ā* [*ra'y/ru'yah*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" (*'idh*) mentioned in the previous *āyah* and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. *Tabarra'a* = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barā'ah*], to be clear, free).

6. *Uttabi'ū* = they were followed (v. iii. m. pl. past passive from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow, to come after. See the next note).

7. *Ittabi'ū* = they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n.1). The emphasis of this *āyah* is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. *Taqatta'at* = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *yaqta'ūna* at 2:27, p. 14, n. 10).

9. *Asbāb* (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْ أَنَّ لَنَا كَرَّةً¹ "If we had a comeback¹
 فَسَنَبَرُّهُ² we would rid ourselves²
 مِنْهُمْ of them
 كَمَا تَبَرَّءُوا مِنَّا³ as they rid themselves of us."
 كَذَلِكَ يُرِيدُ اللَّهُ³ Thus will Allah show³ them
 أَعْمَالَهُمْ their deeds
 حَسْرَتٍ عَلَيْهِمْ⁴ as lamentations⁴ on their part;
 وَمَا هُمْ and they will not be
 بِمُخْرَجِينَ مِنَ النَّارِ coming out⁵ of the fire.



Section (Rukû') 21

يَا أَيُّهَا النَّاسُ 168. O mankind,
 كُلُوا مِن مَّا فِي الْأَرْضِ eat⁶ of what is in the earth
 حَلَالًا طَيِّبًا of lawful and good things,⁷
 وَلَا تَتَّبِعُوا⁸ and do not follow⁸
 خُطُوَاتِ الشَّيْطَانِ the footsteps⁹ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُّبِينٌ a patent¹⁰ enemy.¹¹

إِنَّمَا يَأْمُرُكُمْ 169. He but commands¹² you
 بِالسُّوءِ for the evil¹³
 وَالْفَحْشَاءِ and the atrocious deeds¹⁴
 وَأَنْ تَقُولُوا عَلَى اللَّهِ and that you say against Allah

1. *Karrah* = comeback, recurrence, a return.

2. *Natabarra'u* = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'a* at 2:166, p. 78, n. 5).

3. *Yuri* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *'arinâ* at 2:128, p. 61, n. 4).

4. *Ḥasarât* (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

5. *Khârijîn* (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurâj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. *Kulû* = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. *Ṭayyib* = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. *Lâ + Tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative (prohibition) from *ittaba'a*, form VIII of *tabi'a*. See *tattabi'a* at 2:120, p. 57, n. 1).

9. *Khuṭuwât* (sing. *khuṭwah*) = footsteps, steps.

10. *Mubîn* = obvious, evident, clear, patent.

11. *'Aduw* (pl. *'a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Ya'muru* = he commands, orders, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See *'amr* at 2:109, p. 52, no. 8).

13. *Sû'* (pl. *'aswâ'*) = evil, bad, foul, offensive things. Here it means sinful acts.

14. *Faḥshâ'* = atrocity, monstrosity, abomination, adultery, fornication.

مَا لَا تَعْلَمُونَ what you do not know.¹

وَإِذِ قِيلَ لَهُمْ 170. When it is said to them:

اتَّبِعُوا "Follow²

مَا أَنْزَلَ اللَّهُ what Allah has sent down",³

قَالُوا they say:

بَلْ نَسْبِعُ "Nay, we will follow⁴

مَا أَلْفَيْنَا that which we have found⁵

عَلَيْهِ ءآيَاتِنَا our fathers on."

أَوَلَوْ Is it so even though

كَانَ ءَابَاؤُهُمْ their fathers had been

لَا يَعْقِلُونَ شَيْئًا not understanding⁶ anything

وَلَا يَهْتَدُونَ nor receiving guidance?⁷

﴿١٧٠﴾

وَمَثَلُ 171. And the simile

الَّذِينَ كَفَرُوا of those who disbelieve⁸

كَمَثَلِ الَّذِي يَنْعِقُ is like the one who yells⁹

بِمَا لَا يَسْمَعُ to that which do not hear¹⁰

إِلَّا دُعَاءَ وَنِدَاءَ except a call¹¹ and a shout¹² -

صُمٌّ بَكْمٌ عُمًى deaf,¹³ dumb,¹⁴ blind,¹⁵

فَهُمْ لَا يَعْقِلُونَ so they do not understand.

﴿١٧١﴾

يَا أَيُّهَا الَّذِينَ 172. O you who believe,

ءَامَنُوا

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).

2. *Ittabi'ū* = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See *ittaba'ū* at 2:102, p. 48, n. 1).

3. i.e. the Qur'ān and the non-Qur'ānic *wahy* to the Prophet (*sunnah*). *'Anzala* = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).

4. *Natbi'ū* = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).

5. *'Alfaynā* = we found (v. i. pl. past in form IV of *lafā* [*lafw*], to find).

6. i.e., not understanding anything of *tawhid* and matters relating thereto. *Ya'qilūna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*aql*], to understand, to be reasonable, to have intelligence).

7. *Yahstadūna* = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihstadā*, form VIII of *hadā* [*hady*/*hudan*/*hidāyah*], to guide, to show the way. See *muhtadin* at 2:16, p. 9, n.8).

8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'āyah* (see *Tafsīr al-Jalālayn* on the *'āyah*).

9. *Yan'iqu* = he cries, screams, yells (v. iii. m. s. impfct. from *na'iqā* [*na'iqna'*/*iq*], to caw, to cry, to scream).

10. i.e., a flock of sheep or cattle that do not understand. *Yasma'u* = he hears (v. iii. m. s. impfct. from *sami'a* [*sum'*/*simā'*/*samā'ah*/*masma'*], to hear. Here the word has the meaning of understanding. See *sami'nā* at 2:93, p. 44, n. 8).

11. *Du'ā'* (pl. *'ad'iyah*) = call, prayer, invocation.

12. *Nidā'* (pl. *nidā'āt*) = shout, call, address public announcement).

13. *Ṣumm* (sing. *aṣamm*) deaf. See at 2:18, p. 10, n. 1).

14. *Bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2).

15. *'Umy* (sing. *'a'mā*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا مِن طَيِّبَاتِ
مَا رَزَقْنَاكُمْ
وَأَشْكُرُوا لِلَّهِ
إِن كُنْتُمْ بِآيَاتِهِ
عَابِدُونَ

eat of the good things¹ of
what We have given² you
and be grateful³ to Allah,
if it is Him that you use to
worship.⁴

إِنَّمَا حَرَّمَ
عَلَيْكُمْ
الْمَيِّتَةَ وَالَّذِمَّ
وَلَحْمَ الْخِنْزِيرِ
وَمَا أُهِلَّ بِهِ
لِغَيْرِ اللَّهِ
فَمَن اضْطُرَّ
غَيْرَ بَاغٍ
وَلَا عَادٍ
فَلَا إِثْمَ عَلَيْهِ
إِنَّ اللَّهَ
عَفُورٌ
رَّحِيمٌ

173. He has but prohibited⁵
for you
the dead animals⁶ and blood⁷
and meat⁸ of swine⁹
and what has been offered¹⁰ up
to any other than Allah
but whoever is constrained,¹¹
not being outrageous¹²
nor being aggressive,¹³
no sin will lie on him.
Verily Allah is
Most Forgiving,
Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ
مَا أُنزِلَ اللَّهُ
مِنَ الْكِتَابِ

174. Those who conceal¹⁴
what Allah has sent down¹⁵
of the Book

1. *Tayyibāt* = pleasant things, good things, i.e., lawful things.

2. *Razaqnā* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).

3. *Ushkurū* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrān*], to thank, to be grateful. See *tashkurūna* at 2:52, p. 24, n. 13).

4. *Ta'budūna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibādah* /*'ubūdah* /*'ubūdiyah*], to worship. See *na'budu* at 1:5, p. 2, n. 1).

5. *Ḥarrama* = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *ḥarama/ḥaruma* [*ḥirmān*], to forbid, to be unlawful, prohibited).

6. *Maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.

7. *Dam* = blood, i.e., spilled blood.

8. *Lahm* (pl. *luḥūm*) = meat, flesh.

9. *Khinzīr* (*khanāzīr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.

10. *'Uhillā* = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [*hall*], to appear, come up, show).

11. i.e., constrained either by hunger and want of lawful food or by an inimical force. *Idṭturra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair).

12. *Bāghin* = outrageous, oppressive, desiring, coveting (active participle from *baghā* [*bughā*], to seek, desire).

13. *'Ādin* (pl. *'ādān*) = aggressive, attacking, enemy (active participle from *'adā* [*'adw*], to run, to speed).

14. *Yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/kimān*], to conceal. See at 2:146, p. 70, n. 3).

15. i.e., about the prophecy and description of the last Prophet to come.

وَيَشْتَرُونَ بِهِ and purchase¹ therewith

ثَمَنًا قَلِيلًا a little value,²

أُولَئِكَ مَا يَأْكُلُونَ³ such people do not devour³

فِي بُطُونِهِمْ in their stomach

إِلَّا النَّارَ except fire; and

لَا يُكَلِّمُهُمُ اللَّهُ Allah will not speak to them

يَوْمَ الْقِيَامَةِ on the Day of Resurrection,

وَلَا يُزَكِّيهِمْ nor will He purify⁴ them;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ an agonizing punishment.

أُولَئِكَ الَّذِينَ 175. Those are they who

اشْتَرَوْا الضَّلَالََةَ have bought⁵ error⁶

بِالْهُدَى for the guidance

وَالْعَذَابِ and punishment

بِالْمَغْفِرَةِ for forgiveness.

فَمَا أَصْبَرَهُمْ How enduring⁷ will they be

عَلَى النَّارِ on the fire!

ذَلِكَ بِأَنَّ اللَّهَ 176. That is because Allah

سَرَّلَ الْكِتَابَ has sent down⁸ the Book

بِالْحَقِّ with the truth;⁹

وَإِنَّ الَّذِينَ and verily those who

1. *Yashtarūna* = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā*]), to buy, to sell. See *yashtarū* at 2:79, p. 37, n. 5).

2. *Thaman* (pl. *athmān/athminah*) = price, value.

3. *Ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* [*'akl /ma'kāl*]), to eat. See *kulū* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. *Yuzakkī* = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakā* [*zakā*]), to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. *Ishtaraw* = they bought, purchased, sold (v. iii. m. pl. past from *ishtarā*, form VIII of *sharā*). See a n. 1 above).

6. *Dalālah* = error, wrong way.

7. *Mā 'aşbara* = how enduring, how very patient! Verb of wonder from *şabara* [*şabr*], to have patience.

8. *Nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzūl*]), to come down. See at 2:97, p. 46, n. 5). 'Āyahs 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

أَخْتَلَفُوا فِي الْكِتَابِ disagree¹ about the Book

لِي شِقَاقٍ بَعِيدٍ are in a rift² far away.³

Section (Rukū') 22

لَيْسَ الْبِرَّ 177. Piety⁴ is not

أَنْ تَوَلَّوْا وُجُوهَكُمْ that you turn⁵ your faces⁶

قِبَلَ الْمَشْرِقِ towards the east

وَالْمَغْرِبِ and the west,

وَلَكِنَّ الْبِرَّ but piety is in

مَنْ آمَنَ بِاللَّهِ those who believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

وَالْمَلَائِكَةِ وَالْكِتَابِ and the angels and the Book

وَالنَّبِيِّينَ and the Prophets;

وَمَا آتَى الْمَالَ and give money,

عَلَى حُبِّهِ in spite of love for it,

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ to relatives⁷ and the orphans,

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ the poor⁸ and the wayfarers⁹

وَالسَّالِفِينَ and the beggars,¹⁰

وَفِي الرِّقَابِ and in manumitting slaves;¹¹

وَأَقَامَ الصَّلَاةَ and perform¹² the prayers

وَمَا آتَى الزَّكَاةَ and pay the *zakāh*;

وَالْمُؤْتُونَ and who fulfil¹³

بِعَهْدِهِمْ their covenant

إِذْ عَاهَدُوا when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. *Ikhhtalafū* = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhhtalafa*, form VIII of *khalafa* [*khalaf*], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. *Shiqāq* (sing. *shiqqah*) = rift, split, fissure, crack. See at 2:137, p. 65, n. 5.

3. *Ba'id* (pl. *bu'adā'*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. *Birr* = piety, righteousness, reverence, kindness, charitable gift. The '*ayah*' has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The '*ayah*' says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this '*ayah*'.

5. *Tuwallā* (*tuwallāna*) = you (all) turn (v. ii. m. pl. impfct. from *wallā*, form II of *waliya*, to be close, to follow; the terminal *nūn* being dropped on account of the particle '*an*' used before the verb. See *wallā* at 2:142, p. 67, n. 2).

6. *Wujūh* (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. *Dhawī al-Qurbā* (accusative/genitive of *dhawī al-Qurbā*, sing. *dhū al-qurbā*) = relatives, relations. See *dhi al-qurbā* at 2:83, p. 38, n. 10.

8. *Masākīn* (sing. *miskīn*) = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. *Ibn al-sabil* = wayfarer, traveller.

10. *Sā'ilīn* (accusative/genitive of *Sā'ilūn*, sing. *sā'il*) = beggars, petitioners, questioners.

11. *Riqāb* (sing. *raqabah*) = necks, shoulder. In its plural form (*riqāb*) the word means slave; *fi al-riqāb* is a phrase meaning towards or for manumitting slaves.

12. '*Aqāma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qāma*, to get up, stand up. See *yūqimāna* at 2:3, p. 5, n. 3).

13. *Mūfāna* (sing. *mūfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from '*awfā*', form IV of *wafā* [*wafā*'], to be perfect, to fulfil).

وَالصَّابِرِينَ and are patient¹
 فِي الْبَأْسَاءِ وَالضَّرَّاءِ in adversity² and affliction³
 وَوَجِينَ النَّارِ and in the thick of fighting.⁴
 أُولَئِكَ Those are they
 الَّذِينَ صَدَقُوا who speak the truth;⁵
 وَأُولَئِكَ and those people,
 هُمُ الْمُتَّقُونَ they are the godfearing.⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا 178. O you who believe,
 كُتِبَ عَلَيْكُمُ prescribed for you is
 الْقِصَاصُ the taking of equal reprisal⁷
 فِي الْقَتْلِ in respect of the murdered⁸ —
 الْحُرِّ بِالْحُرِّ the freeman⁹ for the freeman,
 وَالْعَبْدِ بِالْعَبْدِ the slave¹⁰ for the slave,
 وَالْأُنثَىٰ بِالْأُنثَىٰ the female for the female;
 فَمَنْ عَفِيَ لَهُ but if anyone is excused¹¹
 مِنْ أَخِيهِ on behalf of his brother
 سِئَةٍ of a thing,
 فَابْتِغَاءٌ then the pursuing¹² is to be
 بِالْمَعْرُوفِ according to equity¹³
 وَأَدَاءٌ وَإِلَيْهِ and the payment to him
 بِإِحْسَانٍ is to be made in good grace.
 ذَلِكَ تَخْفِيفٌ This is a mitigation¹⁴

1. *Ṣābirîn* (accusative/genitive of *ṣābirûn*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient. See at 2:153, p. 73, n.1).

2. *Ba'sâ'* = adversity, distress, difficulty, poverty

3. *Ḍarrâ'* = affliction, suffering, illness, distress.

4. *Ba's* = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. *Ṣadaqû* = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣiḍq*], to speak the truth. See *ṣadiqîn* at 2:23, p. 12, n. 10).

6. *Muttaqûn* (sing. *muttaqîn*) = godfearing, those who are on their guard. Active participle from *ittaqa* = to be on one's guard, to protect oneself, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqîn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqîn* at 2:2, p. 4, n. 4). 'Āyahs 2:2 and this 'āyah 2:177 constitute a definition of a godfearing person (*muttaqîn*).

7. *Qisâs* = the rule of equal retribution, reprisal, retaliation, equipoise.

8. *Qatlâ* (sing. *qatîl*) = killed, murdered persons (passive participle on the scale of *fa'il* from *qatala*).

9. *Hurr* (pl. m. *ahrâr/f. ḥarâr'ir*) = freeman

10. 'Abd (pl. 'abîd/'ubdân/'ibdân/'ibâd) = slave, serf, servant. This part of the 'āyah has to be understood along with 5:45 (*sûrat al-Mâ'idah*).

11. 'Ufiya = he is excused, pardoned, forgiven (v. iii. m. s. past passive from 'afû ['afw/'afû], to be effaced, wiped out, obliterated. See 'i'fû at 2:109, p. 52, n. 5)

12. *Ittibâ'* = pursuing, following up (form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. *Ma'rûf* = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from 'arafa [*ma'rifah/irfân*], to know).

14. *Takhfif* = mitigation, reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffafu* at 2:86, p. 41, n. 1).

مِنْ رَبِّكُمْ وَرَحْمَةً
فَمَنْ أَعَدَّى
بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ

from your Lord and a mercy;

but whoever transgresses¹

after that² shall have

an agonizing³ punishment.

وَلَكُمْ

179. And there is for you

in the taking of reprisal

[the saving of] life,⁴

يَا أُولِي الْأَلْبَابِ

O you men of understanding,

لَعَلَّكُمْ

so that you may

تَتَّقُونَ

be on your guard.⁵

كُتِبَ عَلَيْكُمْ

180. Prescribed for you is,

إِذَا حَضَرَ

when death approaches⁶

أَحَدَكُمْ الْمَوْتَ

any of you,

إِنْ تَرَكَ خَيْرًا

if he leaves a fortune,⁷

أَوْصِيَهُ

the making of bequests⁸

لِلْوَالِدَيْنِ

for the parents

وَالْأَقْرَبِينَ

and the relatives⁹

بِالْمَعْرُوفِ

with justice and equity,¹⁰

حَقًّا عَلَى الْمُتَّقِينَ

as a duty on the godfearing.¹¹

فَمَنْ

بَدَّلَهُ

181. So whoever changes¹² it

1. *I'tadā* = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of 'adā ['adw], to run, speed, gallop. See *ya'tadūna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. *'Alīm* = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. *Tattaqūna* = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect. See at 2:21, p. 11, n. 6; and *muttaqīn* at 2:2, p. 4, n. 4).

6. *Ḥadara* = he attended, was present (v. iii. m. s. past from *ḥaḍūr*). Here *ḥaḍura* has the sense of coming near, approaching.

7. *Khayr* (pl. *khiyār/akhyār*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n. 3.

8. *Waṣīyyah* (pl. *waṣāyā*) = will, testament, bequest.

9. *Aqrabīn* (pl. of *aqrab* [*aqrabūn*] in the accusative /genitive) = relatives, relations.

10. *Ma'rūf* = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'araḥa* [*ma'rīḥah/irfān*], to know. See at 2:178, p. 84, n. 13).

11. *Muttaqīn* (pl. in the genitive of *muttaqīn*, active participle from *ittaqā* = to be on one's guard, to protect oneself, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqīn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this *'āyah* has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sūrat al-Nisā'*) and the right of making bequests is now limited to one-third of one's property.

12. *Baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala*, to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَ مَا سَمِعَهُ after what he had heard¹ of it,
 فَإِنَّمَا أَتَاهُ then of course its sin² lies
 عَلَى الَّذِينَ يبدِّلُونَهُ on those that change³ it.
 إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
 عَلِيمٌ All-Knowing.

فَمَنْ خَافَ 182. But he who fears⁴
 مِنْ مُوصٍ from a testator⁵
 جَنَفًا أَوْ إِتْمَانًا partiality⁶ or wrong
 فَأَصْلَحَ and hence settles⁷
 بَيْنَهُمْ between them,⁸
 فَلَا آثَمَ عَلَيْهِ then no sin will lie on him.
 إِنَّ اللَّهَ Most Forgiving,
 رَحِيمٌ Most Merciful.

Section (Rukū') 23

يَا أَيُّهَا الَّذِينَ آمَنُوا 183. O you who believe,
 كُتِبَ عَلَيْكُم obligatory is made⁹ on you
 الصِّيَامُ fasting¹⁰
 كَمَا كُتِبَ عَلَى as it was made obligatory on
 الَّذِينَ مِنْ قَبْلِكُمْ those before you,¹¹
 لَعَلَّكُمْ تَتَّقُونَ that you may be godfearing.

1. *Sami'a* = he heard, listened (v. iii. m. s. past from *sam*/'*samā*/'*samā*/'*ah/masma*'). See *sami'nā* at 2:93, p. 44, n. 8).

2. *'Ithm* (pl. '*āthām*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. *Yubaddilūna* = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n. 12 and at n. 12 on the previous page).

4. *Khāfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:38, p. 20, n. 3).

5. *Mūshin* = testator. Active participle from '*awṣā*, form IV of *waṣā*.

6. *Janaf* = partiality, deviation, mistake.

7. '*Aṣlahā* = he set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalāh/sulāh/muṣṣalahah*]), to be good, proper. See *muṣṣliḥūna* at 2:11, p. 7, n. 10; and '*aṣlahū* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. *Kutiba* = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passive from *kataba* [*katb/kitbah/kitābah*], to write).

10. *Ṣiyām* = fast, fasting, abstinence. Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. '*Āyahs* 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets Mūsā and 'Īsā, peace be on them.

أَيَّامًا مَعْدُودَاتٍ 184. For days numbered.¹

فَمَنْ كَانَتْ مِنْكُمْ

So whoever of you is

مَرِيضًا أَوْ عَلَى سَفَرٍ

ill² or on travel³

فَعِدَّةٌ

then a number

مِنْ أَيَّامٍ أُخَرَ

of other days.⁴

وَعَلَى الَّذِينَ

And on those who

يُطِيقُونَهُ

use all their strength⁵ to do it

فِدْيَةٌ

is a redemption –⁶

طَعَامٍ وَسَكِينٍ

the feeding of an indigent⁷;

فَمَنْ نَطَعَهَا

but whoever willingly does⁸

حَيْرًا

good,⁹

فَهُوَ خَيْرٌ لَهُ

that is better for him;

وَأَنْ تَصُومُوا

and that you fast¹⁰

حَيْرَ لَكُمْ

is better for you,

إِنْ كُنْتُمْ تَعْلَمُونَ

if you are aware [of].¹¹



شَهْرُ رَمَضَانَ 185. The month of Ramadân

الَّذِي

is that

أُنزِلَ فِيهِ

in which was sent down¹²

الْقُرْآنُ

the Qur'ân,

هُدًى لِلنَّاسِ

as guidance for mankind

وَبَيِّنَاتٍ

and as clear proofs¹³

مِنَ الْهُدَى

of guidance and Criterion.¹⁴

وَالْفُرْقَانَ

1. *Ma'dūdât* (sing. *ma'dūdah*) = numbered, countable, a few, some. The period is in fact specified in 'āyah 185, i.e., the month of Ramaḍān. So this 'āyah 183 is to be understood together with 'āyah 185.

2. *Marīḍ* (pl. *marḍā/marādā*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qasr*).

4. i.e., the same number of days that are not fasted during the month of Ramaḍān due to illness or travel.

5. *Yuḥiqūna* = they can just do, they exert all their strength to do [see Al-Isfahānī, *Al-Mufradât*, p. 312] (v. iii. m. pl. impfct. from 'aḥāqa, form IV of ḥāqa [ḥawq], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. *Fidyah* (pl. *fidyât/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. *Miskīn* (pl. *masākīn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. *Taṭawwa'a* = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of ṭā'a [ṭaw'] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. *Taṣāmū[na]* = you (all) fast (v. ii. m. pl. impfct. from ṣāma [ṣawm/ṣiyām]), to fast, to abstain from food, drink and sex. The terminal *nūn* has been dropped on account of the particle 'an coming before the verb).

11. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima. See at 2:22, p. 12, n. 5.

12. i.e., the beginning of the process of sending down the Qur'ân to the Prophet was made during the month of Ramaḍān, in a "Blessed Night" (*laylah mubārakah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. 'Unzila = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of nazala [nuzûl], to come down, descend). See at 2:4, p. 5, n. 6.

13. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Furqân* = criterion, distinguishment, evidence.

فَمَنْ شَهِدَ مِنْكُمْ
 الشَّهْرَ So whoever of you sights¹
 فَلْيَصُمْهُ the month
 وَمَنْ كَانَ مَرِيضًا
 أَوْ عَلَى سَفَرٍ shall fast it through;
 فَعِدَّةٌ but whoever is ill
 مِنْ أَيَّامٍ أُخَرَ or on travel,
 يُرِيدُ اللَّهُ then a number²
 بِكُمْ يَكُمُ الْيُسْرَ of other days –
 وَلَا يُرِيدُ لَكُمْ for you ease,⁴
 الْعُسْرَ and does not intend for you
 وَلِتُكْمِلُوا hardship⁵ –
 الْعِدَّةَ وَ and that you may complete⁶
 لِتُكْبِرُوا اللَّهَ the number and
 عَلَى مَا هَدَيْتُمْ proclaim Allah's supremacy⁷
 وَلَعَلَّكُمْ in that He has guided you
 تَشْكُرُونَ and in order that you may
 express gratitude.⁸

وَإِذَا سَأَلَكَ
 عِبَادِي عَنِّي 186. And if there ask⁹ you
 فَأِنِّي قَرِيبٌ My servants about Me,
 أُجِيبُ [tell] I am indeed close by;¹⁰
 دَعْوَةَ الدَّاعِ I respond¹¹ to
 the prayer¹² of the supplicant

1. *Shahida* = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness).

2. *'Iddah* = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍān on account of illness or travel.

3. *Yurîdu* = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. *Yusr* = ease, facility.

5. *'Ushr* = hardship, difficulty, distress.

6. *Tukmilû[na]* = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [kamâl/kumâl], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. *Tukabbirû[na]* = you (all) proclaim supremacy/greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [kabr], to be big., to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. *Tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. *Sa'ala* = he asked, enquired (v. iii. m. s. past) [*su'âlmas'alâh/tas'âl*]. See *tas'alû* at 2:108, p. 51, n. 4.

10. *Qarîb* = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. *'Ujibu* = I respond, I answer (v. i. impfct. from *'ajâba*, form IV of *jâba* [jawb], to travel, to explore.

12. *Da'wah* = prayer, call, supplication, invocation, appeal.

إِذَادَعَانِ	when he calls ¹ on Me.
فَلْيَسْتَجِيبُوا لِي	So let them respond ² to Me
وَلْيُؤْمِنُوا بِي	and believe in Me
لَعَلَّهُمْ	so that they may
يُرْشُدُونَ	follow the right course. ³
أُحِلَّ لَكُمْ	187. Lawful is made ⁴ for you
لَيْلَةَ الْاَصْيَامِ	during the night of fasting
الرَّفَثُ إِلَى نِسَائِكُمْ	to go in ⁵ to your wives.
هُنَّ لِيَاسٍ لَكُمْ	They are your covering,
وَأَنْتُمْ لِيَاسٍ لِهِنَّ	and you are their covering. ⁶
عَلِمَ اللَّهُ أَنْتُمْ	Allah knows that you
كُنْتُمْ تَخْتَانُونَ	use to betray ⁷
أَنْفُسَكُمْ	yourselves;
فَتَابَ عَلَيْكُمْ	Hence He forgave ⁸ you
وَعَفَا عَنْكُمْ	and exempted ⁹ you.
فَالْتَمِسُوهُمْ	Now then join ¹⁰ them
وَأَسْأَلُوا	and seek ¹¹ for what
كَتَبَ اللَّهُ لَكُمْ	Allah has ordained for you, ¹²
وَكُلُوا وَاشْرَبُوا	and eat and drink
حَتَّىٰ تَبَيَّنَ لَكُمُ	till distinct becomes ¹³ to you
الْحَيْطُ الْأَبْيَضُ	the white thread
مِنَ الْحَيْطِ الْأَسْوَدِ	from the black thread
مِنَ الْفَجْرِ	of the dawn.

1. *Da'â* + *ni* (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).

2. *Yastajîbû*(na) = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See '*ujûbu* in the previous clause of this '*âyah*, p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.

3. *Yarshudûna* = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).

4. '*Uhillâ* = he or it is made lawful, made permissible (v. iii. m. s. past passive from '*ahalla*, from IV of *halla* [*hall/hill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).

5. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the '*ishâ*' prayer. The '*âyah* modifies the rule and makes these lawful till the break of early dawn.

6. *Libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.

7. *Takhtânûna* = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).

8. *Tâba* = he returned, turned to (v. ii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.

9. '*Afâ* = he effaced, wiped out, obliterated, exempted, relieved (v. iii. m. s. past [from '*afw*' '*afâ*']).

10. *Bâshirû* = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bashara*, to peel, to scrape off, to be delighted).

11. *Ibtaghû* = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, to desire).

12. i.e., of offspring.

13. *Yatabayyana*[u] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ
 then complete¹ the fasting
 إِلَى آتِلٍ
 till nightfall;
 وَلَا تَنْشِرُوهُمْ
 and do not go in to them
 وَأَنْتُمْ عَنْكُمْ
 while you are in isolation²
 فِي الْمَسَاجِدِ
 in the mosques.
 تِلْكَ
 These are
 حُدُودُ اللَّهِ
 the bounds³ set by Allah,
 فَلَا تَقْرُبُوهَا
 so do not go near⁴ them.
 كَذَلِكَ يَبَيِّنُ اللَّهُ
 Thus does Allah make clear⁵
 لَكُمْ آيَاتِهِ
 His revelations⁶ to men
 لَعَلَّكُمْ
 so that they may be
 يَتَّقُونَ
 on their guard.⁷

وَلَا تَأْكُلُوا
 188. And do not devour⁸
 أَمْوَالَكُمْ
 your wealth
 بَيْنَكُمْ
 as between yourselves
 بِالْبَطْلِ
 with injustice⁹
 وَتُذَلُّوا بِهَا
 nor make an offer¹⁰ with it
 إِلَى الْمُحْكَمِينَ
 to the adjudicators¹¹
 لِيَأْكُلُوا مِنْهَا
 in order that you may eat
 مِنْ أَمْوَالِ النَّاسِ
 a part of men's properties
 بِالْإِثْمِ
 sinfully
 وَأَنْتُمْ تَعْلَمُونَ
 and you are aware [of it].

1. 'Atimmû = you (all) complete, make full (v. ii. m. pl. imperative from 'atamma, form IV of tamma, to be complete. See 'atamma at 2:124, p. 58, n. 14.

2. 'Ākifûn (sing. 'ākif) = those in a state of isolation or uninterrupted devotion and prayer (active participle from 'akafa ['ukûf]), to cling to, to devote or apply oneself to. See 'ākifin at 2:125, p. 59, n. 6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḡân. The 'ayah makes it unlawful for one during such stay in the mosque (i'tikâf) to go out and have sexual intercourse with one's wife even during the night.

3. Ḥudûd (sing. ḥadd) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. Lâ Taqrabû = you (all) do not go near, approach (v. ii. m. pl. imperative [prohibition] from qaraba [qurb / maqrabah], to go near, approach.

5. Yubayyinu = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from bayyana, form II of bâna [bayân], to be plain, clear). See at 2:68, p. 32, n. 7.

6. 'Āyât (sing. 'ayah) = signs, tokens, marks, units of statements in the Qur'ân, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. Yattaqûna = they are on their guard, protect themselves (v. iii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqâyah], to guard, to protect. See tattaqûna at 2:21, p. 11, n. 6).

8. Lâ Ta'kulû = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from 'akala ['akhl/ma'kal], to eat. See kulû at 2:58, p. 27, n. 1).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. Bâtil = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. (Lâ)+ Tudlû = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative [prohibition], from 'adlâ, form IV of dalâ [dalw], to drop down).

11. Ḥukkâm (sing. ḥâkim) = judges, adjudicators, rulers (active participle from ḥakama [ḥukm], to pass judgement).

Section (Rukû') 24

189. They ask¹ you
عَنِ الْأَهْلِ
about the new moons.²

قَلْ هِيَ مَوَاقِيتُ Say: They are time-tables³
لِلنَّاسِ وَالْحَجِّ for men and the pilgrimage.

وَلَيْسَ أَنْزِرُ And piety⁴ is not
يَأْنُ تَأْتُوا الْبُيُوتَ in that you enter⁵ the homes

مِنْ ظُهُورِهِمْ by the backs⁶ thereof,

وَلَكِنَّ الْأَيْدِيَّ but piety is

مَنْ أَسْرَعُ in him who fears Allah.⁷

وَأْتُوا الْبُيُوتَ Enter your houses

مِنْ أَبْوَابِهَا by the doors⁸ thereof;

وَأَتَّقُوا اللَّهَ and fear⁹ Allah

لَعَلَّكُمْ so that you may

فُلِحُّوا be successful.¹⁰

190. And fight¹¹

فِي سَبِيلِ اللَّهِ in the way of Allah

الَّذِينَ يَقْتُلُونَكَ those that fight¹² you;

وَلَا تَعْدُوا but do not be aggressive.¹³

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

الْمُعْتَدِينَ the aggressors.

191. And kill them

حَيْثُ تَقْتُلُهُمْ wherever you find¹⁴ them;

1. *Yas'alûna* = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [su'âlmas'alah/tas'âl], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).

2. *'Ahillah* (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.

3. *Mawâqit* (sing. *miqât*) = appointed times, dates, meeting points, deadlines, timetables.

4. *Birr* = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the *'ayah* disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or *'umrah* but before having performed it.

5. *Ta'tâ[na]* = you (all) come, enter, go in (v. ii. m. pl. impfct. from *'atâ* [*'aryityân/ma'tâh*], to come, to arrive. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *'atayta* at 2:145, p. 69, n.4).

6. *Zuhûr* (sing. *zahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).

7. *Ittaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).

8. *Abwâb* (sing. *bâb*) = doors, gates, sections.

9. *Ittaqû* = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).

10. *Tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'afalaha*, form IV of *falaha* [*fah*], to cleave, split).

11. *Qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qat*], to kill, slay). This *'ayah* gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.

12. *Yuqâtîlûna* = they fight (v. iii. m. pl. impfct. from *qâtala*. See no. 11 above).

13. *Lâ ta'tadû* = you (all) do not commit aggression/ transgress /overstep / act outrageously (v. ii. m. pl. imperative from *i'tadâ*, for VIII of *'adâ* [*'adw*], to speed, race). See *ya'tadûna* at 2:61, p. 29, n. 13)

14. *Thaqiftum* = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful).

وَأَخْرِجُوهُمْ and drive¹ them out
 مِنْ حَيْثُ from where
 أَخْرَجُوكُمْ they have driven² you out;
 وَالْيَنْفَةِ and persecution³ is
 أَشَدُّ مِنَ الْقَتْلِ worse than killing.
 وَلَا تَقَاتِلُوهُمْ And do not fight⁴ them
 عِنْدَ الْمَسْجِدِ الْحَرَامِ by the Sacred Mosque
 حَتَّى يَفْتِنُوكُمْ unless they fight you⁵
 فِيهِ therein;
 فَإِنْ قَاتَلُوكُمْ but if they [so] fight you
 فَاقْتُلُوهُمْ then kill them.
 كَذَلِكَ جَزَاءُ Such is the retribution⁶
 الْكَافِرِينَ of the unbelievers.
 فَإِنْ أَنْهَوْا 192. But if they give up,⁷
 فَإِنَّ اللَّهَ then of course Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.
 وَقَاتِلُوهُمْ حَتَّى 193. And fight them till
 لَا تَكُونَ فِتْنَةً there be no persecution
 وَيَكُونَ الَّذِينَ and the worship⁸ becomes
 لِلَّهِ for Allah [Alone].

1. 'Akhrijû = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from 'akhrāja, form IV of *kharaja* [*khurāj*], to go out. See 'akhrāja at 2:22, p. 11, n. 12).

2. 'Akhrajû = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from 'akhrāja. See n. 1 above). This 'ayah and the previous 'ayah make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. *Fitnah* (pl. *fitan*) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. *Lā tuqātilû* = do not fight (v. ii. m. pl. imperative [prohibition], from *qātala*, form III of *qatala* [*qatl*], to kill. See *qātilû* at 2:190, p. 91, n. 11).

5. *Yuqātilûna* = they fight (v. iii. m. pl. impfct. from *qātala*. See n. 4 above and at 2:190, p. 91, n. 12.).

6. *Jazâ'* = retribution, repayment, recompense, requital.

7. *Intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban).

8. *Dîn* (pl. *adyân*) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See *Al-Baḥr*, II, p. 246; *Tafsîr al-Jalâlayn* on the 'ayah).

فَإِنْ أَنْهَبُوا So if they give up¹
 فَلَا عُدْوَانَ then let there be no hostility²
 إِلَّا عَلَى except against
 الظَّالِمِينَ the transgressors.³

الشَّهْرِ الْحَرَامِ 194. The sacred⁴ month
 بِالشَّهْرِ الْحَرَامِ is for the sacred month,
 وَالْحُرْمَتِ and the sacred things⁵
 وَتَصَاصُ counterpoise [one another].⁶
 فَمَنْ آعَدَنِي So whoever makes an attack⁷
 عَلَيْكُمْ on you
 فَأَعْتَدُوا عَلَيْهِ بِمِثْلِهِ attack⁸ him similarly
 مَا آعَدَنِي عَلَيْكُمْ as he made the attack on you.
 وَاتَّقُوا اللَّهَ And be afraid of⁹ Allah
 وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 مَعَ الْمُتَّقِينَ with the godfearing.¹⁰

وَأَنْفِقُوا 195. And expend¹¹
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 وَلَا تُلْقُوا and do not throw¹²
 بِأَيْدِيكُمْ yourselves¹³ with your hands
 إِلَى التَّلَاكُفِ to destruction.¹⁴
 وَأَحْسِنُوا And be generous;¹⁵

1. *Intahaw* = see n.7 on the previous page.2. *'Udwān* = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.3. *Zālimīn* (accusative/genitive of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers (active participle of *zalama* [zulm], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.4. *Harām* = sacred, inviolate, forbidden.5. *Hurumāt* (sing. *hurmah*) = sacred things, forbidden things.6. *Qiyās* = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.7. *I'tadā* = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of *'adā* ('*adw*), to run, to speed. See at 2:178, p. 85, n. 1).8. *I'tadū* = you (all) make an attack (v. ii. m. pl. imperative from *i'tadā*).9. *Ittaqū* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).10. *Muttaqīn* (accusative/genitive of *muttaqān*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 9 above and at 2:2, p. 4, n. 4). The *'ayah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qiyās*).11. *'Anfiqū* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, to be spent).12. *Lā+ tulqū* = do not throw, throw away, cast (v. ii. m. pl. imperative from *'alqa*, form IV of *laqiya* [*liqū*/*luqyān/luqan*], to meet, encounter).13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsīr al-Bayḍawī*, I, p.109; also *Tafsīr al-Jalālayn*). The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihād*, or by not joining it.14. *Tahlukah* = ruin, destruction.15. *'Ahsinū* = you (all) be generous, be good (v. ii. m. pl. imperative from *'ahsana*, form IV of *hasuna* [*husn*], to be good, handsome).

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾	verily Allah loves the generous. ¹
وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُوْحِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ تَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنكُمْ مَّرِيضًا أَوْ بِهِ آذَىٰ مِن رَأْسِهِ فَفِدْيَةٌ مِن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ	196. And perform fully ² <i>hajj</i> and ' <i>umrah</i> for Allah. But if you are barred, ³ then make whatever is easy ⁴ of the sacrifice; ⁵ and do not shave ⁶ your heads till the sacrifice reaches ⁷ its slaughtering place; ⁸ but if any of you is ill or has on him an ailment ⁹ at his head, then the redemption ¹⁰ is of fasting or charitable gift ¹¹ or making a sacrifice. ¹² And when you are in safety, ¹³ then whoever prefers ¹⁴ being on ' <i>umrah</i> till the <i>hajj</i> , then make whatever is easy

1. *Muhsinin* (accusative /genitive of *muhsinûn*, sing. *muhsin*) = those who do right things, beneficent, charitable, generous (active participle from '*ihṣân*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)

2. '*Atimmû* = you (all) complete, make full perform fully (v. ii. m. pl. imperative from '*atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also '*atamma* at 2:124, p. 58, n. 14). This and the succeeding '*âyahs* till '*âyah* 203 describe the rules of performing *hajj* and '*umrah* during the time of peace as well as of war.

3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. '*Uḥṣirtum* = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from '*aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).

4. *Istaysara* = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).

5. *Hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

6. *Lâ+ taḥliqû* = you (all) do not shave (v. ii. m. pl. imperative [prohibition] from *ḥalaqa* [*ḥalq*], to shave).

7. *Yablughu* [u] = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balaghu* [*bulûgh*], to reach).

8. i.e., the animal is sacrificed. *Mahill* = the place of sacrifice, i.e., the Ka'ba precinct, the valley of Minâ or, if besieged, the place of besieger.

9. '*Adhan* = ailment, injury, trouble, offence.

10. *Fidyah* (pl. *fidyât / fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).

11. *Ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms.

12. *Nusuk* = sacrifice, ritual, especially during the pilgrimage.

13. '*Amintum* = you (all) became safe, were secure (v. ii. m. pl. past from '*amina* [*amn/amân*], to be safe).

14. *Tamatta'a* = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *matu'a* [*mat'/muta'*], to take away). Technically *tamattu'* means performing '*umrah* and *hajj* in one go during the sacred months, but relinquishing the state of '*ihrâm* after performing '*umrah* but again assuming the state of '*ihrâm* for performing *hajj*.

مِنَ الْهَدْيِ of the sacrifice;
 فَمَنْ لَمْ يَجِدْ but he that cannot find [it],¹
 فَصِيَامًا ثَلَاثَةَ أَيَّامٍ shall fast three days
 فِي الْحَجِّ during the *hajj*
 وَسَبْعَةٍ and seven [days]
 إِذَا رَجَعْتُمْ⁴ when you all have returned,²
 تِلْكَ عَشْرَةٌ كَامِلَةٌ that is ten in full.
 ذَلِكَ لِمَنْ This is for the one
 لَمْ يَكُنْ أَهْلَهُ whose family are not
 حَاضِرِي dwellers³ by
 الْمَسْجِدِ الْحَرَامِ the Sacred Mosque.
 وَأَتَّقُوا اللَّهَ And be afraid⁴ of Allah
 وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 شَدِيدُ الْعِقَابِ severe⁵ in retribution.⁶

Section (Rukû') 25

الْحَجَّ 197. The pilgrimage is
 أَشْهُرٌ مَعْلُومَاتٌ during well-known⁷ months.
 فَمَنْ So whoever
 وَرَضَ فِيهِت makes incumbent⁸ therein
 الْحَجَّ the pilgrimage
 فَلَا رَفَثَ shall not enjoy sex,⁹
 وَلَا لُسُوفَ nor indulge in sins,¹⁰

1. i.e., cannot find the means or the animal for making the sacrifice. *Yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find).

2. *Raja'tum* = you (all) returned, came back (v. ii. m. pl. past from *raja'a* [*rujû'*], to come back. See *yarji'ûna* at 2:18, p. 10, n. 4).

3. *Hâdirî[n]* (accusative /genitive of *hâdirân*, sing. *hâdir*) = dwellers, residents, present (active participle from *hadara* [*hûdûr*], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *hajj* of *tamatu*, i.e., performing 'umrah and *hajj* in one go but relinquishing the state of *ihrâm* after performing 'umrah but assuming the state of *ihrâm* again for performing *hajj*, or (b) *hajj* of *qiran*, i.e., performing 'umrah and *hajj* in one go but remaining in the state of *ihrâm* all through.

4. *Ittaqû* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. *Shadîd* (pl. *ashiddâ'*/*shidâd*) = severe, hard, stern, rigorous, strong, forceful, intense. See 'ashadd at 2:74, p.35, n. 2.

6. 'Iqâb = punishment, retribution, infliction of punishment.

7. *Ma'lâmât* (f. sing. *ma'lûmah*) = known, fixed, detrimed; also, as noun, known facts, data, information). The months of *hajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *ihrâm*. *Farada* = made incumbent, detrimed, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farq*).

9. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.

10. *Fusûq* = sinfulness, iniquity, outrage. See *fâsiqîn* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَا جِدَالَ nor engage in quarrelling¹
 فِي الْحَجِّ during the *hajj*;
 وَمَا تَصْعَلُوا and whatever you do
 مِنْ خَيْرٍ of good
 يَعْلَمَهُ اللَّهُ Allah knows it.
 وَكَزَّوْدُوا And take provisions along,²
 فَإِنَّ خَيْرَ الزَّادِ but the best of provisions³
 الْقَوِيُّ is godfearliness;⁴
 وَاتَّقُونِ and be afraid⁵ of Me,
 يَا أَيُّهَا الَّذِينَ يَتَذَكَّرُونَ O you men of perception.⁶

﴿١٧٧﴾

نَسِ عَنَّا جُنَاحَ 198. No sin⁷ will be on you
 أَنْ تَسْتَعْتَبُوا فَضْلًا that you seek⁸ a bounty
 مِنْ رَبِّكُمْ of your Lord.
 فَإِذَا أَفْضْتُمْ So when you have emerged⁹
 مِنْ عَرَفَاتٍ from 'Arafat
 فَادْكُرُوا اللَّهَ then remember¹⁰ Allah
 عِنْدَ الْمَشْعَرِ الْحَرَامِ at the Sacred Spot¹¹ –
 وَادْكُرُوهُ and remember Him
 كَمَا هَدَيْتَكُمْ as He has guided you,
 وَإِنْ كُنْتُمْ for indeed you had been
 مِنْ قَبْلِهِ before it
 لِمَنِ الضَّلَالَيْنِ of those gone astray.¹²

﴿١٧٨﴾

1. *Jidāl* = quarrel, quarrelling, dispute, disputing.

2. *Tazawwadû* = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada*, form V *zâdu* [zawd]), to make provisions.

3. *Zâd* (pl. *azwâd/azwidah*) = provisions, supplies.

4. *Taqwâ* = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *hajj* and other deeds exclusively for the sake Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. *Ittaqû + ni* (originally *nî*) = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. *Albâb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. *Junâh* = sin, fault, misdemeanour. See 2:158, p. 74, n. 7.

8. *Tabtaghû[na]* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, the terminal *nûn* being dropped on account of the particle '*an*' used before the verb; form VIII of *baghâ* [*bughâ*], to seek, to desire. See *ibtaghû* at 2:187, p. 89, n. 11).

9. *'Afaḍtum* = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate)

10. *Udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/hadhkâr*], to remember. See at 2:40, p. 20, n. 10).

11. *Al-mash'ar al-haram* = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minâ.

12. *Ḍallîn* (accusative/ genitive of *ḍallûn*, sing. *ḍall*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 1:7, p. 3, n. 7).

ثُمَّ أَفِيضُوا 199. Then emerge¹

مِنْ حَيْثُ أَفَاضَ
النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ
whence emerge
the people
and seek² Allah's forgiveness.

إِنَّ اللَّهَ
عَفُورٌ
Most Forgiving,

رَحِيمٌ
Most Merciful.

فَإِذَا أَقَضْتُمْ 200. Then when you finish³

مَنْسِكَكُمْ
your rituals and worship,⁴

فَاذْكُرُوا اللَّهَ
remember Allah

كَذِكْرِكُمْ
as the remembering of yours

ءَابَاءَكُمْ
of your fathers⁵

أَوْ أَشَدَّ
or a more intensive⁶

ذِكْرًا
remembrance.

فَمِنَ النَّاسِ
But among men is such

مَنْ يَقُولُ رَبَّنَا
as says [only]: "Our Lord,

ءَايِسْنَا فِي الدُّنْيَا
give us in this world";

وَمَا لَهُ
and he will not have

فِي الْآخِرَةِ
in the hereafter

مِنْ خَلْقٍ
any portion.⁷

وَمِنْهُمْ مَنْ يَقُولُ 201. And of them who say:

رَبَّنَا آيِسْنَا
"Our Lord, give us

1. 'Afidû = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from 'afâda, form IV of fâdu [fayd/faydân], to overflow, inundate. See 'afaqtum at 2:198, p. 96, n. 9).

2. Istaghfirû = you (all) seek forgiveness (v. ii. m. pl. imperative from istaghfara, form X of ghafara [ghafri/maghfirah/ghufrân], to forgive.

3. Qaḍaytum = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from qaḍā [qaḍā'], to finish, to settle. See qaḍā at 2:117, p. 55, n. 9).

4. Manāsik (sing. mansik) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of ḥajj. This 'ayah asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. Ashadd = more intense, more intensive, stronger (relative of shadid. See at 2:74, p. 35, n. 2).

7. Khalâq = portion, merit. See at 2:102, p. 49, n. 2. This section of the 'ayah points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next 'ayah, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as ḥajj and 'umrah.

فِي الدُّنْيَا حَسَنَةً in this world good
 وَفِي الآخِرَةِ حَسَنَةٌ and in the hereafter good
 وَقِنَا and save us¹ from
 عَذَابَ النَّارِ the punishment of the fire."

أُولَئِكَ لَهُمْ 202. Such ones will have
 نَصِيبٌ a dividend²
 مِمَّا كَسَبُوا for what they earned,³
 وَاللَّهُ and Allah is
 سَرِيعُ الْحِسَابِ quick⁴ in taking account.

وَأَذْكُرُوا اللَّهَ 203. And remember Allah
 فِي أَيَّامٍ مَّعْدُودَاتٍ during days numbered;⁵
 فَمَنْ تَعَجَّلَ but whoever hurries⁶ off
 فِي يَوْمَيْنِ in two days
 فَلَا إِثْمَ عَلَيْهِ will have no sin on him;
 وَمَنْ تَأَخَّرَ and whoever lingers on,⁷
 فَلَا إِثْمَ عَلَيْهِ no sin will be on him,
 لِمَنِ اتَّقَى for such as fear⁸ Allah.
 وَأَتَّقُوا اللَّهَ And beware⁹ of Allah
 وَعَلِمُوا أَنَّكُمْ and know¹⁰ that you shall
 إِلَيْهِ تُحْشَرُونَ to Him be all mustered up.¹¹

1. *Qī + nā* = save us, protect us. (v. ii. m. s. imperative from *waqā* [waqy/wiqāyah], to save, to protect).

2. i.e., merits and happiness in this world and in the hereafter. *Naṣīb* (pl. *nusub* /*ansībū* /*anṣibah*) = share, share of profits, dividend.

3. *Kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain, to earn. See *kasabtum* at 2:134, p. 63, n.8).

4. *Sarī'* = Quick, fast, swift, prompt, expeditious, rapid.

5. *Ma'dūdāt* (sing. *ma'dūdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The '*āyah*' speaks about the stay at Minā after the tenth day of *Dhū al-Hijjah* (*Yawm al-Nahr*). This stay, as mentioned later on in the '*āyah*', may be for two or three days (*Ayyām al-Tashrīq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. *Ta'ajjala* = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of '*ajjal*' ['*ajal*' /*ajalah*], to hurry, to hasten).

7. i.e., lingers on till the third day. *Ta'akhhara* = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root '*akhr*').

8. i.e., these rules are for those who fear Allah and perform *hajj* in all sincerity and submission to Him. *Ittaqā* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. See at 2:189, p. 91, n. 6).

9. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from '*alima*' ['*ilm*'], to know. See *ya'lamūna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. *Tuḥsharūna* = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather).

204. And of men is such one
 وَمِنْ أَتَّاسٍ مَنْ يُعْجِبُكَ قَوْلُهُ
 as impresses¹ you his talk
 فِي الْحَيَوةِ الدُّنْيَا
 about the worldly life
 وَيُنْهَدُ اللَّهَ
 and he calls to witness² Allah
 عَلَى مَا فِي قَلْبِهِ
 about what is in his heart,
 وَهُوَ أَلْدُّ
 but he is the fiercest³
 فِي الْخِصَامِ
 in disputing.⁴

205. And as he turns away
 وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ
 he hastens⁵ through the land
 لِيُفْسِدَ فِيهَا
 to create mischief⁶ therein
 وَتُهْلِكَ الْحَرْثَ
 and to destroy⁷ the crops⁸
 وَالنَّسْلَ
 and cattle.⁹
 وَاللَّهُ لَا يَبْغِي
 And Allah does not like
 أَلْفَسَادَ
 mischief-making.¹⁰

206. And if it is said to him:
 وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ
 "Fear¹¹ Allah",
 أَخَذَتْهُ الْعِزَّةُ
 arrogance¹² makes him stick
 بِالْإِثْمِ
 to sinning.¹³
 فَحَسْبُ لَهُ
 So enough for him¹⁴ will be
 جَهَنَّمَ وَنَارُهَا
 Hell; and evil¹⁵ indeed is
 أَلْمِهَادُ
 that resting place.¹⁶

1. *Yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from 'a'jabu, form IV of 'ajiba ['ajab], to wonder, to marvel). This and the following two 'ayahs speak about some of the characteristics of the hypocrites (*munāfiqūn*). One such *munāfiq* was Al-'Akhnas ibn Shariq at Madina whose conduct was exactly as it is described in this and the following 'ayah. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.

2. *Yush-hidu* = he calls as witness, cites as witness (v. iii. m. s. impfct. from 'ashhada, form IV of *shahida* [shuhūd], to witness).

3. '*Aladd* (pl. *ludd*) = most quarrelsome, fiercest, most stubborn, most obstinate.

4. *Khigām* = controversy, dispute, feud, quarrel, altercation.

5. *Sa'a* = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).

6. *Yufside*[u] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from 'afsada, form IV of *fasada* [fasād], to be bad, spoil).

7. *Yuhluka*[u] = he destroys, he ruins (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.

8. *Harth* = tilling, tilth, cultivation, plantation, arable land, crops.

9. *Nasl* = offspring, progeny, descendants.

10. *Fasād* = mischief-making, decay, corruption, depravity.

11. *Ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqa*, form VIII of *waqa* [waqy / wiqāyah], to guard, to protect). See *ittaqa* at 2:24, p. 12, n. 12.

12. '*Izzah* = power, strength, honour, fame, renown, pride, arrogance, self-respect.

13. '*Ithm* (pl. 'āthām) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.

14. '*Hasb* = reckoning, sufficiency, enough.

15. '*Bi's* = evil, wretched.

16. '*Mihād* = bed, resting place.

وَمِنَ النَّاسِ مَن
يَبْرِي نَفْسَهُ
أَتْبَعَاءَ
مَرْضَاتِ اللَّهِ
وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٦٧﴾

207. And of men there is
such one as sells¹ himself
seeking²
the pleasure³ of Allah.
And Allah is Most Gracious⁴
to the servants.

يَا أَيُّهَا الَّذِينَ
آمَنُوا
أَدْخُلُوا فِي السِّلْمِ
كَفَّةً
وَلَا تَتَّبِعُوا
حُطُوتِ
الشَّيْطَانِ
إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿٦٨﴾

208. O you who
believe,
enter⁵ into Islam⁶
in toto;⁷
and do not follow⁸
the footsteps⁹ of satan.
Verily he is for you
a patent¹⁰ foe.¹¹

فَإِن زَلَلْتُمْ
مِّن بَعْدِ مَا
جَاءَتْكُمْ
الْبَيِّنَاتُ
فَاعْلَمُوا أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٦٩﴾

209. But if you slide off¹²
even after that
there have come to you
the clear proofs,¹³
then know that Allah is
All-Mighty, All-Wise.

هَلْ يَنْظُرُونَ إِلَّا
أَن يَأْتِيَهُمُ اللَّهُ

210. Do they wait¹⁴ but for
that Allah comes to them

1. *Yashri* = he sells, buys, purchases, barter (v. iii. m. s. impfct. from *sharâ* [*shiran* / *shirâ*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The 'ayah has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like Şuhayb ibn Sinân who was barred by the unbelieving Qurayash leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsîr al-Kabîr*, V, 222.

2. *Ibtighâ* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ*], to seek. See *ibtaghâ* at 2:187, p. 89, n. 11).

3. *Marât* (sing. *marâtah*) = pleasures, means of affording satisfaction.

4. *Ra'ûf* = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'ûl*, signifying intensity of the attribute from *ra'afa/ra'ufa* [*ra'ah/ra'âfah*], to show mercy. See at 2:143, p. 68, n. 6).

5. *Udkhulâ* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhâl*], to enter. See at 2:58, p. 27, n. 1).

6. *Silm* = Islam.

7. i.e., abide by and practise all the injunctions and prohibitions of Islam. *Kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.

8. *Lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *itaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow.

See at 2:168, p. 79, n. 8).

9. *Khutuwât* (sing. *khutwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).

10. *Mubîn* = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.

11. '*Aduww* (pl. *'adâ*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Zalaltum* = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See '*azalla* at 2:36, p. 19, n. 6).

13. i.e., the Qur'ân, *sunnah* and Islam. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Yanzurûna* (= *yantazirûna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *nazara* [*nazar/manzar*], to see).

فِي ظُلُلٍ مِّنَ السَّمَاءِ in the shades¹ of the clouds²
 وَالْمَلَائِكَةِ and the angels [too],
 وَفُضِيَ الْأَمْرُ and the matter was settled?³
 وَإِلَى اللَّهِ And to Allah
 تُرْجَعُ shall be referred back⁴
 الْأُمُورُ all the affairs.⁵

Section (Rukū') 26

سَلِّ 211. Ask

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl
 كَمْ آتَيْنَاهُمُ how many We gave⁶ them

مِنْ آيَةٍ بَيِّنَةٍ of a clear⁷ sign;⁸
 وَمَنْ يَبْدِلْ and whoever changes⁹

نِعْمَةَ اللَّهِ Allah's grace
 مِنْ بَعْدِ مَا جَاءَتْهُ after that it had come to him,
 فَإِنَّ اللَّهَ then Allah indeed is

سَدِيدٌ الْعِقَابِ severe¹⁰ in punishing.¹¹

زَيْنَ 212. Embellished¹²

لِلَّذِينَ كَفَرُوا for those who disbelieve¹³

الْحَيَاةَ الدُّنْيَا is this worldly life,

وَتَسْتَحَرُونَ and they deride¹⁴

مِنَ الَّذِينَ آمَنُوا at those who believe;

1. *Zulal* (sing. *zullah*) = shades, canopies, tents.

2. *Ghamâm* (pl. *ghamâ'im*) = clouds. See at 2:57, p. 26, n. 10.

3. *Quḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍā* [*qaḍā*]), to settle, to decide. See *qaḍā* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last *'ayah* of *sūrat al-Zumar*).

4. *Turja'u* = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujā'*], to return). See *yarji'ūna* at 2:18, p. 10, n. 4.

5. *'Umūr* (sing. *'amr*) = affairs, matters, issues, concerns.

6. *'Ātaynā + hum* = we gave + them (v. i. pl. past from *'ātā*, form IV of *'atā* [*itayn/aty/ma'tah*], to come, to bring).

7. *Bayyinah* (pl. *bayyināt*) = clear, clear proof, obvious, manifest. See *bayyināt* at 2:209, p. 100, n. 13.

8. *'āyah* (pl. *'āyāt*) = sign, evidence, proof, revelation, unit of the Qur'ānic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injil*.

9. *Baddala* = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injil* about the coming of the last Prophet and the covenant to follow him. (See Al-Ṭabarī, *Tafsīr*, II, 332-333; *Al-Baḥr al-Muḥīṭ*, II, 350-351).

10. *Shadīd* (pl. *ashiddā'*/*shidād*) = severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p. 95, n. 5.

11. *'Iqāb* = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.

12. *Zuyyina* = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to decorate, adorn).

13. *Kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover, to hide. See at 2: 6, p. 6, n. 1).

14. *Yaskharūna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride).

وَالَّذِينَ اتَّقَوْا
فَوْقَهُمْ
يَوْمَ الْقِيَامَةِ
وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ
بِعَدْحَسَابٍ

but those who fear¹ Allah
shall be above² them
on the Day of Resurrection;
and Allah bestows³
on whomsoever He will
without calculation.⁴

كَانَ النَّاسُ
أُمَّةً وَاحِدَةً
فَبَعَثَ اللَّهُ النَّبِيِّينَ
مُبَشِّرِينَ
وَمُنذِرِينَ
وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ
لِيَحْكُمَ
بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ
وَمَا اخْتَلَفَ فِيهِ
إِلَّا الَّذِينَ أُوتُوهُ
مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ
بِعِيَابِهِمْ
فَهَدَى اللَّهُ

213. Mankind was
a single community,⁵
then Allah sent⁶ the Prophets
as deliverers of glad tidings⁷
and as warners;⁸
and He sent down with them
the Book with the truth
that He (or it) might judge⁹
between the people
about what they differed¹⁰ in.
And there did not differ in it
save those who were given it,
after there had come to them
the clear signs,¹¹
being hostile,¹² one to another;
but Allah guided

1. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. *Fawq* = above, over, on top.

3. *Yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*. See *razaqna* at 2:3, p. 5, n. 4.

4. *Hisāb* = calculation, accounting, appraisal, reckoning.

5. '*Ummah* (pl. '*umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ān in at least ten shades of meaning (see Al-Firūzābādī, *Baṣṣat* 'ir etc., II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawhīd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *din*.

6. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See *ba'athna* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. *Mubashshirīn* (plural, accusative/genitive of *mubashshirān*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashīr* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).

8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. *Mundhirīn* (accusative/genitive of *mundhirān*, sing. *mundhir*) = warners, (active participle from '*andhara*, to warn, form IV of *nadhara*, [*nudhr/nudhūr*], to dedicate, to make a vow. See *nadhīr* at 2:119, p. 56, n. 10).

9. *Ikhtalafū* = they disagreed, differed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See *yakhtalifūna* at 2:176, p. 83, n. 1).

10. *Bayyināt* = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. *Baghy* = envy, hostility, transgression, outrage.

الَّذِينَ آمَنُوا those who believed,
 لِمَا اختلفوا فيه about what they differed in,
 مِنَ الْحَقِّ بِإِذْنِهِ to the truth by His leave;
 وَاللَّهُ يَهْدِي and Allah guides
 مَنْ يَشَاءُ whomsoever He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight¹ path.

﴿١٢٣﴾

214. Or do you think²
 أَنْ تَدْخُلُوا الْجَنَّةَ that you will enter paradise
 وَلَمْآ and there has not yet
 يَأْتِكُمْ come upon you
 مِثْلَ الَّذِينَ the like of those who
 خَلَوْا مِنْ قَبْلِكُمْ passed away³ before you?
 مَسَّهُمْ There had afflicted⁴ them
 الْبَأْسَاءُ وَالضَّرَّاءُ dire poverty⁵ and distress⁶
 وَزُلْزَلُوا and they were convulsed⁷
 حَتَّى يَقُولَ so much so that there said
 أَرْسُولُ وَالَّذِينَ the Messenger and those who
 آمَنُوا مَعَهُ believed with him:
 مَتَى نَصْرُ اللَّهِ "When is the help of Allah?"
 أَلَا إِنَّ نَصْرَ اللَّهِ Ah! Verily the help of Allah
 قَرِيبٌ is close by.

1. *Mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma*). The "straight path" means the way specified by the Qur'ān and the Prophet. It is the way of *tawhīd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. *Ḥasibtum* = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba*[*ḥasb*/*ḥisāb*], to count, to calculate).

3. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalā* [*khalū*/*khalā*'], to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4. *Massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass*/*masīs*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. *Ba'sā'* = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. *Ḍarrā'* = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. *Zulzilū* = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah*/*zilzāl*]). The 'āyah is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْأَلُونَكَ	215. They ask ¹ you about
مَاذَا يُنْفِقُونَ	what they should spend. ²
قُلْ مَا أَنْفَقْتُمْ	Say: "Whatever you spend ³
مِنْ خَيْرٍ	of wealth, ⁴
فَلِلْوَالِدِينَ	that is to be for parents
وَالْأَقْرَبِينَ	and the near relatives, ⁵
وَالْيَتَامَىٰ وَالْمَسْكِينِ	the orphans and the indigent,
وَأَبْنِ السَّبِيلِ	and the wayfarer. ⁶
وَمَا تَفْعَلُوا	And whatever you do
مِنْ خَيْرٍ	of good,
فَإِنَّ اللَّهَ	Allah indeed is
بِهِ عَلِيمٌ ﴿٢١٥﴾	All-Aware of it.
كُتِبَ عَلَيْكُمُ	216. Enjoined ⁷ on you
الْقِتَالُ	is the fighting,
وَهُوَ كُرْهُ لَكُمْ	and it is loathsome ⁸ to you.
وَعَسَىٰ أَنْ تَكْرَهُوا	And maybe that you detest ⁹
شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ	a thing but it is good for you;
وَعَسَىٰ أَنْ تَجِبُوا	and maybe that you like ¹⁰
شَيْئًا	a thing
وَهُوَ شَرٌّ لَّكُمْ	but it is bad ¹¹ for you;
وَاللَّهُ يَعْلَمُ	and Allah knows,
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾	while you do not know. ¹²

1. *Yas'alûna* = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. *Yunfiqûna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See *'anfiqû* at 2:195, p. 93, n. 11).

3. *'Anfaqtum* = you (all) spent, disbursed, laid out (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See the previous note).

4. *Khayr* = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. *'Aqrabîna* (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. *Ibn al-sabîl* = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. *Kutiba* = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See *yaktubûna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dîn*.

8. *Kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. *Takrahû* [*na*] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [*kurh/karâhah/karâhiyah*], to detest. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).

10. *Tuhibbû* [*na*] = you (all) like, love (v. ii. m. pl. impfct. from *habba* [*hubb*], to love, to like. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *yuhibbûna* at 2:165, p. 77, n. 12).

11. *Sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:184, p. 87, n. 11).

Section (Rukû') 22

يَسْأَلُونَكَ	217. They ask you
عَنِ الشَّهْرِ الْحَرَامِ	about the sacred ¹ month –
وَقَاتِل فِيهِ	fighting therein.
قُلْ وَقَاتِل فِيهِ	Say : "Fighting therein
كَبِيرٌ	is a grave thing; ²
وَصَدٌّ	but preventing ³
عَنْ سَبِيلِ اللَّهِ	from Allah's way
وَكُفْرٌ بِهِ	and disbelief ⁴ in Him,
وَالْمَسْجِدِ الْحَرَامِ	and from the Holy Mosque,
وَأَخْرَاجِ أَهْلِيهِ	and expulsion ⁵ of its people
مِنْهُ	from it
أَكْبَرُ عِنْدَ اللَّهِ	are graver ⁶ in Allah's sight.
وَالْفِتْنَةُ	And persecution ⁷
أَكْبَرُ مِنَ الْقَتْلِ	is graver than killing.
وَلَا يَزَالُونَ	And they shall not cease ⁸
بُقْتُلُونَكُمْ	fighting ⁹ you
حَتَّىٰ رُدُّوكُمْ	till they bring you back ¹⁰
عَنْ دِينِكُمْ	from your religion,
إِنِ اسْتَطَاعُوا	if they were able to; ¹¹
وَمَنْ يَرْكُدْ	but whoever falls back ¹²
مِنْكُمْ	of you
عَنْ دِينِهِ	from his religion

1. *Ḥarām* (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2:194, p. 93, n. 4. The sacred months are Rajab, Dhū al-Qa'dah, Dhū al-Ḥijjah and Muḥarram. Fighting was prohibited during these months. The 'āyah has reference to a reconnoitring expedition sent by the Prophet to Nakhlah, near Tā'if, in the course of which the Muslim party attacked and killed a person of a Makkan caravan on the first day of Rajab, mistaking it to be the last day of Jamādī II. The incident gave rise to some misgivings which are allayed in this 'āyah.

2. *Kabīr* = big, great, enormous, grave thing.

3. *Ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.

4. *Kufr* = disbelief, unbelief, ungratefulness, infidelity. See *kufarū* at 2:212, p. 101, n. 11.

5. *Ikhrāj* = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurāj*]), to go out, to come out. See at 2:85, p. 40, n. 7).

6. *Akbar* = bigger, greater, graver, more serious. Also, the greatest, sublime.

7. *Fitanah* (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.

8. *Lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [*zawāl*], to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the 'āyah shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.

9. *Yuqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [*qat*]), to kill. See at 2:191, p. 26, n. 5).

10. *Yaruddūna* = they send or bring back (v. iii. m. pl. impfct. from *radda* [*radd*]), to put back).

11. *Istaṭā'ū* = they were able to, were capable of (v. iii. m. pl. past from *istaṭā'a*, form X of *ṭā'a* [*ṭaw*]), to obey. See *taṭawwā'a* at 2:184, p. 87, n. 8).

12. *Yartaddū* = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*]), to send or bring back).

فَيَمُتُ and dies
 وَهُوَ كَافِرٌ while he is an unbeliever –
 فَأُولَئِكَ then such people,
 حِطَّتْ أَعْمَلُهُمْ their deeds shall fall through¹
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَئِكَ and such people shall be
 أَصْحَابُ النَّارِ the inmates² of the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ will remain for ever.³

إِنَّ الَّذِينَ 218. Verily those who
 آمَنُوا believe
 وَالَّذِينَ هَاجَرُوا and those who migrate⁴
 وَجَاهَدُوا and fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah –
 أُولَئِكَ يَرْجُونَ such people have hope⁶ for
 رَحْمَةَ اللَّهِ Allah's mercy.
 وَاللَّهُ And Allah is
 غَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ 219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. *Ḥabītat* = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii. f. s. past from *ḥabaṭa* [*hubūṭ*], to come to nothing).

2. *Aṣḥāb* (sing. *ṣāhib*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khalada* [*khlūd*], to live or remain for ever. See at 2:81, p. 38, n. 6.

4. *Hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr/hijrān*], to emigrate).

5. *Jāhadū* = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. *Yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā*], to hope).

Āyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍān, 2 H. The Nakhlah incident had taken place shortly before it, in Jamādī II/Rajab of the same year. *Āyah* 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in *āyah* 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*imān*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ān and *sunnah*; and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihād* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ الْخَمْرِ وَالْمَيْمِرِ about wine¹ and gambling.²

قُلْ فِيهِمَا Say: "There is in the two

إِنَّهُ كَبِيرٌ a grave³ sin,⁴

وَمَنْفَعُ النَّاسِ and uses⁵ for men;

وَأِنَّهُمَا أَكْبَرُ but their sin is graver

مِنْ نَّفْعِهِمَا than their usefulness.⁶

وَيَسْأَلُونَكَ And they ask you

مَاذَا يُنْفِقُونَ what they should spend.⁷

قُلِ الْمَغْرُ Say: "The surplus".⁸

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus does Allah elucidate⁹

لَكُمْ الْآيَاتِ for you the revelations¹⁰

لَعَلَّكُمْ so that you

تَتَفَكَّرُونَ may reflect¹¹ -

فِي الدُّنْيَا 220. About this life

وَالْآخِرَةِ and the hereafter.

وَيَسْأَلُونَكَ And they ask you

عَنِ الْيَتَامَى about the orphans.¹²

قُلْ إِصْلَاحُهُمْ Say: "Improving for them"¹³

حَيْرٌ is the best thing;

وَإِنْ خَالَطُوهُمْ and if you merge¹⁴ them,

فَأَخْوَانُهُمْ they are your brethren;

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ and Allah knows the spoiler¹⁵

مِنَ الْمُفْلِحِ from the promoter.¹⁶

1. *Khamr* (pl. *khumûr*) = wine, intoxicating liquor, alcoholic beverages.

2. *Maysir* = gambling, game of chance.

3. *Kabîr* = big, great, enormous, grave thing. See at 2:217, p. 105, n. 2.

4. *Ithm* (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.

5. *Manâfi'* (sing. *manfa'ah*) = uses, benefits.

6. *Naf'* = use, usefulness, benefit, profit. This part of the *'ayah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.

7. i.e., in charity. *Yunfiqûna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:215, p. 104, n. 2).

8. i.e., out of the surplus of the needs of one's own and family. *'Afw* = surplus, pardon, effacement, boon, favour. See *'afû* at 2:187, p. 89, n. 9.

9. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:187, p. 90, n. 5).

10. *'Âyât* (sing. *'ayah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).

11. *Tatafakkarûna* = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).

12. *Yatâmâ* (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.

13. *Ishlâh* = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *shalaha* [*shalâh*/*shulâh*], to be good). The *'ayah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.

14. i.e., in joint living and joint management of property. *Tukhâlîtû(na)* = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khâlata*, form III of *khalata* [*khalâ*], to mix; the terminal *nûn* is dropped on account of the particle *'in* coming before the verb).

15. *Mufsid* (pl. *mufsidân*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fasada* [*fasâd*/*fusûd*], to be bad. See *mufsidân* at 2:12, p. 8, n. 1).

16. *Muṣliḥ* (pl. *muṣliḥûn*) = one who improves/promotes, reformer, mender (active participle from *'ashlaha*, form IV of *shalaha* [*shalâh*/*shulâh*], to be good, right. See *muṣliḥûn* at 2:11, p. 7, n. 10).

وَلَوْ شَاءَ اللَّهُ And if Allah were to will
 لَأَعْنَتَكُمْ He could have worried¹ you.
 إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
 حَكِيمٌ All-Wise.

221. Do not marry²
 الْشُرَكَاءِ polytheist women³
 حَتَّى يُؤْمِنُوا till they believe;⁴
 وَلَأَمَةٌ مُؤْمِنَةٌ surely a believing slave maid
 خَيْرٌ مِّنْ مُّشْرِكَةٍ is better than an idolatress
 وَلَوْ أَحْبَبْتُمْ even if she impresses⁵ you;
 وَلَا تُنكِحُوا nor give in marriage⁶ to
 الْمُشْرِكِينَ the polytheists⁷
 حَتَّى يُؤْمِنُوا till they believe.⁸
 وَنَعْبِدُ مُؤْمِنٌ Surely a believing male slave
 خَيْرٌ مِّنْ مُّشْرِكٍ is better than a polytheist
 وَلَوْ أَحْبَبْتُمْ even if he impresses⁹ you.
 أُولَئِكَ يَدْعُونَ Such ones invite¹⁰
 إِلَى النَّارِ to the fire
 وَاللَّهُ يَدْعُوا and Allah invites¹¹
 إِلَى الْجَنَّةِ to the paradise
 وَالْمَغْفِرَةِ and forgiveness,
 بِإِذْنِهِ by His grace;¹²

1. (*la* +) 'A'nata (+*kum*) = he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of 'anita ['anat], to be in distress or hardship).

2. *Lā Tankihū* = (you all) do not marry (v. ii. m. pl. imperative (prohibition) from *nakaha* [nikāh], to marry).

3. *Mushrikāt* (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from 'ashraka, to set or make a partner, to associate, to give a share, form IV of *sharaka* [shirk/shirkah/sharikah], to share, to be a partner).

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from 'amana, form IV of 'amunā'amina [amānah], to be faithful, to be safe See *yu'minūna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. 'A'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'ajaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See *yu'jibu* at 2:204, 99, n. 1).

6. *Lā Tunkihū* = (you all) do not give in marriage (v. ii. m. pl. imperative (prohibition) from 'anakaḥa, form IV of *nakaḥa*. See n. 2 above).

7. *Mushrikīn* (accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka. See n. 3 above).

8. *Yu'minū(na)* = they believe (v. iii. m. pl. impfct. from 'amana. See n. 4 above. The terminal *nān* is dropped on account of the particle *hattā* coming before the verb).

9. 'A'jaba = he impressed, pleased, delighted (v. iii. m. s. past in form IV of 'ajiba. See n. 5 above).

10. *Yad'ūna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See *da'ā* at 2:186, p. 89, n. 1)).

11. i. e., through the Qur'ān and His Prophet.

12. 'Idhn = permission, leave, grace, will.

وَيَسِّرُ

and He makes clear¹

مَا يَشَاءُ لِنَاسٍ

His revelations² for mankind

لَعَلَّهُمْ

in order that they may

يَتَذَكَّرُونَ ﴿٢٨﴾

bear in mind.³

Section (Rukū') 28

وَسْتَأْتُونَكَ

222. They ask you

عَنِ الْمَحِيضِ

about menstruation.⁴

قُلْ هُوَ أَذًى

Say: "It is a trouble,⁵

فَاعْتَزِلُوا

so isolate yourselves⁶ from

النِّسَاءِ فِي الْمَحِيضِ

women in menstruation

وَلَا تَقْرَبُوهُنَّ

and do not approach⁷ them

حَتَّى يَطْهَرْنَ

until they become clean.⁸

فَإِذَا طَهَّرْنَ

Then when they attain purity⁹

فَأْتُوهُنَّ مِنْ حَيْثُ

go to them in such wise as

أَمَرَكُمُ اللَّهُ

Allah has commanded you.

إِنَّ اللَّهَ يُحِبُّ

Verily Allah loves¹⁰

الْمُتَوَابِينَ

the repentantly turning ones¹¹

وَيُحِبُّ

and He loves

الَّذِينَ تَطَّهَرُوا

those who clean themselves.¹²

﴿٢٢٣﴾

نِسَائِكُمْ

223. Your wives are

حَرْثٌ لَكُمْ

your cultivating ground.¹³

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:219, p. 107, n. 9).

2. *'Āyât* (sing. *'ayah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).

3. *Yataadhakkarūna* = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See *udhkurū* at 2:198, p. 96, n. 10).

4. *Mahīd* = menstruation, monthly period.

5. *'Adhan* = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. *I'tazilū* = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII, of *'azala* [*'azl*], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.

7. *Lā taqrabū* = (you all) do not go near, do not approach (v. ii. m. pl. imperative (prohibition) from *qaraba* [*qurb / maqrabah*], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. *Yaḥ-hurna* = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *ḥapura* [*ṭuhr/ṭahārah*], to be clean, pure. See *ṭahhirā* at 2:125, p. 59, n. 14).

9. *Tatahharna* = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *tatahhara*, form V of *ḥapura*. See the previous note).

10. *Yuḥibbu* = he loves, likes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love, like. See *yuḥibbūna* at 2:165, p. 77, n. 12).

11. *Tawwābīn* (accusative/genitive of *tawwābū*, sing. *tawwāb*) = those turning from sins, the repentant, the penitent (active participle from *tāba* [*tawb/tawbah/matāb*], to repent, to turn from sins. See *tāba* at 2:187, p. 89, n. 8).

12. *Mutaṭahhirīn* (accusative/genitive of *mutaṭahhirīn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *tatahhara*, see n. 9 above).

13. *Harth* = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَاتُوا حَرْثَكُمْ	So go to your cultivating field
أَنَّى شِئْتُمْ	as you wish; ¹
وَقَدِّمُوا	and send on in advance ²
لِأَنفُسِكُمْ	for yourselves; ³
وَاتَّقُوا اللَّهَ	and beware ⁴ of Allah
وَأَعْلَمُوا أَنَّكُمْ	and know ⁵ that you are
مُلتَمُونَ	going to meet ⁶ Him.
وَبَشِّرِ	And give good tidings ⁷
الْمُؤْمِنِينَ	to the believers.
وَلَا تَجْعَلُوا اللَّهَ	224. And do not set ⁸ Allah
عَرِيضَةً	as a shield ⁹
لِأَيْمَانِكُمْ	for your oaths ¹⁰
أَنْ تَبْرُوا	against your being dutiful, ¹¹
وَتَتَّقُوا	and your acting righteously ¹²
وَتُصَلِّحُوا	and making peace ¹³
بَيْنَ النَّاسِ	between men.
وَاللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ	All-Knowing.
لَا يُؤَاخِذُكُمُ اللَّهُ	225. Allah will not blame ¹⁴ you
بِالْفَوِّ	for loose utterance ¹⁵
فِي أَيْمَانِكُمْ	in your oaths;
وَلَكِنْ يُؤَاخِذُكُمْ	but He will take you to task

1. This permission is conditioned by the directive in the previous 'ayah: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.

2. *Qaddimū* = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qadama/qadima* [*qadm /qudām*], to precede, to arrive).

3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.

4. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).

5. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from 'alima [*'ilm*], to know. See at 2:203, p. 98, n. 10).

6. *Mulāqū*[n] (pl. of *mulāqin*) = the meeting ones, those who are going to meet (active participle from *lāqā*, form III of *laqiya* [*liqā'/luqyān/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nūn* is dropped on account of the genitive construction with *hu*).

7. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:155, p. 73, n. 12).

8. *Lā taj'alū* = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative [prohibition] from *ja'ala* [*ja'ala*]), to put, to make. See at 2:22, p. 12, n. 3).

9. *'Urḍah* = target, that which is exposed to something, shield.

10. i.e., do not make oaths in the name of Allah for not doing a good thing. *'Aymān* (sing. *yamīn*) = oaths, oaths of allegiance, right hands or sides.

11. *Tabarrā*(na) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful). The terminal *nūn* is dropped on account of the particle 'an coming before the verb).

12. *Tattaqū*(na) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*. See n. 4 above. The terminal *nūn* is dropped).

13. *Tuṣliḥū*(na) = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from 'aṣlahā, form IV of *ṣalaha* [*ṣalāh/ṣulūh/maṣlahah*]), to be good, right. The terminal *nūn* is dropped).

14. *Yu'akkidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from 'akkadha, form III of 'akkadha [*'akhdh*]), to take, to get).

15. *Laghw* = loose talk, thoughtless utterance.

بِمَا كَسَبَتْ قُلُوبُكُمْ for what your hearts acquire.¹

وَاللَّهُ عَزُورٌ Allah is Most Forgiving,

حَلِيمٌ Most Forbearing.

لِيَذِرَ 226. For those who

يُؤْثِرُونَ swear abstention²

مِنْ نِسَائِهِمْ from their wives

رَبَّصُوا is a watch-and-wait³

أَرْبَعَةَ أَشْهُرٍ of four months.⁴

فَإِن قَامُوا So if they return,⁵

فَإِنَّ اللَّهَ then verily Allah is

عَزُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

وَيَذَرُوا 227. But if they resolve on⁶

الطَّلَاقِ divorce,

فَإِنَّ اللَّهَ سَمِيعٌ then Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَالْمُطَلَّقَاتُ 228. And divorced women⁷

يَرَبِّصْنَ أَنْفُسِهِنَّ shall wait⁸ with themselves

ثَلَاثَةَ فُرُوجٍ for three menstrual periods;⁹

وَلَا يَحِلُّ لهنَّ and it is not lawful¹⁰ for them

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:141, p. 66, n. 11).

2. *Yûlûna* = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *âlâ* [alw], not to do, neglect to do).

3. *Tarabbuṣ* = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabbaṣa* [rabs], to wait, to be on the lookout).

4. *Ashhur* (sing. *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. *Fâ'û* = they returned, went back (v. iii. m. pl. past from *fâ'a* [fay], to return).

6. *'Azamû* = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* ['azm/'azimah], to resolve, to decide).

7. *Mutallaqât* (sing. *muṭallaqah*) = divorced women (passive participle from *tallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. *Yatarabbuṣna* = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbuṣa*, form V of *rabbaṣa*. See n. 3 above).

9. *Qurû'* (sing. *qar'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. *Yahillu* = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *ḥalla* [hill], to be allowed).

أَنْ يَكْتُمَنَّ that they conceal¹
 مَا خَقَّ اللَّهُ what Allah has created²
 فِي أَرْحَامِهِمْ in their wombs,³
 إِنْ كُنْ يُؤْمِنُونَ if they use to believe⁴
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَيُعَولُهُنَّ And their husbands⁵ are
 أَحَقُّ more entitled
 بِرَبْوَهُنَّ to take them back
 فِي ذَلِكَ during that [period],
 إِنْ أَرَادُوا إِصْلَاحًا if they desire reconciliation.⁶
 وَظَنَّ And they (wives) have rights
 مِثْلَ الَّذِي عَلَيْهِنَّ like that over them,
 بِالْمَعْرُوفِ according to equity;⁷
 وَلِلرِّجَالِ عَلَيْهِنَّ but men have above them
 دَرَجَةٌ a degree⁸ [of advantage].
 وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,
 حَكِيمٌ All-Wise.

Section (Rykû') 29

أَلْطَّلِقُ مَرَّتَيْنِ 229. Divorcing is twice;
 فَأَمَّا كُمْ بِمَعْرُوفٍ then to retain⁹ with equity
 أَوْ تَسْرِيحٍ بِإِحْسَانٍ or to release¹⁰ with goodness.¹¹
 وَلَا يَحِلُّ لَكُمْ And it is not lawful¹² for you
 أَنْ تَأْخُذُوا مِمَّا that you take¹³ out of what

1. *Yaktumna* = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [katm/kitmân], to create.. See *yaktumâna* at 2:174, p. 81, n. 14).

2. *Khalaqa* = he created, made, originated (v. III. m. s. past from *khalq*, to create.. See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. *Arhâm* (sing. *rahim/rihm*) = wombs, uterus.

4. *Yu'minna* = they (fem.) believe (v. III. f. pl. impfct. from 'amana, form IV of 'amuna/amina [amânah], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. *Bu'ûlah* (sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner.

6. *Iṣlâh* = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *ṣalaha* [ṣalâh ṣulûh/maṣlahah], to be good, to be right. See 'aṣlahâ at 2:182, p. 86, n. 7).

7. *Ma'rûf* = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'arafa [ma'rifah/irfân], to know, to recognize. See at 2:180, p. 85, n. 10).

8. *Darajah* (pl. *durajât*) = step, stair, flight of steps, degree, grade, rank, stage.

9. *Imsâk* = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in form IV of *masaka* [mask], to grab, to hold.

10. *Tasrîh* = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *saraha/sariha* [surâh], to go away, to move freely.

11. *Ihsân* = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *husuna* [husn], to be nice, handsome, good. See at 2:83, p. 38, n. 9.

12. *Yahillu* = it is lawful, permitted, allowed (v. III. m. s. impfct. from *halla* [hill], to be allowed. See at 2:228, p. 111, n. 10).

13. *Ta'khdhû(na)* = you (all) take, receive (v. II. m. pl. impfct. from 'akhadha ['akhdh], to take. The terminal *nân* is dropped on account of the particle 'an coming before the verb.

عَلَيْتُمْوهنَّ you have given them (wives)

شَيْئًا anything;

إِلَّا أَنْ يَخَافَا¹ except if the two fear¹

أَلَّا يُعْبَوا² that they cannot observe²

حُدُودَ اللَّهِ the limits set by Allah.

فَإِنْ خِفْتُمْ³ So if you fear³

أَلَّا يُعْبَوا that the two cannot observe

حُدُودَ اللَّهِ the limits⁴ set by Allah,

فَلَا جُنَاحَ عَلَيْهِمَا there is no sin⁵ on the two

فِي أَنْفُسِكُمْ in what she redeems herself⁶

بِعَمَلٍ with.

تِلْكَ These are

حُدُودَ اللَّهِ the limits set by Allah,

فَلَا تَعْتَدُوها⁷ so do not transgress⁷ them.

وَمَنْ يَعْصِ And whoever transgresses⁸

حُدُودَ اللَّهِ the limits set by Allah,

فَأُولَئِكَ هُمْ such are the ones

الظَّالِمُونَ committing wrong.⁹

فَإِنْ طَلَّقَهَا 230. Then if he divorces her

فَلَا تَحِلُّ she will not be lawful¹⁰

لَهُ مِنْ بَعْدِ for him thereafter

حَتَّى تَنْكِحَ unless she marries¹¹

1. *Yakhfā(ni)* = the two fear, are afraid of (v. iii. m. dual, impfct form *khāfa* [*khawf*], to fear. The terminal *nūn* is dropped on account of the particle 'an coming before the verb. See *khāfa* at 2:182, p. 86, n. 4).

2. *Yuqimā(ni)* = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from 'aqāma, form IV of *qāma* [*qawmah/qiyām*], to get up, to stand. The terminal *nūn* is dropped on account of the particle 'an ['an+lā] coming before the verb. See 'aqāma at 2:177, p. 83, n. 12).

3. *Khiftum* = you (all) feared, were afraid of (v. ii. m. pl. past from *khāfa*. See n. 1 above).

4. *Hudūd* (sing. *hadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. *Junāh* = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. *Iftadat* = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadā*, form VIII of *fadā* [*fidan/fidā*'], to redeem, to ransom. See *tuftādū* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. *Lā ta'tadū* = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadā*, form VIII of 'adā ['adw], to speed, to race. See at 2:190, p. 91, n. 13).

8. *Yata'adda* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of 'adā. See n. 7 above).

9. *Zālimūn* (sing. *zālim*) = transgressors, wrong-doers, unjust. (Active participle from *zalamā* [*zalm/zulm*], to do wrong. See at 2:91, p. 44, n. 4).

10. *Tahillu* = she or it is lawful /allowed (v. iii. f. s. impfct. from *halla* [*hill*], to be allowed. See 2:229, p. 112, n. 12).

11. *Tankihā(u)* = she marries (v. iii. f. s. impfct. from *nakaḥa* [*nikāḥ*], to marry, to get married. See *lā tankihū/tunkihū* at 2:221, p. 108, ns. 2 and 6).

رَوْحًا عَيْرَهُ	a husband other than him.
فَإِنْ طَلَّقَهَا	Then if he ¹ divorces her,
فَلَا جُنَاحَ عَلَيْهِمَا	no sin will be in the two ²
أَنْ يَرْجِعَا	that they revert to each other ³
إِنْ ظَنَّا	if the two think for certain ⁴
أَنْ يُقِيمَا	that they can observe ⁵
حُدُودَ اللَّهِ	the limits set by Allah.
وَتِلْكَ حُدُودُ اللَّهِ	These are Allah's ordinances ⁶
يُبَيِّنُهَا	that He makes clear ⁷
لِقَوْمٍ يَعْلَمُونَ ﴿١٣﴾	for a people who know. ⁸
وَإِذَا طَلَّقْتُمُ	231. And if you divorce ⁹
النِّسَاءَ	the wives
فَلَمَّحْنَ	and they mature ¹⁰
أَجَلَهُنَّ	their term (of abstinence), ¹¹
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ	then keep ¹² them with equity
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ	or set them free with equity;
وَلَا تُمْسِكُوهُنَّ	and do not detain ¹³ them
ضِرَارًا	adversely ¹⁴
لِنَعْتَدُوا	that you may assail [them]. ¹⁵
وَمَنْ يَفْعَلْ ذَلِكَ	And whoever does that
فَقَدْ ظَلَمَ نَفْسَهُ	indeed wrongs himself.
وَلَا تَتَّخِذُوا	And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.

2. i.e., the previous husband and the divorced woman.

3. *Yatarāja'ā(ni)* = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarāj'a*, form VI of *raja'a* [*rujū'*], to return, to come back). The terminal *nūn* is dropped on account of the particle 'an coming before the verb. See *raja'tum* at 2:196, p. 95, n. 2).

4. *Zannā* = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *zanna* [*zann*], to think, to believe. See *yazunnāna* at 2:78, p. 37, n. 1).

5. *Yuqimā(ni)* = they (two) observe. See at 2:229, p. 112, n. 2.

6. *Hudūd* (sing. *ḥudd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.

7. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:221, p. 109, n. 1).

8. *Ya'lamūna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima [*'ilm*], to know. See at 2:144, p. 69, n. 1).

9. *Tallaqum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *ṭalaqa* [*ṭalāq/ṭalāq*], to be free).

10. *Balaghna* = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulūgh*], to reach. See *yablughā* at 2:196, p. 94, n. 7).

11. 'Ajal = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.

12. 'Amsikū = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [*mask*], to grasp. See 'imsāk at 2:229, p. 112, n. 10).

13. *Lā tumsikū* = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative [prohibition] from 'amsaka, form IV of *masaka*. See n. 12 above).

14. *Ḍirāran* = adversely, to disadvantage, detrimentally, harmfully.

15. i.e., to make them pay for their release. *Ta'tadū(na)* = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadā*, form VIII of 'adā [*'adv*], to speed, to race. See *lā ta'tadū* at 2:229, p. 113, n. 7)

ءَايَاتِ اللَّهِ هُرُودًا
 وَأَذْكُرُوا
 بِمَعْتِ اللَّهِ عَلَيْكُمْ
 وَمَا أَنْزَلَ
 عَلَيْكُمْ مِنَ الْكِتَابِ
 وَالْحِكْمَةَ
 بِعِظِكُمْ بِهِ
 وَاتَّقُوا اللَّهَ
 وَاعْلَمُوا أَنَّ اللَّهَ
 يَكْتُبُ لِكُلِّ شَيْءٍ عِلْمًا

Section (Rukū') 30

وَإِذَا طَلَقْتُمْ
 النِّسَاءَ
 فَبَلِّغْنَ أَجَلَهُنَّ
 فَلَا تَعْصُوهُنَّ
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ
 إِذَا تَرَاضَوْا بَيْنَهُمْ
 بِالْمَعْرُوفِ
 ذَلِكَ يُوعَظُ بِهِ
 مَنْ كَانَ مِنْكُمْ
 يُؤْمِنُ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ

232. And when you divorce
 the wives⁷
 and they mature⁸ their terms,
 do not prevent⁹ them from
 marrying¹⁰ their husbands
 if they agree¹¹ between them
 with fairness.¹²
 This is whereof is advised¹³
 those of you who are
 believing in Allah
 and the Last Day.

1. *Huzuw* = disdain, contempt, derision, scorn, jest, mockery. See at 2:67, p. 32, n. 4.

2. *Udhkurū* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkār*], to remember. See at 2:198, p. 96, n. 10).

3. *'Anzala* = he sent down (v. iii. m. s. past in for IV of *nazzala*. See at 2:170, p. 80, n. 3).

4. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), i.e., non-Qur'ānic *waḥy* to him, apart from the Book – the Qur'ān. See at 2:129, p. 61, n. 8.

5. *Ya'izu* = he admonishes, warns, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* [*wa'z*] = to admonish, to preach).

6. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqā*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:223, p. 110, n. 4).

7. *Nisā'* (sing. *imra'ah*) = women, wives.

8. *Balaghna* = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balaghna* [*bulāgh*], to reach. See at 2:231, p. 114, n. 10).

9. *Lā ta'dulū* = you (all) do not hinder, prevent, (v. ii. m. pl. imperative [prohibition] from *'adala* [*'adl*], to prevent).

10. *Yankihna* they (fem.) marry, get married (v. iii. f. pl. impfct. from *nakaḥa* [*nikāh*], to marry. See *tankiha* at 2:230, p. 113, n. 11).

11. *Tarāḍaw* = they agree, are satisfied, come to terms (v. iii. m. pl. past in form VI of *raḍiya* [*riḍān/riḍwān/marḍāh*], to agree, to be satisfied).

12. *Ma'rūf* = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'araḥa* [*ma'rifah/irfān*], to know, to recognize. See at 2:128, p. 46, n. 7). *Bi al-ma'rūf* = with fairness, in the appropriate manner.

13. *Yū'azu* = he or it is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aza* [*wa'z/izah*], to admonish, to exhort. See n. 5 above).

ذَٰلِكُمْ This is
 أَزْيَلُكُمْ the more befitting¹ for you
 وَأَطْهَرُ and the more purifying.²
 وَاللَّهُ يَعْلَمُ And Allah knows
 وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

233. وَالْوَالِدَاتُ And the mothers³
 يُرْضِعْنَ أَوْلَادَهُنَّ shall suckle⁴ their children⁵
 حَوْلَيْنِ كَامِلَيْنِ for two years⁶ in complete,
 لِمَنْ أَرَادَ for such as intend⁷
 أَنْ يُتِمَّ الرَّضَاعَةَ to complete⁷ the suckling,⁸
 وَعَلَى الْوَالِدِ لَهُ and on the father⁹
 يَرْزُقُهُنَّ shall be their¹⁰ sustenance¹¹
 وَكِسْوَتَهُنَّ and their clothing¹²
 بِالْمَعْرُوفِ according to equity¹³ –
 لَا تَكْلَفُ نَفْسٌ no one shall be burdened¹⁴
 إِلَّا أَوْسَعَهَا except up to one's capacity¹⁵ –
 لَا تُضَارُّ وَالِدَةٌ nor shall a mother be hurt¹⁶
 بِوَلَدِهَا on account of her child,
 وَلَا مَوْلُودٌ لَهُ nor any father *
 بِوَلَدِهِ on account of his child;
 وَعَلَى الْوَارِثِ and on the successor¹⁷
 مِثْلَ ذَٰلِكَ shall be the like of this.

1. 'Azkā = purer, cleaner, more befitting (elative of zakīy). See yuzakkī at 2:151, p. 72, n. 5.

2. 'Aṭhar = cleaner, purer, more unblemished (elative of ṭahir). See ṭahhirā at 2:125, p. 59, n. 14.

3. Wālidāt (sing. wālidah) = mothers.

4. Yurdi'na = they (fem.) suckle, give suck (v. iii. f. pl. impfct. from raḍa'a [rad' /radā' /radā'ah], to suckle, breast-feed).

5. 'Awlād (sing. walad) = children, offspring, descendants.

6. Hawlayn (accusative /genitive of hawlān, sing. ḥawl, pl. aḥwāl) = two years (ḥawl also means might, power).

7. 'Arāda = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of rāda [rawd], to walk about. See at 2:26, p. 14, n. 5; and yuridu at 2:185, p. 88, n. 3).

8. Raḍā'ah = suckling, breast-feeding.

9. Al-mawlūd lahu = father (a technical term).

10. i.e., the suckling mothers'.

11. Rizq (pl. arzāq) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See razaqnā at 2:172, p. 81, n. 2).

12. Kiswah (pl. kusan/kisan/kisawin) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.

13. Ma'rūf = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'araḥa [ma'rifah/'irfān], to know, to recognize. See at 2:232, p. 115, n. 12. Bi al-ma'rūf = with fairness, in the appropriate manner.

14. Tukallafu = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from kallafa, form II of kalifa [kalaf], to be fond of, to be keen).

15. Wus' = capacity, ability, capability, faculty, power. See wāsi' at 2:115, p. 55, n. 4).

16. Tuḍarru = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from ḍarra. form III of ḍarra [ḍarr], to harm, to hurt). See Ḍarrin and yaḍurru at 2:102, p. 48, ns. 11 and 13).

17. Wārith (pl. warathah) = successor, heir, inheritor (active participle from waritha [wirth /irthah/wirāthah/rithah/turāth], to inherit).

فَإِنْ أَرَادَ إِفْصَالًا Then if they want¹ weaning²

عَنْ قَرَأَيْهِمَا by mutual consent³ of the two,

وَتَشَاوُرٍ and consultation,⁴

فَلَا جُنَاحَ عَلَيْهِمَا no sin⁵ will lie on them;

وَلِئِنْ أَرَدْتُمْ and if you desire⁶

أَنْ تَسْتَرْضِعُوا to seek foster suckling⁷

أَوْلَادَكُمْ for your children,

فَلَا جُنَاحَ عَلَيْكُمْ there will be no sin on you

إِذَا سَلَّمْتُمْ if you pay up⁸

مَا آتَيْتُمْ what you have given⁹

بِالْمَعْرُوفِ according to equity.

وَاتَّقُوا اللَّهَ And beware¹⁰ of Allah

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

بِأَعْيُنِنَا All-Seeing¹¹ of what you do.

وَالَّذِينَ 234. And those who

يَتَوَقَّوْنَ مِنْكُمْ die¹² of you

وَيَدْرُونَ أَرْوَاجًا and leave behind¹³ wives,

يَرِيصْنَ they shall wait¹⁴

بِأَنْفُسِهِنَّ with themselves

أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا for four months and ten days;

فَإِذَا بَلَغْنَ then when they complete

أَجَلَهُنَّ their appointed term

1. 'Arādā = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of rāda [rawd], to walk about, to move about. See 'arāda at 2:233, p. 116, n. 7).

2. Fiṣāl = weaning, to wean.

3. Tarādīn = mutual consent (verbal noun in form VI of raḍiya [riḍān/riḍwān/marḍāh], to be satisfied. See tarādīn at 2:232, p. 115, n. 11).

4. i.e., consultation and deliberation on the welfare of the child. Tashāwur = consultation, deliberation, to take counsel (verbal noun in form VI of shāra [shawr], to look nice).

5. Junāḥ = sin, fault, misdemeanour. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. 'Aradum = you (all) desired, wanted, intended (v. ii. m. pl. past from 'arāda. See n. 1 above). The address here is to all the parties concerned.

7. Tastaṣṣi'ū (na) = you (all) seek foster suckling (v. ii. m. pl. impfct. from istarḍa'a, form X of raḍā' al-raḍi' a [raḍ' /raḍā' /radā' ah], to suck. The terminal nūn is dropped on account of the particle 'an coming before the verb).

8. Sallamtum = you (all) handed over, surrendered, delivered, submitted, paid up. (v. ii. m. pl. past from sallama, form II of salima [salāmah/salām], to be safe, to be faultless. See 'aslama at 2:212, p. 53, n. 6).

9. 'Ātaytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'ātā, from IV of 'atā [ityān/aty/ma'tāh], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathīr, Tafsīr, I, 418.

10. Ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqū, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 2:231, p. 115, n. 6).

11. Baṣīr = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.

12. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from tuwaffiya, to die).

13. Yadharrūna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from wadhra. Only the imperfect and imperative verbs are formed from this root).

14. Yatarabbaṣna = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from tarabbaṣa, form V of rabaṣa [rabṣ], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَا جُنَاحَ عَلَيْكُمْ there shall be no sin on you
 فِي مَا فَعَلْتُمْ regarding what they do¹
 فِي أَنْفُسِهِمْ about themselves²
 بِالْمَعْرُوفِ in the appropriate manner.³
 وَاللَّهُ And Allah is
 بِمَا تَعْمَلُونَ خَبِيرٌ All-Aware⁴ of what you do.
 ﴿٢٣٥﴾
 وَلَا جُنَاحَ 235. Nor shall any sin be
 عَلَيْكُمْ on you
 فِي مَا عَرَّضْتُم بِهِ in that you give indication⁵
 مِنْ خِطَابِ النِّسَاءِ of courtship⁶ to the women
 أَوْ أَسْتَنْتُمْ or harbour⁷ [it]
 فِي أَنْفُسِكُمْ within yourselves.
 عَلَيْهِ اللَّهُ أَنْتُمْ Allah knows that you
 سَدَّ ذُرُوبَهُمْ shall talk about⁸ them;
 وَلَكِنْ لَا تُوَاعِدُوهُمْ but do not make them swear⁹
 سِرًّا in secret¹⁰
 إِلَّا أَنْ تَقُولُوا but that you may say
 قَوْلًا مَعْرُوفًا conventional words;
 وَلَا تَقْرَبُوا nor resolve¹¹ on
 عُقْدَةَ الزَّكَاجِ the contract¹² of marriage
 حَتَّىٰ يَبْلُغَ أَكْمَلَتِهَا till the prescript¹³ matures¹⁴
 أَجَلَهُ its term.
 وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah

1. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [fi'lfa'l], to do, to act).

2. i. e., if they marry, take other husbands.

3. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from '*arafa* [ma'rifa / irfan], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.

4. *Khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'il* from *khabara* [*khubr / khibrah*], to know, to experience, to be acquainted.

5. '*Arraqtum* = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from '*arraqa*, form II of '*aruqa* / '*arada* ['*ard*], to be broad, to be visible, to appear).

6. *Khitbah* = courtship, engagement, betrothal.

7. '*Aknantum* = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann / kunân*], to hide, to contain).

8. *Tadhkurûna* = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr / tadhkâr*], to remember, to speak).

9. i. e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, I, 322). *Lâ Tuwâ'idû* = you (all) do not make (one) promise/swear/ take an oath; do not arrange/appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).

10. *Sirran* = in secret, secretly, surreptitiously.

11. *Lâ ta'zimû* = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from '*azama* ['*azm / 'azimah*], to resolve, to decide. See '*azamû* at 2:227, p. 111, n. 6).

12. '*Uqdah* (pl. '*uqad*) = knot, tie, compact, covenant, contract.

13. i. e., the prescribed period of waiting. See 2:228 and 2:234.

14. *Yablughu(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulâgh*], to reach. The last letter has taken *fathah* because of the particle *hattâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows

مَا فِي أَنْفُسِكُمْ what is within yourselves.

فَأَحْذَرُوهُ So beware¹ of Him;

وَأَعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ Most Forgiving,

حَلِيمٌ Most Forbearing.²

Section (Rukū') 31

لَا جُنَاحَ عَلَيْكُمْ 236. No sin will be on you

إِنْ طَلَقْتُمُ النِّسَاءَ if you divorce the wives

وَمَا لَمْ تَمْسُوهُنَّ you have not yet touched³أَوْ تَفْرِضُوا لَهُنَّ nor have fixed⁴ for themاُدْيَةً⁵ a due;وَمَعَّوْهُنَّ but pay them as gratification⁶عَلَى الْوَسِيعِ⁷ on the affluentقَدْرَهُ⁸ according to his meansوَعَلَى الْمَقْتَرِ⁹ and on the straitened

قَدْرَهُ according to his means –

مَتَعَا بِالْمَعْرُوفِ a gratification¹⁰ in equity,حَقًّا عَلَى الْمُحْسِنِينَ as of duty on the righteous.¹¹

وَإِنْ طَلَقْتُمُوهُنَّ 237. And if you divorce them

مِنْ قَبْلِ

أَنْ تَمْسُوهُنَّ before that you have touched them

1. *Ihḍharū* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/hadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).

2. *Ḥalīm* = Most Forbearing, Most Clement, Most Indulgent.

3. *Tamassū(na)* = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masis*], to touch. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.

4. *Tafriḍū(na)* = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from *faraḍa* [*farḍ*], to decree. The terminal *nūn* is dropped on account of the particle *lam* coming before the previous verb which governs this verb too). See *faraḍa* at 2:197, p. 95, n. 8.

5. *Fariḍah* (pl. *farā'id*) = something obligatory, religious duty; here *mahr*, dower, bridal money.

6. *Matti'ū* = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See *'umatti'u* at 2:126, p. 60, n. 6).

7. *Mūsi'* = rich, wealthy, affluent, man of means, well-to-do person. Active participle from *'awsa'a* (to be rich), form IV of *wasi'a/wasu'a* [*wasā'ah/sa'h*], to be wide, to be well-to-do. See *wus'* at 2:233, p. 116, n. 15.

8. *Qadar* (pl. *aqdār*) = extent, scope, capacity, quantity, grade, divine decree.

9. *Muqtir* = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from *'aqṭara*, to live in straitened circumstances, to be poor, form IV of *qatara* [*qatr/qutūr*], to be stingy.

10. *Matā'* (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life. See *matti'u* at n. 6 above.

11. *Muḥsinīn* (accusative /genitive of *muḥsinīn*, sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana*, form IV of *ḥasana* [*ḥasna*], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَرَضْتُمْ	and you have already fixed ¹
لَهُنَّ فَرِيضَةً	for them a due, ²
فَنِصْفٌ	then [pay] a half ³
مِمَّا وَضَعْتُمْ	of what you have fixed
إِلَّا أَنْ يَعْفُوَ	except that they waive [it] ⁴
أَوْ يَعْفُوا	or there waives ⁵ [it]
الَّذِي فِي يَدِهِ	the one in whose hand is
عُقْدَةُ الزَّكَاةِ	the contract ⁶ of marriage;
وَأَنْ تَعْمُوا	and that you give up is
أَقْرَبُ لِلتَّقْوَى	nearer to godfearliness, ⁷
وَلَا تَنْسُوا	and do not forget ⁸
الْفَضْلَ بَيْنَكُمْ	the kindness ⁹ between you.
إِنَّ اللَّهَ	Verily Allah is
بِمَا تَعْمَلُونَ	of what you do
بَصِيرٌ	All-Observant. ¹⁰
حَفِظُوا عَلَى	238. Keep up ¹¹
الصَّلَاةِ	the prayers,
وَالصَّلَاةِ الْوَسْطَى	and the middle ¹² prayer,
وَقُومُوا لِلَّهِ	and stand ¹³ before Allah
قَانِتِينَ	in humility and obedience. ¹⁴
فَإِنْ خِفْتُمْ	239. And if you are in fear, ¹⁵
فَرِجَالًا أَوْ رُكْبَانًا	then afoot ¹⁶ or mounted, ¹⁷
فَإِذَا أَمِنْتُمْ	then when you be secure

1. *Faraḍtum* = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafriḍū* at 2:136, p. 119, n. 4)

2. *Fariḍah* (pl. *farā'id*) = something obligatory, a due, here *mahr*, dowry, bridal money. See 2:136, p. 119, n. 5.

3. *Niṣf* (pl. *nusuḥ*) = half, middle.

4. *Ya'fūna* = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct from *'afā* [*'afw/afā*'], to be effaced. See *'afā* at 2:187, p. 89, n. 9).

5. *Ya'fū* = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct from *'afā*). See the previous note.

6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. *'Uḍdah* (pl. *'uḍd*) = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.

7. *Taqwā* = godfearliness, devoutness, piety. See *ittaḡā* at 2:203, p. 98, n. 8.

8. *Lā tansaw* = you (all) do not forget (v. ii. m. pl. imperative [prohibition] from *nasiya* [*nasy/nisyān*], to forget).

9. *Faḍl* (pl. *faḍl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.

10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.

11. *Hāfiẓū* = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *hāfiẓa*, to keep up, maintain, form III of *hāfiẓa* [*hifẓ*], to preserve).

12. *Wusṭā* (fem. pl. *wasat*; mas. *awsat*, pl. *awāsif*) = middle, central. The "middle" prayer is generally interpreted as the *'asr* or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salāt*.

13. *Qūmū* = you (all) stand, stand up (v. ii. m. pl. imperative form *qāma* [*qawmah/qiyām*], to stand up, to get up. See *'aqāma* at 2:177, p. 83, n. 12).

14. *Qānitīn* (accusative/genitive of *qānitīn*, sing. *qānit*) = obedient, humble, submissive (active participle from *qanata* [*qanūt*], to be obedient).

15. i.e., of being attacked by an enemy. *Khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf* / *makhāfah* / *khifāh*], to fear. See at 2:229, p. 47, n. 3).

16. *Rijāl* (sing. *rājil*) = on foot, walking.

17. *Rukbān* (sing. *rakib*) = mounted, riding.

فَاذْكُرُوا اللَّهَ
 كَمَا عَلَّمَكُم
 مَّا لَمْ تَكُونُوا
 تَعْلَمُونَ

offer prayers to Allah

as He has taught¹ you,

which you had not been

in the know of.²

وَالَّذِينَ
 يَتَوَفَّوْنَ مِنْكُمْ
 وَيَذَرُونَ أَزْوَاجًا
 وَوَصِيَّةً
 لِّأَزْوَاجِهِمْ
 مِّمَّا تَرَكَوا إِلَى الْوَالِدِ
 غَيْرَ إِخْرَاجٍ
 فَإِنْ خَرَجُوا
 فَلَا جُنَاحَ عَلَيْكُمْ
 فِي مَآصِلِكُمْ
 فِي أَنْفُسِكُمْ
 مِنْ مَّعْرُوفٍ
 وَاللَّهُ عَزِيزٌ
 حَكِيمٌ

240. And those who

die³ of you

and leave behind⁴ wives

shall make a will⁵

for their wives

for maintenance⁶ up to a year⁷

without ouster,⁸

but if they leave [home],⁹

no sin shall be on you

in respect of what they do¹⁰

about themselves

of an approved thing.¹¹

And Allah is All-Mighty,

All-Wise.

وَالْمُطَلَّاتِ
 مَعَهُ
 بِالْمَعْرُوفِ

241. For the divorced women

maintenance shall be given

according to equity,¹²

1. i.e., through His Messenger. 'Allama = he taught, informed, instructed (v. iii. m. s. past, in form II of 'alima ['ilm], to know. See at 2:31, p. 17, n. 3).

2. Ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from tuwaffiyya, to die. See 2:234, p. 117, n. 12).

4. Yadharûna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from wadhr. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).

5. Waṣīyah (pl. waṣāyā) = will, bequest, testamentary disposition, directive.

6. Matâ' (pl. amti'ah) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).

7. Hawl (pl. ahwâl) = year, might, power. See ḥawlayn at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. 'Ikhrâj = = expulsion, ousting, ouster, driving out, bringing out (form IV of kharaja [kharûj], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this 'āyah has been superseded by the rules of succession laid down in 'āyah 4:12.

9. Kharajna = they (fem.) went out, came out, left (v. iii. f. pl. past from kharaja [kharûj], to go out. See kharajat at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according shari'ah. Fa'alna = they (fem.) did, they acted (v. iii. f. pl. past from fa'ala [fi'lfa'l], to do, to act. See at 2:234, p. 118, n. 1).

11. Ma'rûf = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by shari'ah (passive participle from 'arafa/arifa [ma'rifah / 'irfân], to know, to recognize. See at 2:234, p. 118, n. 2).

12. Bi al-ma'rûf = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى الْمُتَّقِينَ upon the godfearing.¹

﴿١٩٤﴾

كَذَلِكَ 242. Thus

يَسِّرُ اللَّهُ لَكُمْ Allah makes clear² for you
عَايَاتِهِ His revelations³

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.⁴

﴿١٩٥﴾

Section (Rukû') 32

﴿١٩٦﴾ 243. Do you not know⁵

إِلَى الَّذِينَ خَرَجُوا of those who set out⁶

مِنْ دِيَارِهِمْ from their habitations⁷ –

وَهُمْ أُلُوفٌ and they were in thousands –

حَدَرَ الْمَوْتِ for fear⁸ of death

فَقَالَ لَهُمُ اللَّهُ and Allah said to them:

مُوتُوا "You all die",⁹

ثُمَّ أَحْيَاهُمْ then He gave them life?¹⁰

﴿١٩٧﴾ Verily Allah is Full of Grace

عَلَى النَّاسِ to mankind

﴿١٩٨﴾ وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.¹¹

﴿١٩٩﴾

﴿٢٠٠﴾ 244. And fight

1. *Muttaqîn* (accusative /genitive of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to protect, to guard. See at 2:194, p. 93, n. 10).

2. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. *'Āyât* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. *Ta'qilâna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See *ya'qilâna* at 1:170, p. 80, n. 6).

5. *Tarâ* = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *'āyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihād*), which is mentioned in the following *'āyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. *Kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurâj*], to go out. See *kharajna* at 2:240, p. 55, n. 9).

7. *Diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. *Hadhar* = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. *Mâtû* = you (all) die, be lifeless (v. ii. m. pl. imperative from *mâta* [*mawt*], to die).

10. *'Ahyâ* = he gave life, revived (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See *yastahyî* at 2:26, p. 14, n. 1).

11. *Yashkurâna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See *tashkurâna* at 2:185, p. 88, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah
 وَاعْتَمُوا أَنَّ اللَّهَ and know² that Allah is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.³
 مَنْ ذَا الَّذِي 245. Who is it that
 يُقْرِضُ اللَّهَ lends⁴ to Allah
 قَرْضًا حَسَنًا a handsome⁵ loan;
 فَضَعَفَهُ اللَّهُ so He redoubles⁶ it for him
 أَضْعَافًا كَثِيرَةً many a redoubling.⁷
 وَاللَّهُ يَقْضِ And Allah constricts⁸
 وَيَبْضُطُ and stretches out;⁹
 وَإِلَيْهِ and to Him
 تُرْجَعُونَ you shall all be taken back.¹⁰
 أَلَمْ تَرَ إِلَى 246. Do you not know¹¹
 أَلَمْ يَأْتِ بَنِي إِسْرَائِيلَ of the host¹² of Banû Isrâ'îl
 مِنْ بَعْدِ مُوسَى after Mûsâ,
 إِذْ قَالُوا when they said
 لِنَبِيِّهِمْ to a Prophet¹³ unto them:
 " ائْتِنَا بِمَلِكٍ " Raise up¹⁴ for us a king,
 فَتَقَاتِلْ we shall fight
 فِي سَبِيلِ اللَّهِ in the way of Allah."
 قَالَ He said:

1. *Sabil* (pl. *subul/asbilah*) = way, path, road, means. "In the way of Allah" means for the sake of His *din* (Islam) and all it stands for.

2. *I'tamû* = you (all) know, be aware of (v. ii. m. pl. imperative from '*ilma* ['ilm], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. *Yuqriðu* = he lends, loans (v. iii. m. s. impfct. from '*aqrada*, to lend, form IV of *qarda* [*qard*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *din*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. *Hasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qard hasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. *Yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III from *dâ'afa* [*dâ'f/dâ'f*], to double, redouble).

7. '*Ad'âf* (sing. *dâ'f*) = double, multiple.

8. *Yaqbiðu* = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabaða* [*qabð*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. *Yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *bawatu* [*bas*], to spread).

10. i.e., on the Day of Judgement. *Turja'ûna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. *Mala'* = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yûsha' (Joshua) or Sham'ûn.

14. *Ib'ath* = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n.6; also see *ba'athnâ* at 2:56, p. 26, n. 6).

هَلْ عَسَيْتُمْ "Might it be¹ on your part,
 إِنْ كُنْتُمْ if decreed² on you is
 عَلَيْكُمْ أَنْ تَقَاتِلُوا the fighting,
 أَلَا تَقَاتِلُونَ that you would not fight?"³
 قَالُوا They said:
 وَمَا لَنَا "What is the matter with us
 أَلَّا نَقَاتِلَ that we shall not fight⁴
 فِي سَبِيلِ اللَّهِ in the way of Allah
 وَقَدْ أُخْرِجْنَا while we have been ousted⁵
 مِنْ دِيَارِنَا from our homes⁶
 وَأَبْنَائِنَا and our children?"
 فَلَمَّا كَتَبَ But when decreed
 عَلَيْهِمُ الْقِتَالُ on them was the fighting
 تَوَلَّوْا they turned away⁷
 إِلَّا قَلِيلًا مِنْهُمْ except a few of them.
 وَاللَّهُ عَلِيمٌ And Allah is All-Aware
 بِالظَّالِمِينَ of the wrong-doers.⁸

247. وَقَالَ لَهُمْ And there said to them
 تَبَيَّنْهُمْ إِنَّ اللَّهَ their Prophet: "Allah
 قَدْ بَعَثَ لَكُمْ has indeed sent⁹ for you
 تَالُوتَ (سَؤُلَ) Tālūt (Saul) as king."
 قَالُوا They said:

1. 'Asaytum = it might be on your part ('asā, followed by 'an = it might be, it could be that, probably, perhaps).

2. Kutiba = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [kath/kiābah], to write. See at 2:216, p. 38, n. 7).

3. Tuqātīlū (na) = you (all) fight, battle (v. ii. m. pl. impfct. from *qatala*, form III of *qatala* [qatl], to kill. The terminal *nūn* is dropped on account of the particle 'an ('an+lā) coming before the verb. See *yuqātīlāna* at 2:217, p. 105, n. 9).

4. Nuqātīla(u) = we (all) fight (v. i. m. pl. impfct. from *qatala*. See n. 3 above).

5. 'Ukhrījnā = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from 'akhrāja, from IV of *kharaja* [kharūj], to go out. See 'ikhrāj at 2:240, p. 121, n. 8).

6. Diyār (sing. *dār*) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near, be next. See at 2:137, p. 65, n. 3; and *tawallaytum* at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. *Zālimīn* (accusative / genitive of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers. Active participle of *zalama* [zalm/zalm], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n. 5).

9. Ba'atha = he sent, dispatched, raised, delegated (v. iii. m. s. past from *ba'th*, to send. See at 2:213, p. 102, n. 6).

أَنَّىٰ يَكُونُ لَهُ

"How could it be for him

الْمُلْكُ عَلَيْنَا

the kingship¹ over us

وَنَحْنُ أَحَقُّ

while we are more entitled²

بِالْمُلْكِ مِنْهُ

to the kingship than he,

وَلَمْ يُوْت

and he has not been given

سَعَةً مِنَ الْمَالِ

any amplitude² of wealth?"

قَالَ إِنَّ اللَّهَ

He said: "Verily Allah

أَصْطَفَىٰ عَلَيْكَ

has chosen³ him over you

وَزَادَهُ

and has increased⁴ him

بَسْطَةً فِي الْعِلْمِ

in the extent⁵ of knowledge

وَالْجِسْمِ

and stature;⁶

وَاللَّهُ يُؤْتِي مَلَكُوتَهُ

and Allah gives the kingship

مَنْ يَشَاءُ

to whosoever He will.

وَاللَّهُ وَاسِعٌ

Allah is All-Reaching,⁷

كَلِيمٌ

All-Knowing.⁸

وَقَالَ لَهُمْ

248. And there said to them

نَبِيِّهِمْ

their Prophet:

إِنَّ آيَةَ مَلَكُوتِهِ

"The sign⁹ of his kingship is

أَنْ يَأْتِيَكُمْ

that there shall come to you

الْخِزْيُوتُ

the chest,¹⁰

فِيهِ سَكِينَةٌ

wherein will be tranquillity¹¹

مِنْ رَبِّكُمْ

from your Lord

1. i.e., how could he be king over us? *Mulk* = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. *Sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. *Istafâ* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *şafâ* [*şafw/şufuw/şafâ*]), to be clear. See at 2:132, p. 62, n. 9; and *iştafaynâ* at 2:130, p. 62, n. 4).

4. *Zâda* = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*).

5. *Bastah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsutu* at 2:245, p. 123, n. 9.

6. *Jism* (pl. *ajsâm*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. *Wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. *'Āyah* (pl. *'âyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'anic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrah* and which was made to reappear along with other relics as a sign of Allah's having selected Tâlût as king over the Isrâ'îlites. *Tâbût* (pl. *tawâbit*) = chest, box, case, coffin, sarcophagus.

11. *Sakinah* (pl. *sakâ'in*) = peace of mind, tranquillity.

وَبَقِيَّةٍ مِّمَّا
 تَرَكَ there left behind²
 ءَأَلِ مُوسَى
 the progeny of Mûsâ
 وَءَأَلِ هَارُونَ
 and the progeny of Hârûn,
 تَحْمِلُهُ الْمَلَائِكَةُ
 there carrying³ it the angels.
 إِنَّ فِي ذَلِكَ
 Indeed therein is
 لَّآيَةً لِّكُمْ
 a sure sign for you,
 إِنْ كُنْتُمْ مُؤْمِنِينَ
 if you are believers.



Section (Rukû') 33

فَلَمَّا فَصَلَ طَالُوتُ
 249. Then when Tâlût set out⁴
 بِالْجُنُودِ قَالَ
 with the troops⁵ he said:
 إِنَّ اللَّهَ مُبْتَلِيكُمْ
 "Verily Allah will test⁶ you
 بِنَهَرٍ
 with a river.⁷
 فَمَنْ شَرِبَ مِنْهُ
 So whoever drinks⁸ of it
 فَلَيْسَ مِنِّي
 shall not be of me;⁹
 وَمَنْ لَمْ يَطْعَمْهُ
 and who does not taste¹⁰ it,
 فَإِنَّهُ مِنِّي
 he shall be of me,
 إِلَّا مَنِ اعْتَرَفَ
 save the one who scoops¹¹
 عُرْفَةَ يَدَيْهِ
 a scoop¹² with his hand."
 فَشَرِبُوا مِنْهُ
 But they drank¹³ of it
 إِلَّا قَلِيلًا مِّنْهُمْ
 except a few of them.
 فَلَمَّا جَاوَزَهُ
 So when he crossed¹⁴ it –

1. *Baqiyyah* (pl. *baqâyâ*) = remainder, residue, remnant.

2. *Taraka* = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. *Tahmilu* = she carries, bears, holds (v. iii. f. s. impfct. from *hamala/hamila* [*haml*], to carry).

4. *Faşala* = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faşl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. *Junûd* (sing. *jund*) = troops, soldiers, army.

6. *Mubtalîn* = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ*'], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwana* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. *Shariba* = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*). See '*ushribû* at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. *Yat'amu* = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'ima* [*ta'm*], to taste).

11. *Igharafa* = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. *Ghurfaḥ* (pl. *ghirâf*) = handful, the amount of water scooped with one hand.

13. *Sharibû* = they drank (v. iii. m. pl. past from *shariba*). See n. 8 above.

14. *Jâwaza* = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَالَّذِينَ he and those who
 ءَامَنُوا مَعَهُ believed¹ with him –
 قَالُوا they said:
 لَا طَاقَةَ لَنَا الْيَوْمَ "No power² have we today
 بِجَالُوتَ وَجُنُودِهِ with Goliath and his hosts."
 قَالَ الَّذِينَ There said those who
 يَظُنُّونَ believed with certitude³
 أَنَّهُمْ مُلْكُوا اللَّهَ that they would meet⁴ Allah:
 كَمْ مِنْ فِئَةٍ small in number
 قَلِيلَةٍ vanquished⁶ a numerous host
 عَبَّتْ بِفَتْحِ اللَّهِ by Allah's leave;
 وَيَا ذُنُوبَ اللَّهِ and Allah is with
 وَاللَّهُ مَعَهُ the persevering ones."⁷
 250. And as they emerged⁸
 لِجَالُوتَ وَجُنُودِهِ against Goliath and his army
 قَالُوا رَبَّنَا they said: "Our Lord,
 أَفْرِغْ عَلَيْنَا صَبْرًا pour out⁹ on us patience
 وَثَبِّتْ أَقْدَامَنَا and make firm¹⁰ our feet,
 وَأَنْصُرْنَا and give us victory¹¹
 عَلَى الْقَوْمِ over the infidel people."
 الْكَافِرِينَ

1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathir, *Tafsir*, I, 446-447; *Bukhārī*, nos. 3957 - 3959.

2. *Tāqah* = power, ability, capacity, strength.

3. i.e. the learned and wise ones of them who had had unflinching faith. *Yazunnūna* = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*]), to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).

4. *Mulāqā(n)*, (pl. of *mulāqin*) = the meeting ones, those who are going to meet (active participle from *lāqā*, form III of *laqiya* [*liqā*/*luqyān*/*luqy*/*luqyah*/*luqan*], to meet, to encounter. The terminal *nūn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).

5. *Fi'ah* (pl. *fi'āt*) = party, group, band, class.

6. *Ghalabat* = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb* /*ghalabah*], to defeat).

7. *Ṣābirin* (pl. of *ṣābir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n.1). The 'āyah emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next 'āyah spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.

8. *Barazū* = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *baraza* [*burūz*], to come into view).

9. 'Afrigh = pour out, empty, unload (v. ii. m. s. imperative from 'afraḡha, form IV of *faragha/farigha* [*farāḡ*/*furūḡ*], to be empty).

10. *Thabbīt* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabāt*/*thubūt*], to stand firm).

11. *Unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr*/*nuṣūr*], to help, to give victory. See *yunṣarūna* at 2:123, p. 88, n.11).

فَهَرَّ مُوْهُمُ 251. So they routed¹ them

بِذَنْبِ اللَّهِ by Allah's leave;

وَقَتَلَ دَاوُدُ and Dâud killed²

جَالُوتَ Goliath

وَأَعْطَاهُ اللَّهُ and Allah gave³ him

الْمُلْكَ the kingdom

وَالْحِكْمَةَ and the wisdom,⁴

وَعَلَّمَهُ and imparted him knowledge⁵

مِمَّا يَشَاءُ of what He willed.

وَلَوْلَا And had there not been

دَفَعَ اللَّهُ النَّاسَ Allah's repulsing⁶ the people,⁷

بَعْضُهُمْ بِبَعْضٍ some by means of the others,⁸

لَفَسَدَتْ spoiled would have been⁹

الْأَرْضُ the earth;

وَلَكِنَّ اللَّهَ but Allah is

ذُو فَضْلٍ Full of Grace

عَلَى الْعَالَمِينَ upon all the beings.



تِلْكَ 252. These are

آيَاتُ اللَّهِ the revelations¹⁰ of Allah

نَتْلُوهَا عَلَيْكَ We recite¹¹ them unto you

بِالْحَقِّ in truth;

وَإِنَّكَ and you indeed are

لَمِنَ الْمُرْسَلِينَ one of the Messengers.¹²



1. *Hazamû* = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [*hazm*], to put to flight).

2. *Qatala* = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût).

3. *'Âtâ* = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ ma'tâh*], to come. See at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. *Hikmah* (pl. *ḥikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. *'Allama* = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 1).

6. *Daf'* = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. *Fasadat* = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:220, p. 107, n. 15).

10. *'Âyât* (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. *Natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. *Mursalîn* (accusative /genitive of *mursalîn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [juz'] III

تِلْكَ الرُّسُلُ	253. These Messengers,
فَضَّلْنَا	We have given precedence ¹
بَعْضَهُمْ عَلَى بَعْضٍ	to some over the others.
مِنْهُمْ	Among them are those
كَلَّمَ اللَّهُ	whom Allah spoke ² to;
وَرَفَعَ بَعْضَهُمْ	and He raised ³ some of them
دَرَجَاتٍ	in ranks; ⁴
وَأَنزَلْنَا	and We gave
عِيسَى ابْنَ مَرْيَمَ	'Īsā, son of Maryam,
الْبَيِّنَاتِ	the clear evidences, ⁵
وَأَيَّدْتُهُ	and aided ⁶ him
بِرُوحِ الْقُدُسِ	with Rūḥ Al-Quds [Jibrīl]. ⁷
وَلَوْ شَاءَ اللَّهُ	And were Allah to will,
مَا	there would not have
اقْتَتَلَ	fought with one another ⁸
الَّذِينَ مِنْ بَعْدِهِمْ	those who came after them,
مِنْ بَعْدِ مَا جَاءَتْهُمْ	after there had come to them
الْبَيِّنَاتِ	the clear evidences.
وَلَكِنْ اختلفوا	But they differed; ⁹
فَإِنْهُمْ	so among them were
مَنْ ءَامَنَ	those that believed;
وَمِنْهُمْ	and among them were

1. *Faḍḍalnā* = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl* /*fuḍūl*]), to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).

2. *Kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Ādam, Mūsā and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥīṭ*, II, 600).

3. *Rafa'a* = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafa'nā* at 2:93, p. 44, n. 6; and *yarfa'u* at 2:127, p. 60, n. 9).

4. *Darajāt* (sing. *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrīs, Ibrāhīm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ān, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.

5. *Bayyināt* (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Īsā, peace be on him, as well as to the Book sent down on him.

6. *'Ayyadnā* = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'āda* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).

7. *Rūḥ al-Quds* (the spirit of holiness) is a special name of the angel Jibrīl, bearer of Allah's *waḥy* to His Prophets (see 2:97). He is also called simply *al-Rūḥ* (the spirit), as in 97:4; and *al-Rūḥ al-Amin* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Īsā with Jibrīl means that he was given *waḥy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).

8. *Iqtatala* = he fought with one another, combated each other (v. iii. m. s. past in form VIII of *qatala* [*qail*], to kill. See *qatala* at 2:251, p. 128, n. 2).

9. *Ikhtalafū* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See *yukhtalifūna* at 2:176, p. 83, n. 1).

مَن كَفَرَ ۚ those that disbelieved.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا they would not have
 أَقْتَلُوا fought amongst themselves;¹
 وَلَٰكِنَّ اللَّهَ يَفْعَلُ but Allah does
 مَا يُرِيدُ ۗ what He intends.²

Section (Rukû') 34

يَا أَيُّهَا الَّذِينَ آمَنُوا 254. O you who believe,
 أَنْفِقُوا مِمَّا expend³ out of what
 رَزَقْنَاكُمْ We have bestowed⁴ on you
 مِن قَبْلِ أَنْ يَأْتِيَ before that there comes
 يَوْمٌ a day⁵
 لَا بَيْعَ فِيهِ no trading⁶ shall be therein,
 وَلَا خُلَّةً nor any friendship⁶
 وَلَا شَفَاعَةً nor any intercession.⁷
 وَالْكَافِرُونَ And the unbelievers,⁸
 هُمُ الظَّالِمُونَ they are the wrong-doers.

اللَّهُ 255. Allah,⁹
 لَا إِلَهَ there is no deity¹⁰
 إِلَّا هُوَ except He,
 الْحَيُّ the Ever-Living,

1. *Iqtatalû* = they fought amongst themselves (v. iii. m. pl. past from *iqatala*, form VIII of *qatala* [*qatl*], to kill. See *iqatala* at p. 129, n. 8).

2. *Yurîdu* = he intends, desires, has in mind (v. iii. m. s. impfct. form '*arâda*, for IV from *râda* [*rawd*], to walk about. See at 2:185, p. 88, n.3).

3. '*Anfiqû* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakâh* on surplus property.

4. *Razaqnâ* = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:172, p. 81, n. 2).

5. i.e., the Day of Judgement.

6. *Bay'* (pl. *buyû'*/*buyû'ât*) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.

7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. *Khullah* (pl. *khulal*) = friendship.

7. i.e., none will be able to intercede for another without Allah's permission. *Shafâ'ah* = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10.).

8. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakâh*.

9. This '*âyah* is called '*âyat al-Kursiyy* or the '*âyah of the Chair*. It emphasizes monotheism, particularly in respect of worshipping (*tawhîd al-'ulûhiyyah*) and contains a sublime description of Allah. It is the greatest '*âyah* in the Qur'ân (see *Muslim*, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathîr points out, this '*âyah* consists of ten independent sentences (Ibn Kathîr, *Tafsîr*, I, 455-459), each of immense significance.

10. '*Ilâh* (pl. '*âlîhah*) = deity, one worthy to be worshipped.

ٱلْقِيَوْمِ the Ever-Alert.
 لَأَنَّا خَدُّهُ There never grips¹ Him
 سِنَةً somnolence,²
 وَلَا نَوْمًا nor sleep.
 لَهُ To Him belongs
 مَا فِي السَّمَوَاتِ whatever is in the heavens
 وَمَا فِي الْأَرْضِ and whatever is in the earth.³
 مَنْ ذَا الَّذِي Who can there be
 يَشْفَعُ عِنْدَهُ that can intercede⁴ with Him
 إِلَّا بِإِذْنِهِ except by His leave?
 يَعْلَمُ He knows⁵
 مَا بَيْنَ أَيْدِيهِمْ what is in their front⁶
 وَمَا خَلْفَهُمْ and what is in their rear,⁷
 وَلَا يُحِيطُونَ and they cannot comprehend⁸
 بِشَيْءٍ مِنْ عِنْدِهِ anything of His Knowledge
 إِلَّا بِمَا سَاءَ except of what He wills.
 وَسِعَ كُرْسِيُّهُ His foot-stool⁹ encloses¹⁰
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;
 وَلَا يَئُودُهُ and it fatigues¹¹ Him not
 حِفْظُهُمَا the sustaining of the two;
 وَهُوَ الْعَلِيُّ and He is the Exalted,
 الْعَظِيمُ the Sublime.

1. *Ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadh* ['akhdh], to take. See *ta'khudhū* at 2:229, p. 112, n. 13).

2. *Sinah* = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.

3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ān. To translate it as "on the earth", as some does, is not quite correct.

4. *Yashfa'u* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [shaf'], to subjoin, add. See *shafā'ah* at 2:254, p. 130, n. 7).

5. *Ya'lamu* = he knows, is aware of (v. iii. m. s. impfct. from *'alima* ['ilm], to know. See *ya'lamūna* at 2:102, p. 49, n. 4).

6. *Bayna 'aydihim* [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.

7. *Khalf* = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.

8. *Yuhītūna* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'ahāta*, form IV of *hāta* [haw' /hītah /hiyātahj], to surround, to guard, to watch).

9. *Kursiyy* (pl. *karāsiy/karāsin*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ān. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.

10. *Wasi'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *wasā' h/sa'h*), to be wide).

11. *Ya'ādu* = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from *'āda* ['awd], to bend, to weigh down).

لَا إِكْرَاهَ 256. No compulsion¹ is there
 فِي الدِّينِ in the matter of the religion.²
 فَدَيِّنْ Distinct has already become³
 الرُّشْدَ مِنَ الْغَيِّ guidance⁴ from error.⁵
 فَمَنْ يَكْفُرْ So whoever disbelieves⁶
 بِأَنطَعُوتٍ in the false gods⁷
 وَيُؤْمِنُ بِاللهِ and believes in Allah
 فَكَفَّ أَسْتَسَكَ does indeed hold fast⁸
 بِالْعُرْوَةِ الْوُثْقَىٰ to a grip⁹ most secure.¹⁰
 لَا أَنْفِصَامَ هَا It shall not crack.¹¹
 وَاللهُ سَمِيعٌ And Allah is All-Hearing,
 عَلِيمٌ All-Knowing.
 اللهُ 257. Allah is
 وَالَّذِينَ آمَنُوا the Guardian-Protector¹²
 يُخْرِجُهُم of those who believe.
 مِنَ الظُّلُمَاتِ He brings them out¹³
 إِلَى النُّورِ from the darkness¹⁴
 وَالَّذِينَ كَفَرُوا But those who disbelieve,
 أَوْلِيَآؤُهُمْ their patron-friends
 أَطْغَعُوتُ are the false gods.
 يُخْرِجُونَهُمْ They bring them out

1. *Ikrāh* = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh* /*karh* /*karāhah* / *karāhiyah*], to detest. See *kurh* and *takrahū* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.

3. i.e., the way of life enunciated by the Qur'ān is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bāna* [*bayn*/*bayān*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. *Rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudūna* at 2:186, p. 89, n. 3.

5. *Ghayy* = error, transgression, offence.

6. *Yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kuf* /*kufrān* / *kufūr*], to disbelieve. See *kafarū* at 2:212, p. 101, n. 11).

7. *Ṭāghūt* = false god/gods, Satan (used for both singular and plural).

8. *Istamsaka* = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See *'amsikū* at 2:231, p. 114, n. 12)).

9. *'Urwah* (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop.

10. *Wuthqā* (fem. of *awthaq*, relative of *wathiq*) = more/most firm, strong, secure.

11. *Infiṣām* = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faṣama* [*faṣm*], to cause to crack).

12. *Waliyy* (pl. *awliyā'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).

13. *Yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurāj*], to go out. See *'ukhrijnā* at 2:246, p. 124, n. 5).

14. i. e., the darkness of unbelief and sins. *Ḍulumāt* (sing. *ḏulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.

15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِنَ النُّورِ from the light
 إِلَى الظُّلُمَاتِ to the darkness.
 أُولَئِكَ Such ones are
 أَصْحَابُ النَّارِ the inmates¹ of the fire.
 هُمْ فِيهَا They in there
 خَالِدُونَ will remain forever.²

Section (Rukū') 35

أَلَمْ تَرَ 258. Have you not thought
 إِلَى الَّذِي حَاجَّ of the one who controverted³
 إِبْرَاهِيمَ فِي رَبِّهِ Ibrāhīm about his Lord
 أَنْ آتَاهُ اللَّهُ in that Allah had given him
 الْمَلْكَ the kingdom?
 إِذْ قَالَ إِبْرَاهِيمُ When Ibrāhīm said:
 رَبِّيَ الَّذِي "My Lord is the One Who
 يُعِيشُ وَيُمِيتُ gives life⁴ and causes death"⁵
 قَالَ he said:
 أَنَا أَعِيشُ وَأُمِيتُ "I give life⁶ and cause death."⁷
 قَالَ إِبْرَاهِيمُ Ibrāhīm said:
 فَإِنَّكَ اللَّهُ "But verily Allah
 يَأْتِي بِالشَّمْسِ brings⁸ the sun
 مِنَ الْمَشْرِقِ from the east.
 فَأْتِ بِهَا Bring it then

1. 'Aṣḥāb' (sing. ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:217, p. 106, n. 2).

2. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. *Hājja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See *tuḥājjiūna* at 2:139, p. 65, n. 9). The reference here is to Namrūd, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrāhīm on account of his propagation of monotheism and the worship of Allah Alone.

4. *Yuḥyī* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from 'aḥyā, form IV of *ḥayiya* [*ḥayāh*], to live. See 'aḥyā at 2:243, p. 122, n. 10).

5. *Yumītu* = he causes death, puts to death (v. iii. m. s. impfct. from 'amāta, form IV of *māta* [*mawt*], to die).

6. 'Uḥī = I give life, bring to life (v. i. s. impfct. from 'aḥyā, form IV of *ḥayiya*. See n. 4 above).

7. 'Umītu = I cause death, put to death (v. i. s. impfct. from 'amāta, form IV of *māta*. See n. 5 above).

8. *Ya'tī* = he comes, arrives (v. iii. m. s. impfct. from 'atā [*ityān/ aty/ma'tāh*], to come. This verb, followed by the particle *bi* means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ الْمَغْرِبِ from the west.
 فَبُهِتَ Hence dumb-founded¹ was
 الَّذِي كَفَرَ the one who disbelieved.
 وَاللَّهُ لَا يَهْدِي And Allah does not guide²
 الْقَوْمَ الظَّالِمِينَ the transgressing people.³
 ﴿٢٥٩﴾
 أَوْ كَالَّذِي 259. Or like the one who
 مَرَّ عَلَى قَرْيَةٍ passed⁴ by a town,⁵
 وَهِيَ خَاوِيَةٌ and it was fallen⁶
 عَلَى عُرُوشِهَا on its roofs.⁷
 قَالَ أَنَّى He said: "How and when can
 يُعْجِبَ هَذَا وَاللَّهُ Allah give it life⁸
 بَعْدَ مَوْتِهَا after its death?"
 فَأَمَاتَهُ اللَّهُ So Allah made him die
 مِائَةَ عَامٍ a hundred years,
 ثُمَّ بَعَثَهُ then He raised⁹ him up.
 قَالَ He [Allah] said:
 كَمْ لَبِثْتُمْ "How long did you stay?"¹⁰
 قَالَ لَبِثْتُ يَوْمًا He said: "I stayed¹¹ a day
 أَوْ بَعْضَ يَوْمٍ or part of a day."
 قَالَ بَل لَّيْسَتْ He said: "Nay, you remained
 مِائَةَ عَامٍ a hundred years.

1. *Buhita* = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*bahat*] to be astonished).

2. *Yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady/hudan/hidāyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. *Zālimin* (accusative /genitive of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. *Marra* = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murār/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnaṣr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the identity of the individual but the lesson imparted by the 'ayah which is important.

5. i.e., Bayt al-Maqdis.

6. *Khāwiyah* (mas. *khāwin*, active participle from *khawā* [*khawā/khawan*]) = fallen, empty, vacant, desolate.

7. '*Urūsh* (sing. '*arsh'**arish*) = roofs. As an idiomatic expression *khāwin 'alā 'urūshihī* means completely devastated.

8. *Yuhyī* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from '*ahyā*, form IV of *hayiya* [*hayāh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:213, p. 102, n. 6).

10. *Labitha* = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labth, lubth/lubāth*], to remain).

11. *Labithtu* = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَانظُرْ إِلَى

So look at

صَعَامِكَ وَشَرَابِكَ your food¹ and your drink,²

لَمْ يَتَّسَفَنَّ they have not changed;³

وَأَنْظُرْ إِلَى حِمَارِكَ – and look at your donkey –

وَلِنَحْمَلِكَ and that We may set you⁴

آيَةً لِلنَّاسِ – as a sign for mankind –

وَأَنْظُرْ إِلَى الْعِظَامِ and look at the bones,⁵

كَيْفَ نُنشِزُهُمْ how We reanimate⁶ them

ثُمَّ نَكْوِهُمُ بِالْحَمَى and clothe⁷ them with flesh."⁸

فَلَمَّا تَبَيَّنَ لَهُ So when it was clear⁸ to him

قَالَ أَعْلَمُ he said: " I [now] know⁹

أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ that Allah is over everything

قَدِيرٌ All-Powerful."

وَإِذْ قَالَ إِبْرَاهِيمُ 260. And when Ibrāhîm said:

رَبِّ أَرِنِي كَيْفَ "My Lord, show me how

تُعَيِّمُ الْمَوْتَى you give life¹⁰ to the dead."

قَالَ He said:

أَوَلَمْ تُؤْمِنِ "Do you not then believe?"

قَالَ بَلَىٰ وَلَٰكِن He said: "O yes; but that

يُطْمِئِنُّ قَلْبِي assured may be my heart."¹¹

قَالَ فَخُذْ He [Allah] said: "So take¹²

أَرْبَعَةً مِّنَ الطَّيْرِ four of the birds,¹³

1. *Ta'ām* (pl. *at'imah*) = food, diet, meal.

2. *Sharāb* (pl. *ashribah*) = drink, beverage. See *sharibū* at 2:249, p. 126, n. 13.

3. *Yatasannah* = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. *Naj'ala(u)* = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'ī*], to make. See *ja'alnā* at 2:125, p. 59, n. 6).

5. *'Iẓām* (sing. *'aẓm*) = bones.

6. *Nunshizu* = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshazu*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. *Naksū* = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasā* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *'Alamu* = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamu* at 2:255, p. 131, n. 5).

10. *Tuhyī* = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [*hayāh*], to live. See *yuhyī* at 2259, p. 134, n. 8).

11. *Yatma'inna* = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. *Khudh* = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhū* at 2:63, p. 30, n. 7).

13. *Ṭayr* (pl. *ṭayār*) = bird, birds; also omen, augury.

فَصَرُّهُمْ then make them inclined¹

إِلَيْكَ ثُمَّ اجْعَلْ to you; then place²

عَلَى كُلِّ جَبَلٍ on every hill

مِنْهُمْ جُزْءًا a portion³ of them;

ثُمَّ ادْعُهُمْ and then give them a call,⁴

يَأْتِيَنَّكَ they will come to you

سَعِيًّا in all haste.⁵

وَأَعْلَمَنَّ أَنَّ اللَّهَ And know that Allah is

عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

Section (Rukû') 36

مَثَلُ الَّذِينَ 261. The likeness of those

يُنْفِقُونَ أَمْوَالَهُمْ who expend⁶ their wealth⁷

فِي سَبِيلِ اللَّهِ in the way of Allah⁸

كَمَثَلِ حَبَّةٍ is as the likeness of a grain⁹

أَنْبَتَتْ سَبْعَ سَنَابِلٍ that sprouts¹⁰ seven ears,¹¹

فِي كُلِّ سُنْبُلَةٍ in each ear are

مِائَةَ حَبَّةٍ hundred grains.

وَاللَّهُ يُضَاعِفُ And Allah multiplies¹²

لِمَنْ يَشَاءُ for whomsoever He wills.

وَاللَّهُ وَاسِعٌ Allah is All-Reaching,¹³

عَلِيمٌ All-Knowing.¹⁴

1. *Sur* = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣāra* [ṣawr], to cause to incline). It also means to cut to pieces.

2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied. *If'al* = (you) place, put (v. ii. m. s. imperative from *ja'ala* [ja'l], to make, put, place. See at 2:126, p. 60, n. 1).

3. *Juz'* (pl. *ajzā'*) = portion, part, piece, section, division.

4. *Ud'u* = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'ā* [du'ā'], to call. See *yad'ūna* at 2:221, p. 108, n. 10; and *da'ā* at 2:186, p. 89, n. 1).

5. *Sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'ā* at 2:205, p. 99, n. 5).

6. *Yunfiqūna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).

7. *Amwāl* (sing. *māl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.

8. i.e., in compliance with His directives in respect of charity, in the payment of *zakāh* and in support of the fighting for the *dīn*.

9. *Habbah* (pl. *hubūb*) = grain, seed, corn, kernel, cereal, pill.

10. *'Anbatat* = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [nabt], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. *Sanābil* (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. *Yuḍā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'afa*, form III from *ḍa'afa* [ḍa'f / ḍi'f], to double, redouble. See at 2:245, p. 123, n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

الَّذِينَ يُنْفِقُونَ 262. Those who expend¹

أَمْوَالِهِمْ their wealth

فِي سَبِيلِ اللَّهِ in the way of Allah,

ثُمَّ لَا يَتَّبِعُونَ then do not follow up²

مَا أَنْفَقُوا what they have spent³

مَنًّا with a flaunt of favour⁴

وَلَا أَدَى or with insult,⁵

لَهُمْ أَجْرُهُمْ they shall have their reward⁶

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁷ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁸



قَوْلٍ مَعْرُوفٍ 263. Words of kindness⁹

وَمَغْفِرَةٍ خَيْرٌ and excusing¹⁰ are better¹¹

مِنَ صَدَقَةٍ than benefaction¹²

يَتَّبِعَهَا أَدَى followed¹³ by insult.

وَاللَّهُ غَنِيٌّ And Allah is All-Sufficient,

حَلِيمٌ Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 264. O you who believe,

لَا تَبْطُلُوا صَدَقَاتِكُمْ do not nullify¹⁴ your charities

بِالْمَنِّ by a flaunt of favour

وَلَا أَدَى and by offending,

1. *Yunfiqûna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from '*anfaqa*', form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following '*ayah*' the rules of conduct in making charitable gifts are laid down.

2. *Yutbi'ûna* = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from '*atba'a*', form IV of '*tabi'a*/*taba'a*' [*taba'*/*tabâ'ah*], to follow, to succeed.

3. '*Anfaqû*' = they spent, disbursed, expended (v. iii. m. pl. past from '*anfaqa*', form IV of *nafaqa*. See n. 1 above).

4. *Mann* = favour, benefaction, gracious bestowal.

5. '*Adhan*' = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.

6. '*Ajr*' (pl. '*ujûr*') = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:112, p. 53, n. 10 and 2:155, p. 73, n. 7).

8. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from '*hazina*' [*huzn*/*hazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).

9. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *shari'ah* (passive participle from '*arafa'*/*arifa*' [*ma'rifah* / '*irfân*], to know, to recognize. See at 2:263, p. 121, n. 12).

10. *Maghfirah* = pardon, forgiveness, excusing, remission.

11. *Khayr* = good, better, best. This word remains the same in its usual as well as elative forms.

12. *Ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.

13. *Yatba'u* = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *ittabi'û* at 2:170, p. 80, n. 4).

14. *Lâ tubtîlû* = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from '*abtala*', form IV of *batala* [*buṭl*/*baṭlân*], to be null, void, invalid).

كَالَّذِي	like the one who
يُنْفِقُ مَالَهُ	spends ¹ his money
رِثَاءَ النَّاسِ	for showing off ² to men
وَلَا يُؤْمِنُ بِاللَّهِ	and does not believe in Allah
وَالْيَوْمِ الْآخِرِ	and the Last Day.
فَمَثَلُهُ	So his instance is
كَمَثَلِ صَعْوَانٍ	like the instance of a rock ³
عَلَيْهِ تُرَابٌ	on which is soil, ⁴
فَأَصَابَهُ	then there hits ⁵ it
وَأَبِلٌ	a heavy rain ⁶
فَرَكَهُ صَلْدًا	and leaves ⁷ it a rigid surface. ⁸
لَا يَقْدِرُونَ عَلَىٰ	They cannot do ⁹ anything
شَيْءٍ مِّمَّا كَسَبُوا	with what they have earned. ¹⁰
وَاللَّهُ لَا يَهْدِي	And Allah does not guide
الْقَوْمَ الْكَافِرِينَ	the infidel people.
﴿٦٦﴾	
وَمَثَلٌ	265. And the likeness of
الَّذِينَ يُنْفِقُونَ	those who spend
أَمْوَالَهُمْ	their wealth
أَبْغَاءَ مَرْضَاتِ اللَّهِ	seeking ¹¹ Allah's pleasure ¹²
وَتَثْبِيْتًا	and in confirmation ¹³
مِنْ أَنْفُسِهِمْ	on behalf of themselves
كَمَثَلِ جَنَّةٍ	is like a garden

1. *Yunfiqū* = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *Yunfiqūna* at 2:262, p. 137, n. 1).

2. *Ri'ā'* = showing off, parading, eyeservice.

3. *Ṣafwān* = stone, stones, rock, rocks.

4. *Turāb* (pl. *atribah/tirbān*) = soil, dust, dirt, earth.

5. *'Aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [*ṣawb* /*ṣaybūbah*], to hit, to be right. See *'aṣābat* at 2:156, p. 73, n. 13).

6. *Wābil* = heavy rain, heavy downpour.

7. *Taraka* = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark*, to leave. See at 2:248, p. 126, n. 2)).

8. *Ṣald* (pl. *aṣlād*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. *Yaqdir'ūna* = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [*qudrah/madurah/qadar*], to have power to do).

10. *Kasabū* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:202, p. 98, n. 3). This *'āyah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. *Ibtighā'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghā* [*bughā'*], to seek. See at 2:207, p. 100, n. 2).

12. *Marqāt* = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i. e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. *Tathbīt* = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [*thabāt / thubūt*], to stand firm, be fixed. See *thabbīt* at 2:250, p. 127, n. 10.

بِرَبْوَةٍ on a high ground,¹
 وَأَسَابِلًا befalling² it a heavy rain,
 فَتَأْتُ أَكْثَرًا so it yields its fruits³
 ضِعْفَيْن twice the double;⁴
 فَإِنْ لَمْ يُمْسِكْهَا but if there does not reach⁵ it
 وَأَيْلًا a heavy rain,
 فَطَلَّ then a drizzle⁶ [suffices].
 وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
 بِصِيرٍ All-Seeing.⁷

266. Does any of you wish⁸
 أَنْ تَكُونَ لَهُ that there is for him
 جَنَّةً مِّنْ نَّجِيلٍ a garden of palms⁹
 وَأَعْنَابٍ and vines,¹⁰ flowing¹¹
 مِنْ تَحْتِهَا الْأَنْهَارُ below it the rivers,
 لَهُ فِيهَا he having therein
 مِنْ كُلِّ الثَّمَرَاتِ of every kind of fruits,¹²
 وَأَسَابِلُهُ and old age¹³ reaches him
 وَلَهُ دَرِيَّةٌ while he has children¹⁴
 ضِعْفَانًا all weaklings,¹⁵
 فَأَسَابِلُهُهَا then there hits it a tornado¹⁶
 فِيهِ نَارٌ wherein is fire
 فَأَحْرَقَتْ and it is burnt up?¹⁷

1. *Rabwah* = high ground, elevated land.
2. *'Aşâba* = he or it hit, reached, affected, befell, afflicted (v.iii. m. s. past in form IV of *şâba* [*şawb /şaybûbah*], to hit, to be right. See at 2:264, p. 138, n. 9).
3. *'Ukul* = fruit, food.
4. *Ḍi'fayn* (dual of *ḍi'f*, double {*ḍi'fân*} in the accusative/genitive) = twice the double, i.e., many times as much. See *'aḍ'âf* at 2:245, p. 123, n. 7).
5. *Yuşib(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aşâba*. See n. 2 above. The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).
6. *Tall* (pl. *ṭilâl*) = drizzle, fine rain, dew.
7. *Başîr* = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.
8. *Yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 2:105, p. 50, n. 1).
9. *Nakhîl* = palm, date palm.
10. *'A'nâb* (sing. *'inab*) = grapes, vines.
11. *Tajrî* = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarâ* [*jarî*]), to flow.
12. *Thamarât* (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).
13. *Kibar* = old age, greatness, eminence, bigness, grandeur, magnitude.
14. *Dhurriyyah* (pl. *dhurâriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).
15. *Du'afâ'* (sing. *ḍa'îf*) = weaklings, weak, feeble, frail, delicate.
16. *'I'şâr* (p. *'a'ûşir*) = tornado, whirlwind, cyclone, hurricane.
17. *Ihtaraqat* = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *ihtarâqa*, form VIII of *ḥarâqa* [*ḥarq*], to burn). Here the helplessness of a on old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَلِكَ Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear¹ for you

الآيَاتِ the revelations²

لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.³



Section (Rukū') 37

يَا أَيُّهَا الَّذِينَ آمَنُوا 267. O you who believe,

انْفِقُوا مِنْ صَالِحَاتِكُمْ expend⁴ of the good things⁵

مَا كَسَبْتُمْ وَمِمَّا of what you earn⁶ and of what

أَخْرَجْنَا لَكُمْ We produce⁷ for you

مِنَ الْأَرْضِ from the earth.

وَلَا تَتَّبِعُوا And do not aim at⁸

الْبَدِئَةَ the bad kind⁹ of it

الَّتِي تَنْفِقُونَ that you spend¹⁰

وَلَسْتُمْ بِتَّائِبِينَ while you would not take¹¹ it

إِلَّا أَنْ تُغْمِضُوا فِيهِ except overlooking¹² it.

وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah is

عَلِيُّ Above Want,



حَكِيمٌ All-Parise-worthy.

الشَّيْطَانُ يَعِدُكُمُ 268. Satan frightens¹³ you

الْفَقْرَ of poverty

وَيَأْمُرُكُمْ and bids¹⁴ you

بِالْفَحْشَاءِ to vile acts;¹⁵

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:242, p. 122, n. 2.

2. *'Āyât* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).

3. *Tatafakkarūna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect).

4. *'Anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

5. *Tayyibât* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things.

6. *Kasabtum* = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 8).

7. *'Akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurūj*], to go out. See *yakhruju* at 2:256, p. 132, n. 13).

8. *Lâ tayammamû* (originally *tutayammamû*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayammamu* [*tayannum*], to intend, to aim at).

9. *Khābūth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. *Tunfiqūna* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*], to be used up. See *'anfiqū* at n. 4 above).

11. *'Ākhdhī(na)*, pl. of *'ākhdh* (*'ākhdhūn*) in the genitive, the terminal *nūn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhdha* [*'akhdh*], to take.

12. *Tughmidū(na)* = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmaḍa*, form IV of *ghamaḍa* [*ghumūḍ*], to be hidden, to be obscure). The terminal *nūn* is omitted on account of the coming of the particle *'an* before the verb.

13. *Ya'idu* = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise).

14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.

15. *Fahshâ'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *ṣadaqah* and *zakâh*.

وَاللَّهُ يَعِدُكُمْ
 مَغْفِرَةً مِنْهُ
 وَفَضْلًا
 وَاللَّهُ وَاسِعٌ
 عَلِيمٌ ﴿٢٦٩﴾
 269. He gives wisdom⁵
 to whomsoever He wills;
 and any to whom is given
 wisdom
 has indeed been given
 goodness⁶ in abundance;⁷
 but none bears in mind⁸
 save the men of perception.⁹

وَمَا أَنْفَقْتُمْ
 مِنْ نَفَقَةٍ
 أَوْ تَذَرْتُمْ
 مِنْ سُدْرٍ
 فَإِنَّ اللَّهَ
 يَعْلَمُهَا
 وَمَا لِلظَّالِمِينَ
 مِنْ نَصِيرَةٍ ﴿٢٧٠﴾
 270. Whatever you disburse¹⁰
 of an expenditure¹¹
 or whatever vow you make¹²
 of a prayerful offering,¹³
 Allah indeed
 knows¹⁴ it.
 And the unjust¹⁵ will not get
 any helper.¹⁶

1. *Maghfirah* = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.

2. i.e., an increase of His grace in this world and in the hereafter.

3. i.e., in His grace and bounty.

4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.

5. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ân and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.

6. i.e., goodness in this world and in the hereafter. *Khayr* (pl. *khiyâr/akhyâr*) = good, goodness, blessing, wealth, benefit. See at 2:263, p. 137, n. 11.

7. *Kathîr* (pl. *kithâr*) = many, much, plentiful, abundant, in abundance.

8. *Yadhakkaru* (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 2:221, p. 109, n. 3).

9. *Albâb* (sing. *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.

10. '*Anfaqtum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).

11. *Nafaqah* (pl. *nafaqât/nifâq*) = expense, expenditure, disbursement, outlay. Here it means *sadaqât* (charitable gifts) and *zakâh*.

12. *Nadhartum* = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadh'r/nudhûr*], to make a vow, vow, dedicate).

13. *Nadh'r* (p. *nudhûr*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.

14. *Ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from '*alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5.

15. *Zâlimîn* (pl. of *zâlim* (*zâlimûn*) in the accusative / genitive) = unjust, transgressors, wrong-doers. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*zâlimûn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhûr*) or spend their wealth in sinful ways.

16. *Anshâr* (sing. *nâsir*, active participle from *nasara* [*nasr/nusûr*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

271. If you make known¹
 the charitable gifts,
 well and good they are;
 but if you keep them secret²
 and bestow them on the poor,
 that will be the better for you;³
 and He will forgive⁴ you
 some of your sins.
 And Allah is
 of what you do All-Aware.

272. Not upon you
 is their guidance;⁵
 but Allah guides⁶
 whomsoever He wills.
 And whatever you spend⁷
 of wealth⁸
 that is for yourselves –⁹
 and you do not spend
 except in desire of¹⁰
 Allah's Countenance –¹¹
 and whatever you spend
 of wealth
 shall be fully repaid¹² to you

1. *Tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*badw*), to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nûn* is dropped here on account of the coming of the particle 'in before the verb).

2. *Tukhfû(na)* = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle 'in before the first verb which governs this verb also.

3. That is because it avoids the possibility of showing off and is more conducive to sincerity (*'ikhhlâş*).

4. *Yukaffiru* = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufur*], to cover, to hide. See *kufur* at 2:217, p. 105, n. 4; and *yakfuru* at 2:256, p. 132, n. 6.

5. i.e., your duty is only to preach and bring them the message.

6. *Yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. *Tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiq*, [*nafaq*], to be used up. See at 2:267, p. 140, n. 10). The terminal *nûn* is dropped here on account of the conditional particle *mâ* coming before the verb.

8. *Khayr* (pl. *khiyâr/akhyâr*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. *Yuwaffa* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to).

وَأَنْتُمْ and you

لَا تَظْلَمُونَ shall not be wronged.¹

لِلْفُقَرَاءِ 273.[Charity is] For the poor

الَّذِينَ أُخْصِرُوا who are detained²

فِي سَبِيلِ اللَّهِ in the way of Allah,

لَا يَسْتَطِيعُونَ being unable to³صَرَافِي الْأَرْضِ go about⁴ in the land.يَحْسَبُهُمُ الْجَاهِلُ The ignorant reckons⁵ them

أَغْنِيَاءَ as rich men

مِنَ التَّعَفُّفِ due to [their] shyness;⁶تَعْرِفُهُمْ you know them⁷بِسِيمَتِهِمْ by their mien;⁸

لَا يَسْتَلُونَ النَّاسَ they do not beg of men

إِحْقَاقًا importunately.⁹

وَمَا نَفَقُوا And whatever you spend

مِنْ خَيْرٍ of wealth,

فَأَنَّ اللَّهَ بِهِ certainly Allah is about it

عَلِيمٌ All-Aware.

Section (Rukû') 38

الَّذِينَ يُنْفِقُونَ 274. Those who spend¹⁰أَمْوَالَهُمْ their riches¹¹

بِالْيَلِّ وَالنَّهَارِ by night and day,

سِرًّا وَعَلَانِيَةً secretly¹² and openly,¹³

فَلَهُمْ أَجْرُهُمْ they will have their rewards

1. *Tuẓlamûna* = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm*]), to do wrong. See *ẓalamatum* at 2:53, p. 25, n. 4).

2. *'Uḥşirû* = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguereed, (v. iii. m. pl. past passive from *'aḥşara*, form IV of *ḥaşara* [*ḥaşr*], to surround, to besiege. See *'uḥşirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihâd* and such other work in the way of Allah and cannot work for earning their livelihood.

3. *Yastaṭi'ûna* = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istatâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istatâ'û* at 2:217, p. 105, n. 11).

4. *Ḍarb* = to strike, to hit. *Ḍarb fi al-'ard* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. *Yaḥşabu* = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [*ḥasb/ḥisâb/ḥisbân/ḥusbân*]), to reckon, to count. See *ḥasibtum* at 2: 214, p. 103, n. 2).

6. *Ta'affuf* = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'affa* [*'iffah/'afâf*], to refrain, to abstain.

7. *Ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*]), to know. See *'arafû* at 2:89, p. 42, n. 5).

8. *Simâ* (pl. *siyam*) = mien, expression, mark, sign.

9. *'Ilhâf* = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *lahafa* [*lahf*], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently.

10. *Yunfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 2:262, p. 137, n. 1).

11. *'Amwâl* (sing. *mâl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. *Sirran* = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. *'Alâniyatan* = openly, overtly, publicly, patently.

عِنْدَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹ will be on them,
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.²

﴿٧٦﴾

الَّذِينَ يَأْكُلُونَ 275. Those who consume³
الرِّبَا usury
لَا يَقُومُونَ shall not stand up⁴

إِلَّا كَمَا يَوْمُ الذِّكْرِ save as stands the one whom
يَتَخَبَّطُهُ الشَّيْطَانُ Satan has driven to frenzy⁵
مِنَ الْمَسِّ by the touch.⁶

ذَٰلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:
إِنَّمَا الْبَيْعُ "Trading⁷ is but
مِثْلَ الرِّبَا like usury";

وَأَحَلَّ اللَّهُ الْبَيْعَ and Allah permits⁸ trading
وَحَرَّمَ الرِّبَا and prohibits⁹ usury.
فَمَنْ جَاءَهُ So he to whom has come

مَوْعِظَةٌ مِّنْ رَبِّهِ exhortation¹⁰ from his Lord
فَأَنْهَى and hence gives [it] up,¹¹

فَلَهُ مَا سَلَفَ he shall have what is past¹²
وَأَمْرُهُ إِلَى اللَّهِ and his case will go to Allah;

وَمَنْ عَادَ but those that revert¹³ [to it],
فَأُولَٰئِكَ such ones will be

أَصْحَابُ النَّارِ the companions of the fire;

1. *Khawf* = fear, dread. See at 2:262, p. 137, n. 7).
2. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).

3. *Ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few *'āyahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*ṭayyibāt*), the present and the succeeding *'āyahs* up to *'āyah* 280 describe the worst type of earning, namely *ribā* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see *'āyah* 279 below).

4. i.e., they shall not stand up on the Day of Judgement. *Yaqūmūna* = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qāma* [*qawmah/qiyām*], to stand up).

5. *Yatakhabbatu* = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhabbatu*, form V of *khabṭa* [*khabṭ*], to strike).

6. *Mass* = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).

7. *Bay'* (pl. *buyū'*/*buyū'āt*) = selling or buying, trading. See at 2:254, p. 130, n. 6.

8. *'ahalla* = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *halla* [*hall*]), to unbind, unfasten. See *'uhilla* at 2:187, p. 89, n. 5).

9. *Ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 2:173, p. 81, n. 5; and *ḥarām* at 2:217, p. 105, n. 1).

10. i.e., this prohibition. *Maw'izah* (pl. *mawā'iz*) = exhortation, counsel. See at 2:66, p. 31, n. 11.

11. *Intahā* = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahā* [*nahw/nahy*], to forbid). See *intahū* at 2:193, p. 93, n. 1.

12. i.e., it shall not be taken back from him. *Salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).

13. *'Ada* = he reverted, returned, relapsed (v. iii. m. s. past from *'awd'*/*awdah*, to return).

هُمْ فِيهَا they in there

خَالِدُونَ will remain for ever.¹

يَمْحَقَ اللَّهُ الرِّبَا 276. Allah effaces² usury

وَيُزِيهِ الصَّدَقَاتُ and augments³ charities;

وَاللَّهُ لَا يُحِبُّ and Allah does not like

كُلَّ كَافِرٍ any arch-unbeliever,⁴

أَتِيمٍ engrossed in sin.⁵

إِنَّ الَّذِينَ آمَنُوا 277. Those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁶

وَأَقَامُوا الصَّلَاةَ and duly perform the prayers

وَأَتَوْا الزَّكَاةَ and pay the zakāh,

لَهُمْ أَجْرُهُمْ they shall have their rewards⁷

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁸ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁹

﴿٢٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا 278. O you who believe,

انصَبُوا اللَّهَ beware¹⁰ of Allah

وَدَرُوا and give up¹¹

مَا بَقِيَ مِنَ الرِّبَا what is in arrears¹² of usury

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.

﴿٢٧٨﴾

1. *Khâlidân* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. *Yamhaqu* = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *maḥaqa* [*maḥq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. *Yurbî* = he augments, develops, increases, gives more (v. iii. m. s. impfct. form *'arbâ*, form IV of *rabû* [*rabû*/*rubû*], to increase, to grow).

4. *Kaffâr* = arch-unbeliever, extremely ungrateful. Active participle in the intensive from *fa'âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful.

5. *'Athîm* (pl. *'athamâ*) = sinful, engrossed in sin. Active participle in the intensive from *fa'il* from *'athima* [*'ithm*/*athan*/*ma'tham*], to sin. The last clause of the *âyah* emphasizes that the dealing with *ribû* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. *Ṣâlihât* (sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. *'Ajr* (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. *Khawf* = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10).

9. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn*/*huzan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. *Dharû* = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. *Baqiya* = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqa*, to remain, to stay).

فَإِن لَّمْ تَتَّعِنُوا 279. If you do not do [that],
 فَادْنُوا then take notice¹
 يَحْرِبِ مِنَ اللَّهِ of a war² from Allah
 وَرَسُولِهِ and His Messenger;
 وَإِن تُتْبِتُمْ and if you repent,³
 فَنَكْمُ you will get
 رُءُوسَ أَمْوَالِكُمْ your capital sums,⁴
 وَلَا تَظْلِمُونَ and you will not wrong⁵
 وَلَا تَظْلَمُونَ nor be wronged.⁶

وَإِن كَانَتْ 280. And if he is⁷
 ذُو عُسْرَةٍ a person in difficulty⁸
 فَانظِرْهُ then give respite⁹
 إِلَىٰ مِيسْرَةٍ till a time of ease;¹⁰
 وَأَنْ تَصَدَّقُوا and that you make a gift¹¹
 خَيْرٌ لَّكُمْ is the better¹² for you
 إِن كُنْتُمْ تَعْلَمُونَ if you are aware of.¹³

وَأَتَّقُوا يَوْمًا 281. And beware¹⁴ of a day¹⁵
 تُرْجَعُونَ فِيهِ you shall be returned¹⁶ on it
 إِلَى اللَّهِ to Allah,
 ثُمَّ نُوْفَىٰ then fully paid will be¹⁷
 كُلُّ نَفْسٍ every individual

1. *'I'dhanû* = take notice of, be appraised of, be informed of (v. ii. m. pl. imperative from *'adhina* ['*idhn*], to allow, to learn. See *'idhn* at 2:221, p. 108, n. 12).
2. *Harb* (pl. *hurûb*) = war, fight, battle, combat.
3. *Tubtam* = you (all) repented, became penitent (v. ii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent).
4. *Ru'ûs 'amwâl* (sing. *ra's mâl*) = capital sums, capitals.
5. *Tazlîmûna* = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from *zalamâ* [*zûlm/zûlm*], to wrong. See the next note).
6. *Tuzlamûna* = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from *zalamâ* [*zûlm/zûlm*], to do wrong. See at 2:272, p. 143, n. 1).
7. i.e., if the debtor is.
8. *'Usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See *'usr* at 2:185, p. 88, n. 5.
9. *Nazîrah* = postponement, deferment, delay, respite.
10. *Maysarah* = ease, comfort, affluence, prosperity.
11. *Tasaddaqû[na]* = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from *tasaddâqa*, form V of *saddâqa* [*saddq/siddq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it).
12. *Khayr* = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).
13. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['*ilm*], to know. See at 2:239, p. 121, n. 2).
14. *Ittaqû* = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.
15. The day here means the Day of Judgement as well as the day one dies. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 114.
16. *Turja'ûna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû*], to return. See at 2:245, p. 123, n. 10).
17. *Tuwaffâ* = she or it is given in full, (v. iii. f. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ*], to fulfil, to redeem, to live up to. See *yuwaffû* at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;¹

وَهُمْ and they

لَا يُظْلَمُونَ will not be wronged.²

Section (Rukū') 39

يَا أَيُّهَا الَّذِينَ آمَنُوا 282. O you who believe,

إِذَا تَدَّيْنْتُمْ when you mutually contract³

بِذِيْنِ a loan

إِلَىٰ أَجَلٍ مُّسَمًّى till a time⁴ specified,⁵

فَاكْتُبُوهُ put it in writing;⁶

وَلْيَكْتُبْ and let there write

بَيْنَكُمْ كَاتِبٌ between you a writer

بِالْعَدْلِ with impartiality;⁷

وَلَا يَأْبَ كَاتِبٌ and no writer shall decline⁸

أَنْ يَكْتُبَ to write

كَمَا عَلَّمَهُ اللَّهُ as Allah has taught him⁹;

فَلْيَكْتُبْ so he shall write;

وَلْيُمْلِلِ and there shall dictate¹⁰

الَّذِي عَلَيْهِ the one on whom is

الْحَقُّ the liability¹¹

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ His Lord,

وَلَا يَبْخَسْ and shall not diminish¹²

مِنْهُ شَيْئًا from it anything.

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:225, p. 111, n. 1).

2. *Yuzlamūna* = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *zalamā* [zulm/zalm], to do wrong. See *tuzlamūna* at 2:279, p. 146, n. 6). This 'ayah was the last to be revealed to the Prophet shortly before his death.

3. *Tadāyantum* = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct from *tadāyana*, form VI of *dāna* (*dayn*) to borrow, to take a loan). This 'ayah lays down the rules of giving and taking loans. It is the longest 'ayah of the Qur'ān.

4. 'Ajal (pl. 'ājāl) = appointed time, date, deadline.

5. *Musamman* (pl. *musammayât*) = specified, stipulated, named, designated, defined. Passive participle (m. s.) from *sammā* (to name), form II of *samā* [sunuww/samā], to be high).

6. *Uktubū* = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [katb /kitābah /kitabah], to write. See *katabat* at 2:79, p. 37, n. 6).

7. 'Adl = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. *Ya'ba* (originally *ya'bā*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lā* coming before the verb) = he declines, refuses, rejects (v. iii. m. s. impfct from 'abā ['ibā/'ibā'ah], to refuse).

9. 'Allama = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 2:251, p. 128, n. 5).

10. *Yumlil* (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lām* (*li*) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct from 'amalla, form IV of *malla*).

11. *Haqq* = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. *Yabkhas(u)* = he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct. from *bakhasa* [bakhs], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lā* coming before it.

فَإِنْ كَانَ الَّذِي	If the one
عَلَيْهِ الْحَقُّ	upon whom lies the liability
سَفِيهًا أَوْ ضَعِيفًا	is incompetent ¹ or weak, ²
أَوْ لَا يَسْتَطِيعُ	or is not able ³
أَنْ يُعَلِّمَهُ	to dictate he himself,
فَلْيُعَلِّمِ	then there shall dictate
وَلِيُّهُ	his legal guardian ⁴
بِالْعَدْلِ	with impartiality;
وَأَنْتُمْ سَائِدُونَ	and you shall call to attest ⁵
شَهِيدَيْنِ	two witnesses
مِنْ رَجَالِكُمْ	from your menfolk;
فَإِنْ لَمْ يَكُونَا	but if there be not
رَجُلَيْنِ	two men,
فَرَجُلٌ وَامْرَأَتَانِ	then a man and two women
مِمَّنْ رَضَوْنَ	of whom you approve ⁶
مِنَ الشُّهَدَاءِ	as witnesses,
أَنْ تَصِلَ إِحْدَهُمَا	so that if one of the two errs ⁷
فَتُذَكَّرَ	there may remind ⁸
إِحْدَهُمَا الْآخَرَ	one of them the other;
وَلَا يَأْبَ	and there shall not refuse
الشُّهَدَاءُ	the witnesses [to attend],
إِذَا مَا دُعُوا	as and when summoned; ⁹
وَلَا تَسْمَأُوا	and you shall not loathe ¹⁰

1. *Safih* (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See *sufahâ'* at 2:242, p. 67, n. 1).

2. *Da'if* (pl. *du'afâ'/di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*]), to be weak. See *du'afâ'* at 2:266, p. 139, n. 15.

3. *Lâ yastati'u* = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*]), to be obedient. See *yastati'ûna* at 2:273, p. 143, n. 3).

4. *Waliyy* (pl. *awliyy'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsir al-Kabîr*, pt. VII, p. 122.

5. *Istash-hidû* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*]), to witness. See *shahida* at 2:185, p. 88, n. 1).

6. *Tarqawna* = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *radîya* [*riḍan/riḍwân/marḍâh*]), to be satisfied).

7. *Taḍilla* (*u*) = she errs, goes wrong (v. iii. f. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*]), to err).

8. *Tudhakkira* (*u*) = she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*]), to remember. See *yadhakkaru* at 2:269, p. 141, n. 8).

9. *Du'û* = they were summoned, called on, invited (v. iii. m. pl. past passive form *da'û* [*du'û*]), to call. See *du'û* at 2:171, p.80, n. 11).

10. *Lâ tas'amû* = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [*sa'm* /*sa'âmah*]), to be weary, to dislike).

أَنْ تَكْتُبُوهُ to write it down,
 صَغِيرًا أَوْ كَبِيرًا be it small or big,
 إِلَىٰ أَجَلٍ مُّسَمًّى to its specified period.
 ذَٰلِكُمْ أَقْسَطُ This is the more equitable¹
 عِنْدَ اللَّهِ in the sight of Allah
 وَأَقْوَمُ and the more sound²
 لِلشَّهَادَةِ as testimony,
 وَأَدْنَىٰ and the more appropriate³
 أَلا تَرَ تَأْتُوا that you be not in doubts;⁴
 إِلَّا أَنْ تَكُونَ except that it is
 تِجَارَةً حَاصِرَةً a trading on the spot⁵
 تُدِيرُونَهَا بَيْنَكُمْ you conduct⁶ amongst you;
 فَلَيْسَ عَلَيْكُمْ so there will not be on you
 جُنَاحٌ any impropriety⁷
 أَلا تَكْتُبُوهَا that you do not write it.
 وَأَشْهِدُوا And obtain witnesses⁸
 إِذَا تَبَايَعْتُمْ when you agree on a sale.⁹
 وَلَا يُضَارَّ And no harm shall be done¹⁰
 كَاتِبٌ وَلَا شَهِيدٌ to a writer nor to a witness.
 وَإِنْ تَفْعَلُوا If you do [so]
 فَإِنَّهُ that will surely be
 مُسْوِقٌ لِّكُمْ an outrage¹¹ on your part.
 وَأَتَّقُوا اللَّهَ And be afraid¹² of Allah –

1. 'Aqsat = more just, fairer, more correct, more equitable. Elative of *qist*.

2. 'Aqwm = more sound, more authentic, more proper, more upright. Elative form of *qawim*.

3. 'Adnā = more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*.

4. *Tartābū(na)* = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtāba (irtiyāb)*, form IV of *rāba (rayb)*, to doubt, to suspect). The terminal *nūn* is dropped on account of the coming of the particle 'an before the verb).

5. *Hādīrah* (m. *hādīr*) = on the spot, instant, present. Active participle from *hadāra [hudūr]*, to be present. See *hadāra* at 2:180, p. 85, n. 6).

6. *Tudīrūna* = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from 'adāra, form IV of *dāra [dawr/dawrān]*, to turn, to rotate).

7. *Junāh* = sin, misdemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. 'Ash-hidū = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada ('ish-hād), form IV of *shahida [shuhād]*, to witness. See *istash-hidū* above at n. 5, p. 148).

9. *Tabāya'tum* = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabāya'a*, form VI of *bā'a [bay']*, to sell. See *bay'* at 2:275, p. 144, n. 7).

10. *Yudārru* = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct passive from *dārra*, form III of *dārra [darr]*, to harm, to prejudice. See *tudārru* at 2:233, p. 116, n. 16).

11. *Fusūq* = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa (waqy/wiqāyah)*, to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ اللَّهُ and Allah is instructing¹ you-

وَاللَّهُ يَكُلِّ شَيْءًا and Allah is of everything

عَلِيمٌ All-Knowing.

283. And if you are

عَلَى سَفَرٍ on a travel

وَلَمْ تَجِدُوا كَاتِبًا and do not get² a writer,

فَرِهْتُمْ then there be pledges³

مَقْبُوضَةً given possession of.⁴

فَإِنْ أَمِنَ And if there trusts⁵

بَعْضُكُمْ بَعْضًا one of you the other,

فَلْيُؤَدِّ then there shall discharge⁶

الَّذِي أُؤْتِيَ the one trusted⁷

أَمْنَتَهُ his trust;⁸

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ his Lord.

وَلَا تَكْتُمُوا And do not conceal⁹

الشَّهَادَةَ the evidence;

وَمَنْ يَكْتُمْهَا for whoever conceals it,

فَأِنَّهُ سَافِرٌ فِي نَفْسِهِ sinful¹⁰ indeed is his heart.

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

عَلِيمٌ All-Knowing.¹¹

1. *Yu'allimu* = he instructs, teaches, imparts knowledge (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether a witness or a writer is coerced or prejudiced in any way.

2. *Tajidū(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujūd*], to find. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. *Rihān* (sing. *rahn*) = pledges, securities, pawns, mortgages.

4. *Maqbūḍah* (m. *maqḍūd*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabaḍa* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. *'Amina* = he trusted, became safe (v. iii. m. s. past from *'amin/ amān/ amānah*). See *'amintum* at 2:196, p. 94, n. 13.

6. *Yu'addī* = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addā* [*ta'diyah*], form II from *'adā* [*'uduww/ ady*], to go, to proceed).

7. *U'tumina* = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of *'amina*. See n. 5 above).

8. *'Amānah* = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. *Lā taktumū* = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative [prohibition] from *katama* [*katm/kitmām*], to hide. See at 2:42, p. 21, n. 9; and *taktumāna* at 2:33, p. 18, n. 2).

10. *'Āthim* (pl. *'uḥamā'*) = sinful, sinner, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma'tham*], to sin. See *'ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (Rukû') 40

لِلَّهِ 284. To Allah belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.¹

وَإِنْ تُبْدُوا And whether you disclose²

مَا فِي أَنْفُسِكُمْ what is within yourselves

أَوْ تُخْفُوهُ or keep it concealed,³

يُحَايِبُكُمْ Allah will call you

بِإِلَهِهِ to account⁴ for it.

فَيَغْفِرُ Then He may forgive⁵

لِمَنْ يَشَاءُ whomsoever He pleases

وَيُعَذِّبُ and may punish⁶

مَنْ يَشَاءُ whomsoever He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.

إِنَّ الرُّسُلَ 285. The Messenger believes

بِمَا أُنزِلَ in what has been sent down⁷

إِلَيْهِ مِنْ رَبِّهِ to him from his Lord,

وَالْمُؤْمِنُونَ and so do the believers.

كُلٌّ آمِنٌ Everyone believes

بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,⁸

وَكُتُبِهِ and His Books⁹

1. See 2:255, p. 131, n. 3.

2. *Tubdû*(na) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badû* (*badûww/badû*); to appear, to become clear. The terminal *nân* is dropped on account of the coming of the particle 'in before the verb. See at 2:271, p. 142, n. 1).

3. *Tukhfû*(na) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nân* is dropped because of the coming of the particle 'in before the first verb which governs this verb also. See *tubdûna* at 2:271, p. 142, n. 2).

4. *Yuhâsibu* = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *hâsaba*, form III of *hasaba* [*hasb/ hisâb/hisbân/husbân*], to count, to calculate. See *yahsabu* at 2:273, p. 143, n. 5).

5. *Yaghfiru* = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafir / maghfirah / ghufirân*], to forgive. See *maghfirah* at 2:268, p. 141, n. 1; and *istaghfirû* at 2:199, p. 97, n. 2).

6. *Yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *adhhaba*, form II [*ta'dhib*] of *adhaba* [*'adhb*], to impede, to obstruct).

7. *'Unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 2:185, p. 87, n. 12).

8. *Malâ'ikah* (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The 'ayah emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِ and His Messengers
 [saying]:
 لَا نُفَرِّقُ "We do not differentiate¹
 بَيْنَ أَحَدٍ between any
 مِنْ رُسُلِهِ of His Messengers."
 وَكَأَلُوا And they say:
 سَمِعْنَا وَأَطَعْنَا "We listen² and we obey;³
 غُفْرَانَكَ [we ask] Your forgiveness,⁴
 رَبَّنَا our Lord,
 وَإِلَيْكَ and to You
 الْمَصِيرُ is the destination."⁵

286. اللَّهُ لَا يَكْفِيكَ 286. Allah does not burden⁶
 نَفْسًا any individual
 إِلَّا وَسْعَهَا except to its capacity.⁷
 لَهَا He shall have
 مَا كَسَبَتْ what he earns;⁷
 وَعَلَيْهَا and on him shall lie
 مَا أَكْسَبَتْ what he takes on himself.⁸
 رَبَّنَا "Our Lord,
 لَا تُؤَاخِذْنَا take us not to task⁹
 إِنْ نَسِينَا if we forget¹⁰
 أَوْ أَخْطَأْنَا or make a mistake.¹¹

1. i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. *Nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [*tafriq*] of *faraqa* [*faraq/furqān*], to separate. See *yufarriqūna* at 2:102, p. 48, n. 9).

2. *Sami'nā* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See at 2:93, p. 44, n. 8).

3. *'Atā'nā* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *tā'a* [*taw'*] to obey. See *lā yasta'ī'u* at 2:282, p. 148, n. 3). This part of the *'ayah* implies that faith (*'imān*) must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. *Ghufrān* = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. *Maṣīr* (pl. *maṣāyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. *Yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II [*taklif*] of *kalifa* [*kalaf*], to be fond of, to be bent, be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. *Wus'* = capacity, ability, capability, power. See at 2:233, p. 116, n. 15).

8. *Kasabat* = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:281, p. 147, n. 1).

9. *Lā tu'ākhidh* = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from *'ākhadha*, form III of *'akhadha* [*'akhdh*], to take. See *yu'ākhidhu* at 2:225, p. 110, n. 14).

10. *Nasīnā* = we forgot (v. i. pl. past from *nasiya* [*nasy/nisyān*], to forget. See *lā tansaw* at 2:237, p. 120, n. 8)).

11. *'Akhta'nā* = we were mistaken, made an error, were at fault (v. i. pl. past from *'akhta'a*, form IV of *khaṭi'a* [*khata'*], to be mistaken).

رَبَّنَا Our Lord,
 وَلَا تَحْمِلْ عَلَيْنَا and do not load¹ on us
 إِصْرًا a burden²
 كَمَا حَمَلْتَهُ as You loaded³ it
 عَلَى الَّذِينَ on those
 مِنْ قَبْلِنَا before us.
 رَبَّنَا Our Lord,
 وَلَا تُحِمْلْنَا and do not impose on⁴ us
 مَا لَا طَاقَةَ لَنَا بِهِ what we have no power⁵ for.
 وَأَعْفُ عَنَّا And efface⁶ from us,
 وَأَعْفِرْنَا and forgive⁷ us,
 وَارْحَمْنَا and have mercy on⁸ us;
 أَنْتَ مَوْلَانَا You are our Lord-Protector;⁹
 فَانصُرْنَا So give us help¹⁰
 عَلَيَّ against
 الْقَوْمِ الْكَافِرِينَ the infidel people."



1. *Lâ tahmil* = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *hamala* [*haml*], to carry. See *tahmilu* at 2:248, p. 126, n. 3. When followed by the particle '*alâ*' the verb gives a causative sense of making someone carry, to bring to bear).

2. '*Isr* (pl. '*âsar*)= burden, load, encumbrance, burdensome covenant.

3. *Hamalta* ('*alâ*) = you loaded, brought to bear on (v. ii. m. s. past from *hamala*. See *tahmilu* at 2:248, p. 126, n. 3).

4. *Lâ tuhammil* = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative (negative) from *hammala*, form II of *hamala*. See n. 1 above).

5. *Tâqah* (pl. *tâqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. *U'fû* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ* [*'afw/afâ*'], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. *Ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. *Irham* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah/marhamah*], to have mercy).

9. *Mwlâ* = Lord-Protector, Sovereign.

10. *Unsur* = (you) give victory, help (v. ii. m. s. imperative from *naşara* [*naşr/nuşûr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunşarûna* at 2:123, p. 88, n. 11).

3: SŪRAT 'ĀL 'IMRĀN (THE FAMILY OF 'IMRĀN)

[Madinan, 200 'āyahs]

This *sūrah* is a follow-on to the previous *sūrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhīd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ān; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Īsā (p.b.h) which occupies almost a half of the *sūrah*; and as such it is named 'Āl 'Imrān or The Family of 'Imrān; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihād* (fighting in the way of Allah), *hajj*, *zakāh* and the illegality of *ribā* (taking of interest). The concluding 'āyahs of the *sūrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sūrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last 'ayah mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.



سُورَةُ آلِ اِمْرَانَ

آلَ 1. Alif - Lām - Mīm.¹

اللَّهُ 2. Allah,

لَا إِلَهَ إِلَّا هُوَ there is no deity² except He,

الْحَيُّ the Ever-Living,

الْقَيُّومُ the Ever-Alert.³

زَلَّ عَلَيْكَ 3. He has sent down⁴ to you

الْكِتَابَ بِالْحَقِّ the Book in truth,

مُصَدِّقًا confirming⁵

لِمَا بَيْنَ يَدَيْهِ what is before it;

وَأَنْزَلَ and He had sent down⁶

التَّوْرَةَ وَالْإِنْجِيلَ the Torah and the Injil



مِنْ قَبْلُ 4. Before,

هُدًى لِّلنَّاسِ as guidance for mankind.

1. These letters are mysterious and their meaning is known only to Allah.

2. الة 'ilāh (pl. 'āliyah) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This 'āyah and most of what follows till 'āyah 84 of the *sūrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The 'āyah is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. القيوم *al-Qayyūm* = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzūl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following 'āyah stress two things: (a) It is Allah Who sent down the Qur'ān just as He had sent down the *Torah* and the *Injil* on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ān is the final and complete form of that guidance and message.

5. مُصَدِّق *muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. أَنْزَلَ *anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنْزَلَ And He sent down

الْفُرْقَانَ the Furqân.¹

إِنَّ الَّذِينَ كَفَرُوا² Verily those who disbelieve²

بِآيَاتِ اللَّهِ in the revelations³ of Allah,

لَهُمْ they shall have

عَذَابٌ سَدِيدٌ⁴ a punishment very severe⁴;

وَاللَّهُ and Allah is

عَزِيزٌ All-Mighty,

دُونِ الْعِقَابِ⁵ Master of Retribution.⁵

إِنَّ اللَّهَ 5. Verily Allah,

لَا يَخْفَى عَلَيْهِ⁶ there cannot hide⁶ from Him

شَيْءٌ فِي الْأَرْضِ anything in the earth,

وَلَا فِي السَّمَاءِ⁷ nor in the heavens.

هُوَ الَّذِي 6. He it is Who

يُصَوِّرُكُمْ⁷ gives you shape⁷

فِي الْأَرْحَامِ in the wombs⁸

كَيْفَ يَشَاءُ as He wills.

لَا إِلَهَ إِلَّا هُوَ⁹ There is no deity Except He,⁹

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ⁶ the All-Wise.

1. الفرقان *furqân* = the distinguishment, that which distinguishes between the right and the wrong . It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p.167.

2. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [*kufir*], not to believe. See at 2:212, p. 101, n. 11).

3. آيات *'âyât* (sing. آية *'ayah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. شديد *shadîd* (pl. أشد *'ashiddâ'* شدد *shiddâd*) = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. انتقام *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. يخفى *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ'* /*khufyah* /*khufyah*], to be hidden. See *tukhfû* at 2:284, p. 151, n. 3).

7. يصور *yusawwiru* = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *ṣawwara*, form II from the root *ṣûrah*, shape).

8. أرحم *'arḥâm* (sing. رحم *rahim/riḥim*) = womb, uterus. The *ayah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Îsâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical features of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Îsâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

هُوَ الَّذِي	7. He it is Who
أَنْزَلَ عَلَيْكَ	sent down ¹ on you
الْكِتَابَ	the Book.
مِنْهُ آيَاتٌ	Therein are revelations ²
مُحْكَمَاتٌ	clear and firm; ³
هُنَّ	they are
أُمُّ الْكِتَابِ	the basis ⁴ of the Book;
وَأُخَرُ	and the others,
مُشْتَبِهَاتٌ	difficult to comprehend. ⁵
فَأَمَّا الَّذِينَ	But as to those
فِي قُلُوبِهِمْ	in whose hearts
زَيْغٌ	there is deviation ⁶
فَيَتَّبِعُونَ	they follow
مَا شَبَّهَ مِنْهُ	what seems ambiguous ⁷ of it,
ابْتِغَاءَ الْفِتْنَةِ	seeking ⁸ dissension ⁹
وَأَبْتِغَاءَ	and aiming at
تَأْوِيلِهِ	its interpretation; ¹⁰
وَمَا يَعْلَمُ	but none knows
تَأْوِيلَهُ	its real sense
إِلَّا اللَّهُ	except Allah.
وَالرَّاسِخُونَ	And those deep-rooted ¹¹
فِي الْعِلْمِ	in knowledge
يَقُولُونَ آمَنَّا بِهِ	say: "We believe in it;

1. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzâl*], to come down. See at 3:3, p. 154, n. 6).

2. آيات *'âyât*, see 3:4, p. 155, n. 3.

3. محكمات *muḥkamât* (fem. pl.; sing. محكمة *muḥkamah*; mas. *muḥkam*) = clear, exact, precise, firm, made perfect (passive participle from *'ahkama* (to make firm, to do properly), form IV of *ḥakama* [*hukm*], to pass judgement).

4. أم *'umm* (pl. أمهات *'ummahât*) = mother, source, basis, essence.

5. متشابهات *mutashâbihât* (fem. pl.; sing. *mutashâbihah*; mas. *mutashâbih*) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from *tashâbaha* (to resemble one another), form VI from *shibh*, resemblance. See *mutashâbih* at 2:25, p. 13, n. 11. See also n. 7 below).

6. زيع *zaygh* = deviation, deflection, swerving, turning aside.

7. تشابه *tashâbaha* = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*).

8. ابتغاء *ibtighâ'* = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 2:272, p. 142, n. 10).

9. فتنة *fitnah* (pl. فتن *fitan*) = dissension, discord, trial, temptation. See at 2:217, p. 105, n. 7).

10. تأويل *ta'wîl* (pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views, such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Îsâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. راسخون *râsikhûn* (sing. راسخ *râsikh*) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted).

كُلٌّ مِنْ عِنْدِ رَبِّنَا" all is from our Lord;"
وَمَا يَذَّكَّرُ and none bears in mind¹
إِلَّا أُولُو الْأَلْبَابِ save the men of perception.²



رَبَّنَا

8. "Our Lord,"³

لَا تَرْتَعْ قُلُوبَنَا do not let our hearts deviate⁴

بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;

وَهَبْ لَنَا and grant us⁵

مِنْ لَدُنْكَ رَحْمَةً mercy out of Your Grace.

إِنَّكَ أَنْتَ Verily You are



الْوَهَّابُ the Very Generous Giver."⁶

رَبَّنَا إِنَّكَ

9. "Our Lord, verily You

حَاسِبُ الْبَشَرِ will muster⁷ mankind

لِيَوْمٍ for a day⁸

لَا رَيْبَ فِيهِ there is no doubt in it.

إِنَّ اللَّهَ لَا يُخْلِفُ Verily Allah does not break⁹



الْوَعْدَ the promise."¹⁰

Section (Rukū') 2

إِنَّ الَّذِينَ

10. Verily those who

كَفَرُوا disbelieve;

لَنْ تُغْنِيَهُمْ there shall never avail¹⁰ them

1. يَذْكُر *yadh dhakkaru* (originally يَذْكُر *yadh dhakkaru*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See at 2:269, p. 141, n. 8).

2. أَلْبَاب *'albāb* (sing. ب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لَا تَرْتَعْ *lā tuzigh* = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from *'azāgha*, form IV of *zāgha* [*zaygh*], to deviate, to deflect, to turn away. See *zaygh* at 3:7, p. 156, n. 6).

5. هَب *hab* = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وَهَّاب *wahhāb* = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fa'āl* from *wahaba*. See note 5 above).

7. جَامِع *jāmi'* (pl. جَوَامِع *jawāmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لَا يَخْلِفُ *lā yukhlifu* = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [*khalf*] to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

10. مِيعَاد *mī'ād* (pl. مَوَاعِد *mawā'id*) = promise, appointment, time agreed on, date. The *āyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تُغْنِي *tughniya* (originally *tughnī*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan/ghanā*], to be free from want, to be rich. The last letter takes *fathah* because of the particle *lan* coming before the verb.).

أَمْوَالَهُمْ	their wealth
وَلَا أَوْلَادَهُمْ	nor their children
مِنَ اللَّهِ شَيْئًا	as against Allah whatsoever;
وَأَوْلِيَّتِكَ	and such ones,
هَمْ وَقُودُ النَّارِ	they will be fuel ¹ of the fire.
﴿١٠﴾	
كَذَّابٍ	11. As was the wont ² of
عَالِ فِرْعَوْنَ	the people of the Pharaoh
وَالَّذِينَ مِن قَبْلِهِمْ	and those before them.
كَذَّبُوا	They disbelieved ³
بِآيَاتِنَا	in Our revelations.
فَأَخَذَهُمُ اللَّهُ	So Allah got hold of them ⁴
بِدُونِهِمْ	on account of their sins;
وَاللَّهُ	and Allah is
شَدِيدُ الْعِقَابِ	severe in punishing. ⁵
﴿١١﴾	
قُلْ لِلَّذِينَ	12. Say to those who
كَفَرُوا	disbelieve:
سَيُغْلَبُونَ	"You will be defeated ⁶
وَيُحْشَرُونَ	and herded ⁷
إِلَىٰ جَهَنَّمَ	to hell;
وَبئْسَ الْمِهَادُ	and bad is the place of rest". ⁸
﴿١٢﴾	
قَدْ كَانَ لَكُمْ	13. "You ⁹ have already had

1. وقود *waqūd* = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. دأب *da'b* = habit, wont, persistence, eagerness.

3. كذبوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See *'akhadhnā* at 2:63, p. 30, n. 7).

5. عقاب *'iqāb* = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. تغلبون *tughlabūna* = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalib/ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'āyah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 2:203, p. 98, n. 11).

8. مهاد *mihād* = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9 The address to the unbelievers and the Jews contained in the previous *'āyah* is continued in the present *'āyah*. It refers specifically to the battle of Badr which took place in mid-Ramaḍān, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

آيَةً a sign¹

فِي رِجَالِنِ الثَّقَاتِ in the two bands² that met³ –

فِيَّةً تُقَاتِلُ one band fighting⁴

فِي سَبِيلِ اللَّهِ in the way of Allah

وَأُخْرَى كَافِرَةٌ and the other unbelievers;

يَرَوْنَهُمْ they seeing⁵ them

مِثْلَهُمْ twice their like

رَأَى الْعَيْنِ in ocular sight.

وَاللَّهُ يُؤَيِّدُ بَصْرَهُ But Allah aids⁶ with His help

مَنْ يَشَاءُ whom He wills.

إِنَّ فِي ذَلِكَ Verily therein is

لَعِبْرَةً a sure lesson⁷

لِأُولِي الْأَبْصَارِ for the owners of visions.⁸



14. Embellished⁹ for man

حُبِّ الشَّهَوَاتِ is the love of passions,¹⁰

مِنَ النِّسَاءِ وَالْبَنِينَ of women and offspring,¹¹

وَالْقَنْطَرِ الْمَقْتَطَرَةِ and accumulated riches¹²

مِنَ الذَّهَبِ وَالْفِضَّةِ of gold¹³ and silver,¹⁴

وَالْحَيْلِ الْمُسَوَّمَةِ and horses¹⁵ of good brand,¹⁶

وَالْأَنْعَامِ وَالْحَرْثِ and cattle and tillage.¹⁷

ذَلِكَ مَتَاعُ That is the enjoyment¹⁸ of

الْحَيَاةِ الدُّنْيَا the worldly life;

1. آية 'āyah (pl. آيات 'āyât) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. فِئَتَيْنِ fi'atayn (dual of fi'ah in the acc. /gen.; pl. fi'ât)= two bands, hosts, parties.

3. الثَّقَاتِ iltaqatâ = they (two) met, confronted each other (v. iii. f. dual past from iltaqâ, form VIII of laqiya [liqâ' luqyân luqy luqyah luqan], to meet. See mulâqû at 2:249, p. 127, n. 4).

4. تَقَاتِلُ tuqâtîlu = she or it fights, combats (v. iii. f. s. impfct. from qâtala, form III of qatala [qat], to kill. See yuqâtîlûna at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يُؤَيِّدُ yu'ayyidu = he aids, supports, backs (v. iii. m. s. impfct. from 'ayyada, form II of 'ada ['ayd], to be strong. See 'ayyadnâ at 2:253, p. 129, n. 6).

7. عِبْرَةٌ 'ibrah (pl. عِبَر 'ibar) = lesson, example, warning, advice, rule, admonition.

8. أَبْصَارٍ 'abṣâr (sing. بَصَر baṣar) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زَيَّنَ zuyyina = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from zayyana, form II of zâna [zayn], to adorn. See at 2:212, p. 101, n. 12).

10. شَهَوَاتٍ shahawât (sing. شهوة shahwah) = passions, desires, cravings, greed.

11. بَنِينَ banîn (accusative/genitive of banûn, pl. of ibn) = sons, descendants, offspring.

12. الْقَنْطَرِ الْمَقْتَطَرَةِ al-qanâfir al-muqantarah = accumulated riches, hoarded wealth [qanâfir, sing. qintâr = a varying weight of measure; muqantar, passive participle from qantara, to accumulate wealth]. 13. ذَهَبٍ dhahab = gold.

14. فِضَّةٍ fidḍah = silver. 15. حَيْلٍ khayl = the horse.

16. مُسَوَّمَةٍ musawwamah = beautiful, marked for goodness (passive participle from sawwama, form II of sâma [sawm], to mark, to brand).

17. حَرْثٍ ḥarth = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. مَتَاعٍ matâ' (pl. أمتعة 'amti'ah)= enjoyment, delight, object of delight. see at 2:240, p. 121, n. 6.

وَاللَّهُ عِنْدَهُ. but Allah has with Him

حَسُنَ الْمَقَابِلَ ^{١١} the best of returns.¹

قُلْ أَوْفَيْتُكُمْ 15. Say: "Shall I inform² you

بِخَيْرٍ of something better³

مِن دَٰلِكُمْ than all that?

لِلَّذِينَ اتَّقَوْا Those who fear⁴ shall have

عِنْدَ رَبِّهِمْ جَنَّاتٌ with their Lord gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them

الْأَنْهَارُ the rivers—

خَالِدِينَ فِيهَا abiding for ever⁶ therein —

وَأَزْوَاجٌ مُطَهَّرَةٌ and spouses rendered pure,⁷

وَرِضْوَانٌ and pleasures⁸

مِنَ اللَّهِ of Allah.

وَاللَّهُ بِصِيرٍ And Allah is All-Seeing

بِالْعِبَادِ ^{١٢} of the servants.

الَّذِينَ يَقُولُونَ 16. Those who say: "Our

رَبَّنَا إِنَّا أَمْنَا Lord, we surely believe;

فَاغْفِرْ لَنَا ذُنُوبَنَا so forgive us our sins

وَقِنَا and save⁹ us from

عَذَابِ النَّارِ ^{١٣} the punishment of the fire" —

الَّذِينَ هُمْ 17. [Who are] patient,¹⁰

1. *ma'âb* = place of return, return, recompense.

2. *'unabbi'u* = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent).

3. *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. *ittaqaw* = they feared, were on their guard (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. *tajri* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 2:265, p. 139, n. 11).

6. *khâlidîn* (accusative/genitive of *khâlidân*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 2:161, p. 76, n. 1).

7. *muṭahharah* (f., mas. *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *tahara* [*tahr/tahârah*], to be pure, clean. See at 2:25, p. 13, n. 13).

8. *riḍwân* = pleasure, good will, favour, approval.

9. *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqa* [*waqy/wiqâyah*], to protect. See at 2:201, p. 97, n. 1).

10. *ṣâbirîn* (accusative/genitive of *ṣâbirân*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 2:249, p. 127, n. 7).

وَالصّٰدِقِيْنَ and truthful,¹

وَالْقٰنِتِيْنَ and devoutly dutiful,²

وَالْمُنْفِقِيْنَ and spenders,³

وَالْمُسْتَغْفِرِيْنَ and seekers of forgiveness⁴

بِالْاَسْحٰرِ at pre-dawn hours of night.⁵

شَهِدَ اللهُ 18. Allah bears witness⁶

اَنَّهٗ لَا اِلٰهَ

اِلَّا هُوَ

وَالْمَلٰٓئِكَةُ – and (so do) the angels

وَالرُّسُلُ and the men of learning –

قٰٓئِمًا بِالْقِسْطِ upholding justice.⁷

لَا اِلٰهَ

اِلَّا هُوَ Except He,⁸ the All-Mighty,

اَلْحَكِيْمُ the All-Wise.

اِنَّ الدِّيْنَ 19. Verily the religion

عِنْدَ اللهِ

اِلَّا اِسْلٰمٌ⁹

وَمَا اٰخْتَلَفَ and there did not differ¹⁰

اَلَّذِيْنَ

اُوْتُوْا الْكِتٰبَ were given the Book

اِلَّا مِمَّنْ بَعْدَ مَا جَآءَ except after there had come

1. صادقين *ṣādiqīn* (accusative/genitive of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadaq/ṣīdīq*], to speak the truth. See at 2:111, p. 53, n. 4).

2. قانتين *qānīn* (accusative/genitive of *qānītūn*, pl. of *qānīt*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qanūt*], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. منفقين *munfiqīn* (accusative/genitive of *munfiqūn*, pl. of *munfiq*) = spenders, spenders (active participle from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaqa*], to be spent, used up. See *yunfiqūna* at 2:273, p. 143, n. 10).

4. مستغفرين *mustaghfirīn* (accusative/genitive of *mustaghfirūn*, pl. of *mustaghfir*) = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrān*], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

5. اسحار *'as-hār* (sing. *saḥar*) = time before daybreak, pre-dawn hours.

6. شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhād*, to witness. See at 2: 185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. قسط *qisṭ* = justice, equity, fairness. See *'aqsatu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of 'Īsā (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ān replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. اختلف *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalaf*], to follow, to come after. See *ikhtalafū* at 2:253, p. 129, n. 9).

هُمْ أَلِيمُوا to them the knowledge,¹

بَغِيًا بَيْنَهُمْ out of envy² among them.

وَمَنْ يَكْفُرْ And whoever disbelieves

بَيِّنَاتٍ مِّنَ اللَّهِ in the revelations³ of Allah,

فَأَنَّ اللَّهَ then Allah is

سَرِيعُ الْحِسَابِ Prompt⁴ in taking account.

فَإِنْ حَاجَبُواكَ 20. So if they controvert⁵ you

فَقُلْ then say:

أَسَلْتُ اللَّهَ "I submit⁶ myself⁷ to Allah,

وَمَنْ and (so do) those who

اتَّبَعُوا follow me";⁸

وَقُلْ لِلَّذِينَ and say to those

أُوْتُوا الْكِتَابَ who were given the Book

وَالْأُمِّيِّينَ and the unscriptured folk:⁹

ءَأَسَلْتُمْ "Do you submit?"

فَإِنْ أَسَلَمُوا So if they submit,

فَقَدْ أَهْتَدَوْا they indeed get guidance;¹⁰

وَأِنْ تَوَلَّوْا but if they turn away,¹¹

فَأِنَّمَا عَلَيْكَ then it is but upon you

الْبَلَاغُ the communication.¹²

وَاللَّهُ بِصِيرٍ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muhammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the 'ayah.

2. بغى *baghy* = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. آيات *'ayat* (sing. آية *'ayah*) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. سريع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. حاجوا *hâjjû* = they controverted, debated, argued, (v. iii. m. pl. past from *hâjja*, form III of *hajja*, to defeat with argument, to convince, to perform pilgrimage. See *hâjja* at 2:257, p. 133, n. 3).

6. أسلمت *'aslantu* = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See *'aslama* at 2:112, p. 53, n. 6). Islâm means to surrender completely to Allah.

7. وجاهى *waj-hiya* = my face, my countenance. It is a figurative expression to mean one's self. See *wajh* at 2:215, p. 55, n. 3).

8. اتبع *ittaba'a* (+ni; originally *nî*) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'u* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. أميين *'ummiyyîn* (acc./gen. of *'ummiyyûn*, pl. of *'ummi*) = unscriptured people, illiterate. See *'ummiyyûn* at 2:78, p. 36, n. 10).

10. اهتدوا *ihtadaw* = they received guidance, got guidance (v. iii. m. pl. past from *ihdadâ*, form VIII of *hadâ* [*hady/hidâyah*], to guide. See at 2:137, p. 65, n. 2).

11. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 2:246, p. 124, n. 7).

12. بلاغ *balagh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (Rukû')³

21. Verily those who
إِنَّ الَّذِينَ disbelieve¹
يَكْفُرُونَ in Allah's revelations
بَيَّأْتِ اللَّهُ and kill² the Prophets
وَيَقْتُلُونَ النَّبِيِّنَ
بِغَيْرِ حَقِّ without any right,
وَيَقْتُلُونَ الَّذِينَ and kill those who
يَأْمُرُونَ بِالْقِسْطِ enjoin³ justice,⁴
مِنَ النَّاسِ from among men,
فَبَشِّرْهُمْ give them the good tidings⁵
بِعَذَابٍ أَلِيمٍ of a punishment very painful.⁶
22. Those are they whose
أُولَئِكَ الَّذِينَ deeds will fall through⁷
حَطَّتْ أَعْمَالُهُمْ
فِي الدُّنْيَا in this world
وَالْآخِرَةِ and the hereafter;
وَمَا لَهُمْ and they shall not have
مِن نَّصِيرِينَ anyone to help.⁸
23. Have you not seen those
أَلَمْ تَرَ إِلَى الَّذِينَ who were given a portion⁹
أُوتُوا نَصِيبًا of the Scripture
مِنَ الْكِتَابِ being called¹⁰ to Allah's Book

1. **يَكْفُرُونَ** *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufir*], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. **يَقْتُلُونَ** *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 2:61, p. 29, n. 11).

3. **يَأْمُرُونَ** *ya'mrûna* = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. **قِسْطٌ** *qisṭ* = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. **بَشِّرْ** *bashshir* = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr /bushr*] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. **أَلِيمٌ** *'alim* = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. **حَطَّتْ** *ḥabīṭat* = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabīta* [*ḥubūṭ*], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. **نَاصِرِينَ** *nāshirîn* (acc./gen. of *nāshirân*, pl. of *nāshir*) = helpers (active participle from *naṣara* [*naṣr /nuṣûr*], to help. See *'anṣâr* at 2:270, p. 141, n. 6).

9. **نَصِيبٌ** *naṣīb* (pl. *nuṣub/naṣībâ/'anṣibah*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. **يُدْعَوْنَ** *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See *du'û* at 2:282, p. 148, n. 9).

لِيَحْكُمَ so that it might adjudicate¹

بَيْنَهُمْ between them,

ثُمَّ يَتَوَلَّوْا then there turn away²

فَرِيقٌ مِنْهُمْ a group of them,

وَهُمْ مُعْرِضُونَ they being backsliders?³

24. That is because they say:

"The fire shall not touch⁴ us

إِلَّا أَيَّامًا مَعْدُودَاتٍ save for a number of days";

وَعَرَّاهُمْ and there deceives⁵ them

فِي دِينِهِمْ in the matter of their religion

مَا كَانُوا يَفْضَرُونَ what they use to fabricate.⁶

25. Then how about it when

جَمَعْتَهُمْ We shall get them together⁷

يَوْمٍ on a day

لَا رَيْبَ فِيهِ whereof there is no doubt,

وَوُفِّيَتْ and fully paid⁸ will be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earns,⁹

وَهُمْ and they

لَا يُظْلَمُونَ will not be wronged?¹⁰

1. يَحْكُمُ *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter is given *fathah* because of a hidden 'an in the *lām* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. يَتَوَلَّى *yatawallā* = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. مُعْرِضُونَ *mu'riḍūn* (sing. *mu'riḍ*) = backsliders, those that turn away (active participle from 'a'raḍa, form IV of 'aruḍa ['arḍ] to be wide).

4. تَمَسُّ *tamassa(u)* = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *masa* [*mass/masis*], to touch, to feel. The last letter takes *fathah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. عَرَّاهُمْ *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurār*]).

6. يَفْضَرُونَ *yafstarūna* = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. جَمَعْنَا *jama'nā* = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam'*], to gather. See *jāmi'* at 3:9, p. 157, n. 7).

8. وَفِّيَتْ *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffā*, form II of *wafā* [*wafā*/'wafy], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. يُظْلَمُونَ *yuzlamūna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamā* [*zalm/zūlm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ اللَّهُمَّ 26. Say: "O Allah,
 مَلِكِ الْمَلِكِ Sovereign of the Dominion,
 تَوَكَّلْتُكَ you give¹ possession²
 مَنْ تَشَاءُ to whom You will;
 وَتَرَعُ الْمَلِكِ and you wrest³ possession
 مِنْ تَشَاءُ from whom You will;
 وَتُعِزُّ and You bring honour⁴
 مَنْ تَشَاءُ to whom You will
 وَتُذِلُّ and You bring dishonour⁵
 مَنْ تَشَاءُ to whom You will.
 بِيَدِكَ الْخَيْرُ In Your Hand lies all good.
 إِنَّكَ عَلَى Verily You are over
 كُلِّ شَيْءٍ قَدِيرٌ everything All-Powerful.

1. *tu'ti* = you give, bestow, grant (v. ii. m. s. impfct. from 'atā [ityān'/aty/ma'tāh], to give, to come. See *ya'ti* at 2:258, p. 133, n. 8).
2. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next 'ayah are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.
3. *tanzi'u* = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from *naza'a* [naz'], to take away).
4. *tu'izzu* = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from *'azza*, form IV of 'azza ['izz/'izzah/'azāzah], to be strong, respected).
5. *tudhillu* = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from *'adhalla*, form IV of *dhalla* [dhall /dhull /dhillah/dhalālah /madhallah], to be low).
6. *tūlīju* = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from *'awlaja*, form IV of *walaja* [lijah/wulāj], to enter, penetrate). This part of the 'ayah, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other - a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.
7. *tukhriju* = you bring out, produce (v. ii. m. s. impfct. from *'akhrāja*, form IV of *kharaja* [kharāj], to go out, to leave. See *tukhrijāna* at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.
8. *tarzuqu* = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from *razaqa* [rizq], to provide means of livelihood. See *razaqnā* at 2: 172, p. 81, n. 2). This part of the 'ayah is an emphasis upon what is stated at the beginning of the previous 'ayah.

تُولِجُ اللَّيْلَ 27. You make the night enter⁶
 فِي النَّهَارِ into the day
 وَتُولِجُ النَّهَارَ and You make the day enter
 فِي اللَّيْلِ into the night;
 وَتُخْرِجُ الْحَيَّ and You produce⁷ the living
 مِنَ الْمَيِّتِ out of the lifeless
 وَتُخْرِجُ الْمَيِّتَ and You produce the lifeless
 مِنَ الْحَيِّ out of the living;
 وَتَرْزُقُ and You give sustenance⁸

مَنْ نَشَأَ to whom You will

بِغَيْرِ حِسَابٍ without calculation.¹

لَا يَتَّخِذُ الْمُؤْمِنُونَ 28. Let not the believers take²

الْكَافِرِينَ أَوْلِيَاءَ the unbelievers as helpers³

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers;

وَمَنْ يَفْعَلْ ذَلِكَ

فَلَيْسَ مِنْ اللَّهِ

وَمَنْ يَفْعَلْ ذَلِكَ shall not be from Allah

فَلَيْسَ مِنْ اللَّهِ in anything;⁴

إِلَّا أَنْ تَكْفُرُوا except that you apprehend⁵

مِنْهُمْ تَقَةً from them a threat.⁶

وَيَحذِّرُكُمْ اللَّهُ

وَيَحذِّرُكُمْ اللَّهُ And Allah cautions⁷ you

وَاللَّهُ against Himself;

وَاللَّهُ and to Allah is

الْمَصِيرُ the destination.⁸

قُلْ 29. Say: "If you hide⁹

مَا فِي صُدُورِكُمْ what is in your breasts¹⁰

أَوْ تَبْدُوهُ or disclose¹¹ it

يَعْلَمَهُ اللَّهُ Allah knows it;

وَيَعْلَمُ and He knows

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth;

1. حساب *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of 'akhadha ['akhdh], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb). See at 2:165, p. 77, n. 10).

3. أولياء 'awliyâ' (pl.; sing. ولي *waliyy*) = helpers, friends, patrons, protectors, legal guardians. See *waliyy* at 2:120, p. 57, n. 6.

4. i.e., anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا *tattaqû(na)* = you all fear, be afraid of (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228). تقاة *tuqâh* = fear, anything to be feared, threat.

7. يحذر *yuhadhdiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *hadhdhara*, form II of *hadhira* [*hidhr/hadhar*], to be cautious. See *ihdharû* at 2:235, p. 119, n. 1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مصير *maşîr* = destination, destiny, end. See at 2:225, p. 152, n. 5).

9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [*khafâ/khifah/khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by 'in). See at 2:284, p. 151, n. 3).

10. صدور *şudûr* (sing. صدر *şadr*) = breasts, bosoms, chests., hearts.

11. تبدا *tubdû(na)* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [*budûww/badâ*]) to appear, to come to light. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣١﴾ and Allah is over everything

قَدِيرٌ ﴿١٣١﴾ All-Powerful.

يَوْمَ 30. On the Day

تَحْدُكُلُ نَفْسٍ every individual shall find¹

مَا عَمِلَتْ مِنْ حَيْرٍ what he did² of good

مُخَضَّرًا brought face to face;³

وَمَا عَمِلَتْ مِنْ سُوءٍ and also what he did of evil.⁴

تَوَدُّ لَوْ أَنَّ He will wish⁵ if there were

بَيْنَهَا وَبَيْنَهُ between it and him

أَمَدًا بَعِيدًا a time-span⁶ far-off.⁷

وَيُحَذِّرُكُمْ اللَّهُ وَيُحَذِّرُكُمْ اللَّهُ And Allah cautions⁸ you

نَفْسَهُ against Himself;

وَاللَّهُ رءُوفٌ and Allah is Most Kind⁹

يَا أَعْبَادَ to the servants.

Section (Rukû') 4

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ 31. Say: "If you are wont to

تُحِبُّونَ اللَّهَ love¹⁰ Allah

فَاتَّبِعُونِي then follow¹¹ me,

يُحِبِّكُمْ اللَّهُ Allah will love¹² you

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ ﴿١٣٢﴾ Most Merciful.

1. *tajidu* = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [wujûd], to find. See *tajidu* at 2:283, p. 150, n. 2).

2. *'amilat* = she or it did, performed, acted, (v. iii. f. s. past from *'amila* ['amal], to do).

3. *muḥḍar* = brought face to face, brought along, fetched, presented (passive participle from *'ahḍara*, form IV of *ḥaḍara* [ḥuḍâr], to be present. See *ḥaḍirah* at 2:282, p. 149, n. 5).

4. *sû* (pl. *'aswâ*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'ayah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. *tawaddu* = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* [wadd /wudd /widd /wadâd /wudûd/ mawaddah], to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. *'amad* (pl. *'âmâd*) = span or stretch of time, terminus.

7. *ba'id* (s.; pl. *bu'adâ' / bu'ûd/ bu'dân/ bi'ûd*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. *yuhadhḥiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhḥara*, form II of *ḥadhira* [ḥidhr/ḥadhar], to be cautious. See at 3:28, p. 166, n. 7).

9. *ra'ûf* = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa/ra'ufa* [ra'fah/ra'âfah], to show mercy. See at 2:207, p. 100, n. 4).

10. *tuhibbûna* = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [ḥubb], to love. See *tuhibbû* at 2:216, p. 104, n. 10).

11. *ittabi'û* = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 2:170, p. 80, n. 2). This *'ayah* implies that whatever he did or advised was by Allah's directive.

12. *yuhbib* (originally *yuhbibu*, i.e. *yuhbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'ahabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا اللَّهَ 32. Say: "Obey¹ Allah
وَأَطِيعُوا رَسُولَهُ
وَأَطِيعُوا اللَّهَ 32. Say: "Obey¹ Allah
وَأَطِيعُوا رَسُولَهُ
and the Messenger."

فَإِنْ تَوَلَّوْا 2
فَإِنَّ اللَّهَ لَا يُحِبُّ 3
الْكَافِرِينَ 4
But if they turn away,²
then Allah does not like³
the unbelievers.

إِنَّ اللَّهَ اصْطَفَى 33. Verily Allah chose⁴

ءَادَمَ وَنُوحًا 5
وَأَلَّ إِبْرَاهِيمَ 6
وَأَلَّ عِمْرَانَ 7
عَلَى الْعَالَمِينَ 8
'Âdam and Nûh
and the family of Ibrâhîm
and the family of 'Imrân⁵
above all the beings;⁶

ذُرِّيَّةً 7
بَعْضًا مِنْ بَعْضٍ 8
وَاللَّهُ سَمِيعٌ 9
عَلِيمٌ 10
34. As offspring,⁷
one from the other;
and Allah is All-Hearing,
All-Knowing.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ 35. When 'Imrân's wife⁸ said:

رَبِّ 9
إِنِّي نَذَرْتُ لَكَ 10
مَا فِي بَطْنِي 11
مُحَرَّرًا 12
فَتَقَبَّلْ مِنِّي 13
إِنَّكَ أَنْتَ 14
"My Lord,
I have dedicated⁹ to You
what is in my womb
as an offering.¹⁰
So accept¹¹ [it] from me;
verily You are

1. أطيعوا 'aṭī'ū = you (all) obey, be obedient (v. i. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw], to obey. See 'aṭā'nā at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya* to be near. See at 3:20, p. 162, n. 11).

3. يَحِبُّ *yuhibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [ḥubb], to love. See at 2:222, p. 109, n. 10; and *yuhbib* at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowed of scriptures. اصْطَفَى *iṣṭafā* he chose, selected (v. iii. m. s. past in form VIII of *ṣafā* [ṣafw/ṣufūw/ṣafā], to be clear, pure. See at 2:247, p. 125, n. 3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i. e., all the different nations of the time.

7. ذُرِّيَّةً *dhurriyah* (pl. ذُرِّيَّاتٍ *dhurriyāt*/ذرية *dharārīy*) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امْرَأَةً *'imra'ah* = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mūsā (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نَذَرْتُ *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [nadh/nudhār], to dedicate. See *nadhartum* at 2:270, p. 141, n. 12).

10. مُحَرَّرًا *muharrar* = freed from all ties, i. e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from *harrara*, form II of *harrā* [harr/harārah], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next 'ayah that she was hoping for a male child.

11. تَقَبَّلْ *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [qabūl/qubūl], to accept. See at 2:127, p. 60, n. 11).

السَّمِيعُ the All-Hearing,¹

الْعَلِيمُ the All-Knowing.²

فَلَمَّا 36. Then when

وَوَضَعَتْهَا she gave birth³ to her [Mary]

قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ —

وَاللَّهُ أَعْلَمُ and Allah knew better⁴

بِمَا وَضَعَتْهَا what she gave birth to,

وَلَيْسَ الذَّكَرُ

كَالْأُنثَىٰ like the female —

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named⁵ her Mary

وَإِنِّي أَعِزُّهَا

بِكَ with You

وَوَدَّرْتَهَا and for her progeny

مِنَ الشَّيْطَانِ from Satan,

الرَّجِيمِ the accursed."⁷

فَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted⁸

بِقَبُولٍ حَسَنٍ her in favourable response

وَأَنْبَتَهَا and reared⁹ her up

بِنَاتٍ حَسَنًا in a good rearing;

وَكَفَّلَهَا and put her under the care¹⁰

1. i.e., All-Hearing and Most Responsive to prayers.

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت *wada'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *wada'a* [*wad'*], to lay, to put down).

4. أعلم *'a'lamu* = better-knowing, better aware (relative of *'alim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better like the female" is a parenthetical clause.

5. سميت *sammaytu* = I named, called, designated, nominated (v. i. s. past from *sammā*, form II of *samā* [*sumuw/samā*'], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعوذ *'u'idhu* = I seek refuge for, I place under the protection (v. i. s. impfct. from *'a'adhā*, form IV of *'adhā* [*'awdh/iyādh/ma'ādha*], to seek protection, to take refuge).

7. رجم *rajim* = accursed, damned, stoned (passive participle on the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse).

8. تقبل *taqabbala* = he accepted, received, granted (v. iii. m. s. past in form V of *qabila* [*qabūl/qubūl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت *'anbata* = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabr*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفل *kaffala* = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafala* [*kafūl/kufūl/kafūlah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyā, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyā (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyā made for her a special chamber, *mih'râb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

زَكْرِيَّا to Zakariyyā.
 كَمَا دَخَلَ عَلَيْهَا Whenever Zakariyyā called
 زَكْرِيَّا الْمِحْرَابِ on¹ her in the chamber²
 وَجَدَ عِنْدَهَا رِزْقًا he found³ with her provision.⁴
 قَالَ يَمْرُؤُا He said: "O Mary,
 أَنَّى لَكَ هَذَا whence⁵ is this for you?"
 قَالَتْ She said:
 هُوَ مِنْ عِنْدِ اللَّهِ "It is from Allah.
 إِنَّ اللَّهَ يَرْزُقُ Verily Allah gives provision⁶
 مَنْ يَشَاءُ to whomsoever He will
 بِغَيْرِ حِسَابٍ without calculation."⁷

هَذَاكَ دَعَا 38. Thereat Zakariyyā prayed
 زَكْرِيَّا رَبِّهِ قَالَ His Lord. He said:
 رَبِّ هَبْ لِي "My Lord, bestow⁸ on me
 مِنْ لَدُنْكَ out of Your grace⁹
 ذُرِّيَّةً طَيِّبَةً a noble¹⁰ offspring.
 إِنَّكَ Verily You are
 سَمِيعٌ دُعَاؤِ All-Responsive¹¹ to prayer."

فَنَادَتْهُ الْمَلَائِكَةُ 39. So the angels called out¹²
 وَهُوَ to him – and he was still
 قَائِمٌ مُصَلِّيٌ standing erect¹³ praying¹⁴

1. دخل *dakhala* = he entered, went in [followed by the particle 'alā it means to enter someone's room, to call on] (v. iii. m. s. past [from *dukhāl*], to enter. See 'udkhlū at 2:208, p. 100, n. 5).

2. محراب *mihrāb* (pl. محاريب *mahārīb*) = prayer niche, private chamber.

3. وجد *wajada* = he found, got, came across (v. iii. m. s. past [from *wujūd*], to find. See *tajidu* at 3:29, p. 167, n. 1).

4. رزق *rizq* (pl. أرزاق *arzāq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

5. أنى *'annā* = whence, wherefrom, how, when.

6. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).

7. حساب *hisāb* (pl. حسابات *hisābāt*) = calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).

8. هب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:8, p. 157, n. 5).

9. من لَدُنْكَ *min ladunka* = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.

10. طيبة *ṭayyibah* (pl. طيبات *ṭayyibāt*; mas. *ṭayyib*) = good, noble, virtuous. See *ṭayyibāt* at 2:267, p. 140, n. 5).

11. سمع *sami'* = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'il* from *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See *sami'nā* at 2:285, p. 152, n. 2).

12. نادت *nādat* = she called out, shouted, (v. iii. f. s. past from *nāda*, form III of *nadā* [*nadw*], to call). See *nidā'* at 2:171, p. 80, n. 12).

13. قائم *qā'im* = standing, upright, erect (active participle from *qāma* [*qawmah/qiyām*], to stand up). See *yaqūmūna* at 2:175, p. 144, n. 4).

14. يصلي *yuṣallī* = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallā* [*ṣalāh*], to pray, worship).

فِي الْمِحْرَابِ in the chamber – [saying]:

أَنَّ اللَّهَ يَبْشِرُكَ "Allah gives you the glad

تَبَشِيرًا tidings¹ of Yahyâ,

مُصَدِّقًا attesting the truth²

بِكَلِمَةٍ مِنَ اللَّهِ of a word from Allah,³

وَسَيِّدًا وَحَصُورًا of a leader⁴ and a celibate,⁵

وَنَبِيًّا and a Prophet,

مِنَ الصَّالِحِينَ being one of the righteous.¹⁶

قَالَ رَبِّ أَنَّى 40. He said: "My Lord, how⁷

يَكُونُ لِي عُلْمٌ can there be a son⁸ for me

وَقَدْ بَلَغَنِي الْكِبَرُ and old age⁹ has reached¹⁰ me

وَأَمْرَأِي عَاقِرٌ and my wife is barren?"¹¹

قَالَ كَذَلِكَ اللَّهُ He [Allah] said: "Thus Allah

يَفْعَلُ مَا يَشَاءُ does what He wills."

قَالَ رَبِّ 41. He said: "My Lord,

اجْعَلْ لِي آيَةً set¹² for me a sign."¹³

قَالَ مَا يَشَاءُ He [Allah] said: "Your sign

أَلَّا تَكَلِمَ is that you shall not speak¹⁴

النَّاسَ ثَلَاثَةَ أَيَّامٍ to men for three days

إِلَّا رَمَزًا except by signals;¹⁵

وَاذْكُرْ رَبَّكَ and remember¹⁶ your Lord

1. يَبْشِرُ *yubashshiru* = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مُصَدِّقٌ *muṣaddiq* = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣaddq/sidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Īsâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سَيِّدٌ *sayyid* (pl. *asyâd/sâdah/sâdât*), leader, chief, noble.

5. حَصُورٌ *ḥaṣûr* = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'âl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صَالِحِينَ *ṣâliḥîn* (acc/genitive of *ṣâliḥîn*, pl. of *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlahah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أَنَّى *'annâ* = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غُلَامٌ *ghulam* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave.

9. كِبَرٌ *kibar* = old age, bigness, eminence.

10. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulâgh*, to reach. See *balagha* at 2:232, p. 115, n. 8).

11. عَاقِرٌ *'âqir* = barren, sterile (f.).

12. اجْعَلْ *ij'al* = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*]), to make, put, place. See at 2:260, p. 136, n. 2.

13. آيَةً *'âyah* (pl. *'âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تَكَلَّمَ *tukallima(mu)* = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31).

15. رَمَزَ *ramz* (pl. *rumûz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion
 وَسَبِّحْ بِالْعِشِيِّ and glorify¹ in the afternoon²
 وَأَبْرِكْ وَأَبْرِكْ and the morning."³

Section (Rukû') 5

وَإِذْ قَالَتْ 42. And when the angels
 أَلَمَلَيْكَ بِعَمْرٍو said: "O Maryam,⁴
 إِنَّ اللَّهَ اصْطَفَاكِ verily Allah has chosen⁵ you
 وَطَهَّرَكِ and purified⁶ you
 وَأَصْطَفَاكِ and has selected you
 عَلَى نِسَاءٍ over the women of
 أَلْعَالَمِينَ all the beings."

يَعْرِضُ لِقَابِي 43. "O Maryam, be obedient⁷
 لِرَبِّكِ to your Lord
 وَأَسْجُدِي and prostrate⁸ yourself
 وَأَرْكَعِي and bow⁹ in prayer
 مَعَ الرَّكَعَاتِ along with the bowing ones."

ذَلِكَ مِنْ 44. This is of
 أَنْبَاءِ الْغَيْبِ the tidings of the unseen that
 نُوحِيهِ إِلَيْكَ We communicate¹⁰ to you;
 وَمَا كُنْتُمْ لَدَيْهِمْ and you were not by them

1. سَبَّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabih sibâhah*] to swim, to float. See *nusabbihû* at 2:30, p. 16, n. 8).

2. عِشِي *'ashiy* (sing. *'ashiyah*) = evening, afternoon, the time between noon and sunset.

3. أَبْرَكَ *'ibkâr* = morning, forenoon.

4. After the description of the birth of Yahyâ to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Isâ (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصْطَفَى *istafâ* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *safâ* [*şafw/şufûw/safâ*]), to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *istafaynâ* at 2:130, p. 62, n. 4).

6. طَهَّرَ *tahhara* = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *tahara/tahura* [*tuhr/tahârah*], to be clean, pure. See *tahhirâ* at 2:125, p. 59, n. 14. This part of the 'ayah emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Isâ (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. اقْنُطِي *uqnuti* = be devout, dutiful, obedient (v. ii. f. s. imperative from *qanata* [*qunûti*], to be obedient). See *qânitîn* at 3:17, p. 161, n. 2).

8. اُسْجُدِي *usjudî* = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujûd*], to go into prostration. See *usjudû* at 2:34, p. 18, n. 3).

9. ارْكَعِي *irka'i* = bow, bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukû'*]), to bow. See *irka'u* at 2:43, p. 22, n. 3).

10. نُوحِي *nûhi* = we communicate (v. i. pl. impfct. from *'awhâ*, form IV of *wahâ* [*wahy*]), to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

إِذْ يُلْقُونَ¹ when they were casting
 أَقْلَامَهُمْ² their arrows² as to
 يَكْفُلُ³ who of them should sponsor
 مَرْيَمَ⁴ Maryam;
 وَمَا كُنْتُمْ لَدَيْهِمْ⁵ nor were you with them
 إِذْ يَخْتَصِمُونَ⁶ when they were quarrelling.⁴
 45. When the angels said:
 يَمْرُؤُا إِنَّ اللَّهَ⁷ "O Maryam, verily Allah
 يُبَشِّرُكَ⁸ gives you the good tidings⁵
 بِكَلِمَةٍ مِنْهُ⁹ of a word from Him⁶ —
 أَسْمُهُ الْمَسِيحُ¹⁰ his name will be Messiah,
 عِيسَى ابْنُ مَرْيَمَ¹¹ 'Īsā, son of Maryam,
 وَجِجَهَا فِي الدُّنْيَا¹² esteemed⁷ in the world
 وَالْآخِرَةِ¹³ and the hereafter
 وَمِنَ الْمُعْرَبِينَ¹⁴ and of those placed near."⁸
 وَيَكْلِمُ النَّاسَ¹⁵ 46. And He will speak to men
 فِي الْمَهْدِ¹⁶ while in the cradle⁹
 وَكَهْلًا¹⁷ and during manhood,¹⁰
 وَمِنَ الصَّالِحِينَ¹⁸ and will be of the righteous.
 قَالَتْ رَبِّ¹⁹ 47. She said: "My Lord,
 أَنَّى يَكُونُ لِي وَكَدٌّ²⁰ how can there be a son to me

1. يلقون *yulqūna* = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqā*, form IV of *laqiya* [*liqā* /*luqyān*/*luqy*/*luqyah*/*luqan*], to meet. See *lā tulqū* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. *'aqlām* (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يَكْفُلُ *yakfulu* = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala* [*kafu*/*kufū*/*kafālah*], to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyā. See Al-Ṭabarī, pt. III, 241-242, 267; Ibn Kathīr, II, 34. See also *infra*, 3:37, at p. 169).

5. يَخْتَصِمُونَ *yakhtaṣimūna* = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm*/*khiṣām*/*khuṣūmah*], to defeat in argument. See *khiṣām* at 2:204, p. 99, n. 4).

6. يُبَشِّرُ *yubashshiru* = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See *bashshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40).

7. 'Īsā (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathīr, II, 34).

8. وَجِيه *wajīh* (pl. *wujahā*) = esteemed, notable, distinguished.

9. الْمُعْرَبِينَ *muqarrabīn* (acc./gen. of *muqarrabūn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaraba* [*qurb*/*maqrahah*], to be near. See *lā taqrabū* at 2:222, p. 109, n. 7).

10. This is one of the miracles given by Allah to 'Īsā (p.b.h.). مَهْد *mahd* (pl. *muhād*) = cradle. See *mihād* at 3:12, p. 158, n. 8.

11. كَهْل *kahl* (pl. *kuhhal*/*kihāl*/*kuhūl*/*kuhlān*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Ṣafwat al-Bayān*, 81).

وَلَمْ يَمَسِّنِي and there did not touch¹ me
بَشَرٌ any man?"

قَالَ كَذَلِكَ He said: "So it will be.
اللَّهُ يَخْلُقُ مَا يَشَاءُ Allah creates² what He wills.
إِذَا قَضَىٰ أَمْرًا When He decrees³ a thing
فَأِنَّمَا يَقُولُ لَهُ، He but says for it
كُنْ فَيَكُونُ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach⁴ him
الْكِتَابَ وَالْحِكْمَةَ the Book and wisdom⁵,
وَالتَّوْرَةَ and the Torah
وَالْإِنْجِيلَ — and the Injîl —

وَرَسُولًا 49. And [will make him]
إِلَىٰ بَنِي a Messenger to the Children
إِسْرَائِيلَ of Isrâ'îl [and he will say]:
أَنِّي قَدْ جِئْتُكُمْ "I have indeed come to you
بِآيَاتٍ مِن رَّبِّكُمْ with a sign from your Lord —
أَنِّي أَخْلُقُ لَكُمْ that I shall make⁶ for you
مِنَ الطِّينِ out of clay⁷
كَهَيْئَةِ الطَّيْرِ as if the figure⁸ of a bird,⁹
فَأَنْفُخُ فِيهِ then I shall blow¹⁰ into it,
فَيَكُونُ طَيْرًا so it will become a bird

1. i.e., did not cohabit with me. يمسس *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masis*]), to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يخلق *yakhlûqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalâqa* [*khalq*]), to create. See *khalâqa* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قضى *qadâ* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadâ*), to conclude. See at 2:117, p. 55, n. 9; *qadaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يعلم *yu'allimu* = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*]), to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أخلق *'akhlûqu* = I make, give shape, create (v. i. s. impfct. from *khalâqa*). See *yakhlûqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Īsâ (p.b.h.).

7. طين *ṭin* = clay, soil.

8. هيئة *hay'ah* (pl. هيئات *hay'ât*) = shape, form, body, committee, board, skeleton organization.

9. طير *ṭayr* (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أنفخ *'anfukhu* = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*]), to blow).

بِإِذْنِ اللَّهِ by Allah's leave¹;
 وَأُبْرِئُ الْأَكْمَهَ and I shall cure² the blind³
 وَالْأَبْرَصَ and the leper⁴ and
 وَأُحْيِي الْمَوْتَى shall give life⁵ to the dead
 بِإِذْنِ اللَّهِ by Allah's leave;⁶
 وَأُنَبِّئُكُمْ and shall inform⁷ you
 بِمَا تَأْكُلُونَ of what you eat⁸
 وَمَا تَدَّخِرُونَ and what you store up⁹
 فِي بُيُوتِكُمْ in your houses.
 إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign
 لَكُمْ for you,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."

﴿١١﴾

وَ 50. "And [I have come to you]
 مُصَدِّقًا as one attesting the truth¹⁰
 لِمَا بَيْنَ يَدَيَّ of what has come before me
 مِنَ التَّوْرَةِ of the Torah
 وَلِأَجِدَلْ لَكُمْ and to make lawful¹¹ for you
 بَعْضَ الَّذِي some of what
 حُرِّمَ عَلَيْكُمْ was forbidden¹² to you;
 وَجِئْتُكُمْ and I have come to you
 بِآيَاتٍ مِنْ رَبِّكُمْ with a sign from your Lord.
 فَاتَّقُوا اللَّهَ So beware of Allah

1. اذن *'idhn* (pl. اذونات *'udhûnât* / اذونات *'udhûnât*) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Isâ (p.b.h.) was by Allah's authorization.

2. أبرئ *'ubri'u* = I cure, heal, acquit, absolve, (v. i. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be clear (especially from a blemish or guilt). See *tabarra'u* at 2:166, p. 78, n. 5

3. أكمه *'akamah* (pl. كمه *kumh*) = blind since birth, born blind

4. أبرص *'abraṣ* = leper, leprous.

5. أحيى *'uhyi* = I give life, bring to life (v. i. s. impfct. from *'ahyâ*, form IV of *hayiya* [*ḥayah*], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Isâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

7. أنبئ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab' / nubû'*], to be high, prominent. See at 3:15, p. 160, n. 2).

8. تأكلون *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 2:274, p. 144, n. 3).

9. تَدَّخِرُونَ *taddakhirûna* (originally تَدَّخِرُونَ *tadhtakhirûna*) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from *iddakhara* [*idhtakhara*], form VIII of *dhakhara* [*dhakhr/dhukhr*], to keep, to preserve).

10. مُصَدِّقٌ *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 3:39, p. 171, n. 2).

11. أُحِلَّ (u) *'uhilla* = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from *'ahalla*, form IV of *ḥalla* [*ḥall/hill*], to untie, to be lawful. See *'ahalla* at 2:275, p. 144, n. 8. The terminal letter takes *fathah* because of an implied 'an in the particle *lām* (li in the sense of *kay*, i.e., *lām* of motivation), coming before the verb.

12. حُرِّمَ *hurrima* = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *haruma/ḥarima* to be prohibited. See *ḥarrama* at 2:275, p. 144, n. 9).

<p>وَاطِيعُونَ ﴿٥١﴾ and obey me."¹</p> <p>إِنَّ اللَّهَ 51. Verily Allah is</p> <p>رَبِّي وَرَبُّكُمْ رَبِّي my Lord and your Lord.</p> <p>فَاعْبُدُوهُ So worship² Him.</p> <p>هَذَا صِرَاطٌ This is a way³</p> <p>مُسْتَقِيمٌ ﴿٥١﴾ straight and correct.⁴</p>	<p>1. اطيعون 'atî'û + ni (originally 'atî'û+ni) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from 'atâ'a, form IV of tâ'a [taw'], to obey. See 'atî'û at 3:32, p. 168, n. 1).</p> <p>2. عبادوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibadah /'ubudah /'ubûdiyah], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.</p> <p>3. صراط şîrât = way, path, road. See at 1:6, p. 2, n. 3.</p> <p>4. مستقيم mustaqîm = straight, upright, erect, correct, right, sound, proper. (Active participle from istaqîma, form X of qîma [qawmah/qiyâm], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (tawhîd) and the worship of Allah Alone is the straight and correct way.</p>
<p>فَلَمَّا أَحَسَّ عِيسَىٰ 52. Then when 'Isâ perceived⁵</p> <p>بِإِنْفِئَتِهِمْ عَلَىٰ كُفْرِهِمُ الْكُفْرَ infidelity⁶ on their part</p> <p>قَالَ مَنْ he said: "Who are</p> <p>أَنْصَارِي إِلَى اللَّهِ my helpers⁷ towards Allah?"</p> <p>قَالُوا الْحَوَارِيُّونَ The disciples⁸ said:</p> <p>نَحْنُ أَنْصَارُ اللَّهِ "We are the helpers of Allah.</p> <p>وَأَمَنَّا بِاللَّهِ We believe in Allah</p> <p>وَأَشْهَدُ and you bear witness⁹</p> <p>بِأَنَّا مُسْلِمُونَ that we are Muslims."¹⁰</p> <p>﴿٥٢﴾</p> <p>رَبَّنَا آمَنَّا 53. "Our Lord, we believe</p> <p>بِمَا أَنْزَلْتَ in what you have sent down¹⁰</p> <p>وَاتَّبَعْنَا and we follow¹¹</p> <p>الرَّسُولَ the Messenger</p> <p>فَاكْتُبْنَا مَعَ قَوْمِكَ so write us¹² down with</p> <p>الشَّاهِدِينَ the bearers of witness."¹³</p> <p>﴿٥٣﴾</p>	<p>5. أحس 'ahassa = he sensed, realized, perceived (v. iii. m. s. past in form IV of hassa [hass], to feel).</p> <p>6. كفر kufr = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and kafarû at 2: 212, p. 101, n. 11.</p> <p>7. أنصار 'ansâr (sing. nâşir) = helpers, aiders, supporters, patrons (active participle from naşara [naşir/nuşûr], to help. See at 2:270, p. 141, n. 16).</p> <p>8. حواريون ĥawâriyyûn (sing. ĥawâriyy) = disciples, believing and sincere followers of 'Isâ (p.b.h.).</p> <p>9. أشهد ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhûd], to witness. See ash-hidû at 2:282, p. 149, n. 8).</p> <p>10. أنزلت 'anzalta = you sent down, caused to descend (v. ii. m. s. past from 'anzala, form IV of nazala [nuzûl], to come down, to descend. See 'anzalnâ at 2:159, p.75, n.3 .</p> <p>11. أتبعنا ittaba'nâ = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See ittaba'a at 3:20, p. 162, n. 8).</p> <p>12. اكتب uktub = register, write down (v. ii. m. s. imperative from kataba [katb/ kitbah kitâbah], to write. See uktubû at 2:282, p. 147, n. 6).</p> <p>13. i.e., to monotheism and the truth of the Prophethood of 'Isâ (p.b.h.).</p>

وَمَكَرُوا 54. And they schemed;¹
 وَمَكَرَ اللَّهُ and Allah made a plan;²
 وَاللَّهُ and Allah is
 خَيْرُ الْمَكْرِينِ the best of planners.

Section (Rukû') 6

إِذْ قَالَ اللَّهُ 55. When Allah said:
 يَبْعَثُ إِلَيَّ مَتَوَفِّيكَ "O 'Îsâ, I shall fully take³ you
 وَرَأْفَعُكَ إِلَيَّ and raise⁴ you to Me;
 وَمُطَهِّرُكَ and shall clear⁵ you
 مِنَ الَّذِينَ كَفَرُوا of those who disbelieve;
 وَجَاعِلُ الَّذِينَ
 اتَّبَعُوكَ and shall put⁶ those who
 فَوْقَ الَّذِينَ كَفَرُوا follow⁷ you
 إِلَى يَوْمِ الْقِيَامَةِ above⁸ those who disbelieve
 ثُمَّ إِلَيَّ till the Day of Resurrection.
 مَرْجِعُكُمْ Then unto Me shall be
 فَأَحْكُمُ بَيْنَكُمْ the return⁹ of you all and
 فِيمَا كُنْتُمْ فِيهِ I will judge¹⁰ between you
 تَخَلِّفُونَ at variance¹¹ with.

فَأَمَّا الَّذِينَ 56. So as to those who
 كَفَرُوا disbelieve

1. i.e., they planned to kill 'Îsâ (p.b.h.). مَكَرُوا *makarû* = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude).

2. i.e., Allah planned to rescue 'Îsâ (p.b.h.) without any harm being done to him. مَكَرَ *makara* = he planned, made a strategem. Often the same word is used in the Qur'ân to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متوفى *mutawaffî* = one who takes in full, causes to die (active participle from *tawaffâ*, form V of *wafâ* [*wafâ*/'*wafy*], to be perfect, to fulfil).

4. رافع *râfi'* = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [*raf*'], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر *muṭahhir* = one who purifies, clears, makes clean (active participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahr/tahârah*], to be clean, pure. See *ṭahhara* at 3:42, p. 172, n.6).

6. جاعل *jâ'il* = one who puts, sets, makes (active participle from *ja'ala* [*ja'l*'], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا *ittaba'û* = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabâ'ah*], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع *marji'* (pl. *marâji'*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'ûna* at 2:280, p. 146, n. 16).

10. أحكم *'ahkumu* = I decide, decree, adjudicate, judge (v. i. s. impfct. from *hakama* [*hukm*], to pass judgement. See *yahkuma* at 3:23, p. 164, n. 1).

11. تختلفون *takhtalifûna* = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *yakhtalifûna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأَعَذِبُهُمْ I shall chastise¹ them
 عَذَابًا شَدِيدًا with a severe² punishment
 فِي الدُّنْيَا وَالْآخِرَةِ in the world and the hereafter
 وَمَا لَهُمْ and they will not have
 مِّن نَّصِيرِينَ ^{٥٦} anyone to help.³
 57. And as to those who
 آمَنُوا وَعَمِلُوا the good deeds,⁵
 فِيُوفِيهِمْ He will pay them in full⁶
 أَجُورَهُمْ their rewards.⁷
 وَاللَّهُ لَا يُحِبُّ And Allah does not like⁸
 الظَّالِمِينَ ^{٥٧} the wrong-doers.⁹
 58. This is what We recite¹⁰
 عَلَيْكَ مِنَ الْآيَاتِ unto you of the revelations¹¹
 وَالذِّكْرِ الْحَكِيمِ and the Wise¹² Recollection.
 59. Verily the simile¹³ of 'Îsâ
 عِنْدَ اللَّهِ in the sight of Allah
 كَمَثَلِ آدَمَ is like the simile of 'Âdam;
 خَلَقَهُ مِنْ تُرَابٍ He created¹⁴ him from dust
 ثُمَّ قَالَ لَهُ كُنْ then said to him "Be",

1. أعذب 'u' *adhhibu* = I chastise, punish (v. i. s. impfct. from *'adhhaba*, form II of *'adhaba* [*'adhb*], to obstruct. See *yu'adhhibu* at 2:284, p. 151, n. 6).

2. شديد *shadid* (s.; pl. أشداء *'ashiddâ*/شدء *shidâd*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, assistants (active participle from *naşara* [*naşr/ nuşûr*], to help. See at 3:22, p. 163, n. 8).

4. آمنوا *'âmanû* = they believed (v. iii. m. pl. past from *'âmana*, from IV of *'amina*, to be safe, feel safe. See at 2:137, p. 65, n. 1).

5. صالحات *şâlihât* (pl.; sing. *şâliha*) = good deeds/ things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يوفي *yuwaffi* = he gives in full, fulfils (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ*] fulfil. See *yuwaffa* at 2:272, p. 142, n. 12).

7. أجور *'ujûr* (pl.; sing. أجر *'ajr*) = remuneration, rewards. See *'ajr* at 2:276, p. 145, n. 7.

8. لا يحب *lâ+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'ahabba*, form IV of *habba*. See *yuhibbûna* at 3:32, p. 168, n. 3).

9. ظالمين *zâlimîn* (acc./gen. of *zâlimân*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [*zulm*]; to transgress, do wrong. See at 2:270, p. 141, n. 15).

10. i.e., of the account of 'Îsâ (p.b.h.). تنلو *natlû* = we recite, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:251, p. 128, n. 11).

11. آيات *'âyât* (pl.; sing. آية *'ayah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم *hakîm* (s.; pl. *hukamâ'*) = wise, judicious. (Active participle on the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See *'ahkumu* at 3:55, p. 177, n. 10). *Al-dhikr al-hakîm* is another name of the Qur'ân.

13. مثل *mathal* (s.; pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal.

14. خلق *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

﴿١٠﴾ فَيَكُونُ and he came into being.

﴿١١﴾ 60. The truth is [this]

مِن رَّبِّكَ from your Lord.

فَلَا تَكْفُرُوا So do not be

مِنَ الْمُشْكِرِينَ of the sceptics.¹

﴿١٢﴾ 61. So whoever controverts²

فِيهِ you about him

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنَ الْعِلْمِ of the knowledge,³

فَقُلْ تَعَالَوْا say: "Come on,⁴ let us call

أَبْنَاؤَنَا وَأَبْنَاؤَكُمْ our sons⁵ and your sons, and

وَنِسَاءَنَا وَنِسَاءَكُمْ our women and your women,

وَأَنْفُسَنَا وَأَنْفُسَكُمْ and ourselves and yourselves

ثُمَّ نَبْتَهِلْ and then pray in earnest⁶

فَنَجْعَلَ لَعْنَتَ اللَّهِ and thus lay⁷ Allah's curse

عَلَى الَّذِينَ كَفَرُوا upon the ones that lie."⁸

﴿١٣﴾

62. This indeed is

الْقَصَصَ الْحَقَّ the true narrative;⁹

وَمَا مِنْ إِلَهٍ and there is none of a deity¹⁰

إِلَّا اللَّهُ except Allah;

1. *mumtarîn* (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirâ*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. *hajja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrân who came to Madîna and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Īsâ (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. *'ilm* = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the 'āyahs concerning 'Īsâ (p.b.h.). See *Al-Bahr*, III, 187.

4. *ta'ālaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'āla*, form VI of 'alā [*'uluww*], to be high).

5. *'abnā'* (sing. *ibn*) = sons, offspring, descendants. See *banîn* at 3:14, p. 159, n. 11).

6. *nabtahil(u)* = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse).

7. *naj'al(u)* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. *kādhībîn* (acc./gen. of *kādhībûn*, sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhābitum* at 2:87, p. 41, n. 11).

9. *qasas* = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Īsâ (p.b.h.).

وَإِنَّ اللَّهَ and verily Allah,

لَهُوَ الْعَزِيزُ He indeed is the All-Mighty,

الْحَكِيمُ the All-Wise.

فَإِنْ تَوَلَّوْا 63. So if they turn away,¹

فَإِنَّ اللَّهَ then verily Allah is

عَلِيمٌ All-Aware

بِالْمُفْسِدِينَ of the mischief-makers.²

Section (Rukū') 7

قُلْ 64. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

تَعَالَوْا إِلَى كَلِمَةٍ come to a word³

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمُ straight⁴ between us and you

أَلَّا نَعْبُدَ that we worship⁵ none

إِلَّا اللَّهَ but Allah, nor

نُشْرِكُ بِهِ شَيْئًا associate⁶ with Him anything

وَلَا يَتَّخِذَ بَعْضُنَا

بَعْضًا أَرْبَابًا others as lords

مِن دُونِ اللَّهِ in lieu of Allah."

فَإِنْ تَوَلَّوْا فَقُولُوا Then if they turn away, say:

"أَشْهَدُوا بِأَنَّا

مُسْلِمُونَ Muslims."

1. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. *mufsidīn* *mufsidīn* (acc. /gen. of *mufsidūn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasād/fusūd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. *كلمة kalimah* (pl. *kalimāt*) = word, speech, saying, maxim, formula, brief statement. The *'āyah* was revealed in the context of the Prophet's discussion with the Christian delegation of Najrān joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Isā (peace be on him) and other personages are not monotheists according to the Qur'ān. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the *'āyah* in his letter to the Roman emperor Heraclius. See *Bukhārī*, nos. 7, 2941, 4553, 7541.

4. *sawā'* = straight, even, equal, same. See at 2:6, p. 6.

5. *na'buda(u)* = we worship, adore, serve; (v. i. pl. imperfect from *'abada* [*'ibādah /'ubūdah /'ubūdiyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n.1). The terminal letter takes *fathah* because of the particle *'an* (*'an+lā*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikīn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. *yattakhidha* = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lā yattakhidh* at 3:28, p. 166, n. 2).

8. *ish-hadū* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhūd*], to witness. See at 2:282, p. 149, n. 8).

يٰۤاَهْلَ الْكِتٰبِ 65. O People of the Book,

لِمَ تَحٰجِرُوْنَ why do you dispute¹

فِيْ اِبْرٰهِيْمَ about Ibrāhîm

وَمَا اُنزِلَتْ and there were not sent down²

التَّوْرَةَ وَالْاِنْجِيْلَ the Torah and the Injîl

اِلَّا مِنْ بَعْدِهٖ except after him?

اَفَلَا تَعْقِلُوْنَ Do you not use reason?³



هَآءَنتُمْ هٰۤاِنَّكُمْ 66. Here you are the ones,

حٰجَجْتُمْ فِيمَا you have disputed⁴ about what

لَكُمْ بِهِ عِلْمٌ you have knowledge of;⁵

فَلِمَ تَحٰجِرُوْنَ then why do you dispute

فِيْمَا لَيْسَ لَكُمْ about what you have not

بِهِ عِلْمٌ any knowledge of?⁶

وَاللّٰهُ يَعْلَمُ And Allah knows⁷

وَاَنْتُمْ لَا تَعْلَمُوْنَ while you do not know.



مَا كَانَ اِبْرٰهِيْمَ 67. Ibrāhîm was neither

يٰۤهُدٰى وَلَا نَصْرٰنِيًّا a Jew nor a Christian;

وَلٰكِنْ كَانَ حَنِيفًا but he was a *hanîf*⁸—

مُسْلِمًا a Muslim;⁹

وَمَا كَانَ and he was not

مِّنْ اِلٰهِيْنِ of those that set partners.¹⁰



1. i.e., why do you say that you are on the religion of Ibrāhîm and that he was a Jew or a Christian, while the fact is that the Torah and the Injîl were sent down long after his time? تحاجرون *tuḥājjūna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from ḥājja, form III of ḥajja [ḥijj/ḥajj]), to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. انزلت '*anzilat* = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of nazala [nuzāl]), to come down. See 'anzalta at 3:53, p. 176, n. 10).

3. تعلقون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاججتم *ḥājjatum* = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from ḥājja, form III of ḥajja. See n. 1 above).

5. i.e., about 'Īsā (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrāhîm (peace be on him) who lived long before the time of 'Īsā (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrāhîm and 'Īsā while you do not know it. This part of the 'āyah constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See *Al-Baḥr*, III, 201).

8. حنيف *ḥanîf* (s.; pl. *ḥunafā'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *ḥanîf* has been used in the Qur'ān always in contrast with a polytheist. The 'āyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrāhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, *Muslim*, is in apposition to the term *ḥanîf* and shows that the two words are synonymous.

10. This part of the 'āyah further explains the meaning of *ḥanîf* and emphasizes that those who claim divinity for 'Īsa (peace be on him) or others are *mushriks* (polytheists) while Ibrāhîm was not at all so.

إِنَّ أَوْلَى النَّاسِ 68. Verily the closest¹ of men

بِإِبْرَاهِيمَ to Ibrâhîm

لِلَّذِينَ اتَّبَعُوهُ are those who follow him,²

وَهَذَا النَّبِيُّ and this Prophet³

وَالَّذِينَ آمَنُوا and those who believe.⁴

وَاللَّهُ وَوَيْ And Allah is the Guardian

وَالْمُؤْمِنِينَ of the believers.

وَدَّتْ طَائِفَةٌ 69. There wish⁵ a section⁶

مِنَ أَهْلِ الْكِتَابِ of the People of the Book

لَوْ يَصُونُونَ if they could lead you astray;

وَمَا يَصُونُونَ but they do not lead astray⁷

إِلَّا أَنفُسَهُمْ any except themselves,

وَمَا يَشْعُرُونَ and they do not realize⁸ [it].

يَا أَهْلَ الْكِتَابِ 70. O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁹

بِمَا نَزَّلَ اللَّهُ in Allah's revelations,¹⁰

وَأَنْتُمْ تَشْهَدُونَ while you bear witness?¹¹

يَا أَهْلَ الْكِتَابِ 71. O People of the Book,

لِمَ تَلْبَسُونَ الْحَقَّ why do you clothe¹² the truth

بِالْبَاطِلِ with the untruth¹³

1. *awlâ* = the closest, the nearest, having the best claim to' (relative of *waliyy*. See *waliyy* at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. *ittaba'û* = they followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the *dîn* of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. *'amanû* = they believed (v. iii. m. pl. past from *'amana*, from IV of *'amina*, to be safe, feel safe. See at 3:57, p. 178, n. 4).

5. *waddat* = she wished, desired, loved (v. iii. f. s. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *tuwaddu* at 3:30, p. 167, n. 5 and *yuwaddu* at 2:266, p. 139, n. 8).

6. *ṭā'ifah* (s.; pl. *ṭawâ'if*) = section of people, sect, group, denomination, band.

7. *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. See *yudillu* at 2:26, p. 14, n. 6).

8. *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:12, p. 12, n. 2).

9. *takfurûna* = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from *kafara* [*kufr/kafir*], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. *'âyât* (pl.; sing. *'ayah*) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. *tashhadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 2:84, p. 39, n. 10).

12. *talbisûna* = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from *labisa* [*lubs*], to wear. See *lâ talbisû* at 2:42, p. 21, n. 9).

13. *bâṭil* = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ الْحَقَّ and conceal¹ the truth

وَأَنْتُمْ تَعْلَمُونَ while you know?²

Section (Rukū') 8

وَقَالَتْ طَائِفَةٌ 72. And there say a section³

مِنْ أَهْلِ الْكِتَابِ of the People of the Book:

ءَامِنُوا بِالَّذِي "Believe⁴ in that which

أُنزِلَ has been sent down

عَلَى الَّذِينَ ءَامَنُوا unto those who believe

وَجَاءَ النَّهَارُ at the appearance⁵ of the day

وَأَصْبَحُوا كَفِرًا and disbelieve⁵ at its end;

لَعَلَّهُمْ يَرْجِعُونَ may be that they revert.⁶

وَلَا تُؤْمِنُوا 73. "And do not believe⁷ any

إِلَّا لِمَنْ except the one that

تَّبِعَ دِينَكُمْ follows your religion" —

قُلْ إِنَّ الْهُدَى say: "Verily guidance is

هُدَى اللَّهِ the guidance of Allah" —

أَنْ يُؤْتَى أَحَدٌ "lest⁸ one should be given

مِثْلَ مَا the like of what

أُوتِيتُمْ you have been given⁹

أَوْ يَحْجُوزُوا or they may controvert¹⁰ you

عِنْدَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تَكْتُمُونَ *taktumūna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmān*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تَعْلَمُونَ *ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lā ta'lamūna* at 3:66, p. 181).

3. طَائِفَةٌ *tā'ifah* (s.; pl. طوائف *tawā'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. ءَامِنُوا *'āminū* = you (all) believe (v. ii. m. pl. imperative from *'āmana*, form IV of *'amina* [*'amn / amān / amānah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This *'āyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وَجَاءَ *wajh* (s.; pl. *wujūh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujūh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يَرْجِعُونَ *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujū'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لَا تُؤْمِنُوا *lā tu'minū* = you (all) do not believe (v. ii. m. pl. imperative {prohibition} from *'āmana*, form IV of *'amina* [*'amn / amān / amānah*], to be safe, feel safe. See n. 4 above).

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يَحْجُوزُوا *yuhājjū* (originally *yuhājjūna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*haji/hijj*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ الْفَضْلَ Say: "Verily the grace¹ is

بِيَدِ اللَّهِ in the Hand of Allah;

يُؤْتِيهِ مَنْ يَشَاءُ He gives it to whom He will;

وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,²

عَلِيمٌ All-Knowing."

يَخْتَصُ 74. He singles out³

رِحْمَتِيهِ مَنْ يَشَاءُ for His mercy whom He will;

وَاللَّهُ ذُو And Allah is the Owner

أَفْضَلِ الْعَظِيمِ of magnificent⁴ grace.

﴿٧٤﴾

وَمِنْ 75. And among

أَهْلِ الْكِتَابِ the People of the Book

مَنْ إِنْ تَأَمَّنَهُ is he who, if you trust⁵ him

بِقِنطَارٍ with a hoard,⁶

يُؤَدِّهِ إِلَيْكَ will deliver⁷ it up to you;

وَمِنْهُمْ مَنْ and among them is he who,

إِنْ تَأَمَّنَهُ if you trust him

بِدِينَارٍ with a *dînar*,⁸

لَا يُؤَدِّهِ إِلَيْكَ will not deliver it to you

إِلَّا مَا دُمْتَ unless you do not cease⁹

عَلَيْهِ وَقَائِمًا standing over him.¹⁰

ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

1. فضل *faḍl* (pl. فضول *fuḍûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'ah/wasū'ah* [*wasā'ah*], to be wide. See at 2:247, p. 125, n. 7).

3. يختص *yakhtaṣṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [*khaṣṣ/khuṣūṣ*]) to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عظيم *'aẓîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n. 1.

5. تأمن *ta'man(u)* = you trust (v. ii. m. s. impfct. from *'amina* [*'amīn/amān/amānah*]) to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by *'in*). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قنطار *qintār* (pl. *qanāṭir*) = a varying weight of measure, a hoard, an accumulated wealth. See *al-qanāṭir al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يؤد *yu'addi* (originally *yu'addi*) = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addā* [*ta'diyah*], form II of *'adā* [*'uduww/ady*]), to go, to proceed. The last letter *yā'* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a small amount.

9. ما دمت *mā dumta* = you did not cease, you continued, you remained (v. ii. m. s. past from *mā dāma*).

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,
 فِي الْاٰمِيْنَ regarding the unscriptured,¹
 سَيِّلٌ any guilt;"²
 وَيَقُولُوْنَ عَلَى اللّٰهِ
 الْكٰذِبَ the lie,³

وَهُمْ يَعْلَمُوْنَ and they know [it].⁴

بَلَىٰ مَنۢ بَدَّ 76. O yes, whoever fulfils⁵
 عَهْدِهٖ وَاتَّقَىٰ his pledge⁶ and fears⁷,
 فَاِنَّ اللّٰهَ يُحِبُّ
 الْمُتَّقِيْنَ the godfearing.⁸

ۙ اِنَّ الَّذِيْنَ يَشْتَرُوْنَ 77. Verily those who buy⁹
 بِعَهْدِ اللّٰهِ with the covenant of Allah
 وَاَيْمٰنِهِمْ and their oaths¹⁰
 لَمَّا قَلِيْلًا a little value;
 اُولٰٓئِكَ
 لَا خَلَقَ لَهُمْ will have no portion¹¹
 فِي الْاٰخِرَةِ in the hereafter,
 وَلَا يَكَلِّمُهُمُ اللّٰهُ nor will Allah speak to them
 وَلَا يَنْظُرُ اِلَيْهِمْ nor will He look at them
 يَوْمَ الْقِيٰمَةِ on the Day of Resurrection,
 وَلَا يُزَكِّيهِمْ nor will He clear¹² them;

1. اٰمِيْنَ 'ummiyyîn (acc./gen. of 'ummiyyûn, pl. of 'ummi) = unscriptured people, illiterate. See at 3:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. سَيِّلٌ *sabîl* (pl. سَبِيلٌ *subul*/سَبِيلَةٌ *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 123, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dâmaghâni, *Qâmûs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Tabarî, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliolate others. كَذِبٌ *kadhîb* = lie, falsehood, untruth, deceit. See *kadhîbîn* at 3:61, p. 179, n. 8.

4. i. e., they lied knowingly and wilfully. يَعْلَمُوْنَ *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:230, p. 114, n. 8).

5. اَوْفَىٰ 'awfâ = he fulfilled, gave to the full (v. iii. m. s. past in form IV of wafâ [wafâ'], to be perfect, to live up to. See 'awfû at 2:40, p. 20, n. 12).

6. عَهْدٌ 'ahd (s.; pl. عَهْدٌ 'uhûd) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i. e., fears Allah. اتَّقَىٰ *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of waqa [waqy/wiqâyah], to guard, to protect. See at 2:203, p. 98, n. 8).

8. مُتَّقِيْنَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 7 above.

9. يَشْتَرُوْنَ *yashtarûna* = they purchase, buy, (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*]), to buy. See at 2:174, p. 82, n. 1).

10. اَيْمٰنٌ 'aymân (pl., sing. يَمِيْنٌ *yamin*) = oaths, right hands.

11. خَلَقَ *khalâq* = portion, merit. See at 2:200, p. 97, n. 1).

12. يُزَكِّيهِمْ *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*]), to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُمْ and they shall have
 عَذَابٌ أَلِيمٌ a punishment very painful.
 وَإِنَّ مِنْهُمْ 78. And verily among them
 لَفَرِيقًا يَلُودُنَ is a faction¹ that twist²
 أَلْسِنَهُمْ بِالْكِتَابِ their tongues³ with the Book
 لِيَتَحَسَّبُوهُ so that you think⁴ it is
 مِنْ الْكِتَابِ from the Book,
 وَمَا هُوَ مِنَ الْكِتَابِ but it is not from the Book;
 وَيَقُولُونَ هُوَ from Allah";
 مِنْ عِنْدِ اللَّهِ but it is not from Allah;
 وَمَا هُوَ مِنْ عِنْدِ اللَّهِ and they say against Allah
 وَيَقُولُونَ عَلَى اللَّهِ the lie,⁵
 الْكَذِبَ and they know.⁶
 وَهُمْ يَعْلَمُونَ
 مَا كَانَ لِإِنْسِي 79. It is not for a man⁷
 أَنْ يُؤْتِيَهُ اللَّهُ that Allah gives⁸ him
 الْكِتَابَ وَالْحُكْمَ the Book and judgement⁹
 وَالنُّبُوَّةَ and Prophethood
 ثُمَّ يَقُولُ لِلنَّاسِ then he would say to men:
 كُونُوا عِبَادًا لِي "Be worshippers¹⁰ of me
 مِنْ دُونِ اللَّهِ instead of Allah";
 وَلَكِنْ but (would say):

1. *fariq* فریق (pl. فریق *furûq*, افريقه *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. *yalwûna* يلودون = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [layy/lawiy], to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning. *'alsinah* ألسنة (pl.; sing. لسان *lisân*) = tongues, languages).

4. *tahsabû* تحسبوا = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *hasiba* [hasb, *hisâb*/*hisbân*/*husbân*], to reckon, to count. The terminal *nân* is dropped because of a hidden 'an in the *lâm* of motivation [*li* in the sense of *kay*] coming before the verb. See *yaḥsabû* at 2: 273, p. 143, n. 5).

5. *kadhîb* كذب = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

6. i.e., they did so knowingly and wilfully. *ya'lamûna* يعلمون = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 3:75, p. 185, n.4).

7. i.e., it is neither right nor rationally conceivable for a Prophet. The negation, *mâ kâna*, is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The '*âyah* was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Isâ, peace be on him. (See Al-Ṭabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp.54-55). The denial is made for all the Prophets, including 'Isâ (p.b.h.).

8. *yu'tî* يؤتي = he gives, bestows, grants (v. iii. m. s. impfct. from '*âtâ*, form IV of '*atâ* [*ityân*/*aty*/*ma'tâh*], to come. See '*âtâ* at 2:251, p. 128, n. 3).

9. *ḥukm* حکم (pl. أحكام *aḥkâm*) = judgement, order, decree, wisdom, judiciousness.

10. *'ibâd* عباد (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا رَبَّيْنَكَ¹ "Be practising savants,¹
 يَمَا كُنْتُمْ تَعْلَمُونَ² because you do teach²
 أَلِكِتَابِ وَيَمَا كُنْتُمْ³ the Book and because you do
 تَدْرُسُونَ ﴿٧١﴾ study [it]."³

وَلَا يَأْمُرُكَ⁴ 80. Nor would he order⁴ you
 أَنْ تَتَّخِذَ وَالْمَلَائِكَةَ⁵ that you take⁵ the angels
 وَالنَّبِيِّينَ أَرْبَابًا⁶ and the Prophets as lords.⁶
 أَيَأْمُرُكَ⁷ Would he command you
 بِالْكَفْرِ بَعْدَ إِذْ⁸ to unbelief⁷ after that
 أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾ you are already Muslims?⁸

Section (Rukû') 8

وَإِذْ أَخَذَ اللَّهُ⁹ 81. And when Allah took
 مِيثَاقَ النَّبِيِّينَ¹⁰ the covenant¹⁰ of the Prophets
 لَمَّا آتَيْنَاكُمْ¹¹ (saying): "Whatever I give
 مِنْ كِتَابٍ وَحِكْمَةٍ¹² you of a Book and Wisdom,
 ثُمَّ جَاءَكُمْ¹³ then there shall come to you
 رَسُولٌ مُصَدِّقٌ¹⁴ a Messenger confirming¹⁴
 لِمَا مَعَكُمْ¹⁵ what is with you,
 لَتُؤْمِنَنَّ بِهِ¹⁶ you must believe¹⁶ in him
 وَلَتَنْصُرُنَّهُ¹⁷ and you must help¹⁷ him."
 قَالَ أَقْرَرْتُمْ¹⁸ He said: "Do you affirm¹⁸

1. *rabbâniyyîn* (acc./gen. of *rabbâniyyûn*, sing. *rabbânî*) = model savants who educate and train people. (See Al-Ṭabarî, pt. III, pp. 326-327).

2. *tu'allimûna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from 'allama, form II of 'alima ['ilm], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. *tadrusûna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study).

4. *Ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12).

5. *tattakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. *'arbâb* (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. *kufur* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n. 6).

8. *mithâq* (s.; pl. *mawâthiq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarî, pt. III, pp. 331-333).

9. *muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq/şidq*], to speak the truth. See at 3:50, p. 175, n. 10).

10. *la+tu'minunna* = you must believe, you have to believe (v. ii. m. s. impfct. from 'amana, form IV of 'amina ['amu/'amân/'amânah], to be safe, feel safe. The terminally doubled *nûn* is for emphasis. See 'âminû at 3:72, p. 183, n. 4.).

11. *la+tansurunna* = you must help, you have to help (v. ii. m. s. impfct. from *naşara* [*naşr/ nuşûr*], to help. See *nâsirîn* at 3:56, p. 178, n. 3).

12. *aqrartum* = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from 'aqarra, form IV of *qarra* [*qarâr*], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَإِخْرَاجَهُمْ عَلَىٰ ذَٰلِكُمْ and take on that [condition]

إِصْرِي My Covenant?"¹

قَالُوا أَقْرَرْنَا They said: "We affirm."²

قَالَ فَاشْهَدُوا He said: "Then bear witness,"³

وَأَنَا مَعَكُمْ مِنْ

الشَّاهِدِينَ those bearing witness."⁴

فَمَنْ تَوَلَّى 82. So whoever turns away⁴

بِمَدِّ ذَٰلِكَ after this,

فَأُولَٰئِكَ then such people,

هُمُ الْفَٰسِقُونَ they are the sinful ones.⁵



أَفَعَرِبَ 83. Is it then other than

دِينِ اللَّهِ the religion of Allah

يَبْتَغُونَ they seek to attain,⁶

وَلَهُ ۥ أَسْلَمَ while to Him surrenders⁷

مَنْ فِي whoever⁸ are there in

السَّمٰوٰتِ وَالْأَرْضِ the heavens and the earth,

طَوْعًا وَكَرْهًا willingly⁹ or unwillingly,¹⁰

وَالِإِلٰهِ and to Him

يُرْجَمُونَ they shall all be taken back?¹¹

قُلْ ءَاٰمَنَّا بِاللّٰهِ 84. Say: "We believe in Allah

1. *'iṣr* (pl. *'aṣār*) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. *'aqarrnâ* = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *'aqartum* at p. 187, n. 12).

3. *ish-hadû* = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [*shuhûd*], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. *tawallâ* = turned away, desisted, refrained (v. iii. m. s. in form V of *waliya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*]), to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8).

7. *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 2:112, p. 53, n. 6; and *'aslamtu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *'ayah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. *taw'an* = willingly, obediently; from *taw'*, to obey, be obedient. See *'aḥî'û* at 3:50, p. 176, n. 1).

10. *karhan* = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *'ikrâh* at 2:256, p. 132, n. 1).

11. *jurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'ûna* at 2:280, p. 146, n. 16; and *marji'* at 3:55, p. 177, n. 9).

وَمَا أَنْزَلَ and what has been sent down
 عَلَيْنَا وَمَا أَنْزَلَ upon us and what was sent
 عَلَىٰ إِبْرَاهِيمَ down upon Ibrâhîm
 وَإِسْمَاعِيلَ وَإِسْحَاقَ and Ismâ'îl and Ishâq
 وَيَعْقُوبَ وَالْأَسْبَاطَ and Ya'qûb and the Tribes,¹
 وَمَا أُوتِيَ مُوسَىٰ and what was given to Mûsâ
 وَعِيسَىٰ وَالنَّبِيِّونَ and 'Isâ and the Prophets
 مِنْ رَبِّهِمْ from their Lord.
 لَا نُفَرِّقُ We do not differentiate²
 بَيْنَ أَحَدٍ مِنْهُمْ between any of them,
 وَنَحْنُ لَهُ and we are to Him
 مُسْلِمُونَ all-submissive (Muslims)."

وَمَنْ يَبْتَغِ 85. And whoever seeks³
 عِندَ الْإِسْلَامِ other than Islam
 دِينًا as a religion,
 فَلَنْ يُقْبَلَ it shall not be accepted⁴
 مِنْهُ and he will be
 فِي الْآخِرَةِ in the hereafter
 مِنَ الْخَاسِرِينَ of those in loss.⁵

كَيْفَ يَهْدِي اللَّهُ 86. How can Allah guide
 قَوْمًا كَفَرُوا a people that disbelieved⁶

1. أسباط 'asbât (sing. سبط *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نفرق *nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [tafriq] of *faraqa* [farq/furqân], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n.7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 - "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this 'ayah (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يبتغ *yabtaghi(i)* = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [bughâ'], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8; and *yabghâna* at 3:83, p. 186, n. 6). The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause (preceded by *man*).

4. يقبل *yuqbalu(u)* = it is accepted, received (v. iii. m. s. impfct. passive from *qabila* [qabûl/qubûl], to accept. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yuqbalu* at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirîn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [kufr], not to believe. See at 3:4, p. 155, n. 2; and 2:12, p. 101, n. 11).

بَعْدَ إِسْمَانِهِمْ after they had believed
 وَشَهِدُوا and had borne witness¹
 أَنَّ الرَّسُولَ حَقٌّ that the Messenger is true,
 وَجَاءَهُمْ and there had come to them
 الْبَيِّنَاتُ the clear evidences?²
 وَاللَّهُ لَا يَهْدِي the transgressing people.³
 الْقَوْمَ الظَّالِمِينَ



أُولَئِكَ 87. Those people,
 حَزَّاءُ وَهُمْ their recompense⁴ is
 أَنَّ عَلَيْهِمْ that there lies on them
 لعنة الله the curse of Allah
 وَالْمَلَائِكَةِ and the angels
 وَالنَّاسِ أَجْمَعِينَ and of mankind as a whole;



خَالِدِينَ فِيهَا 88. Abiding therein for ever.⁵
 لَا يُخَفَّفُ No mitigation will be made⁶
 عَنْهُمْ الْعَذَابُ for them in the punishment,
 وَلَا هُمْ يُنظَرُونَ nor shall they be respited.⁷



إِلَّا الَّذِينَ 89. Except for those who
 تَابُوا مِنْ بَعْدِ ذَلِكَ repent⁸ after that

1. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 3: 18, p. 161, n. 6). The 'ayah applies as well to the People of the Book who knew the description of the Prophet Muḥammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Tabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [zûlm], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n. 15).

4. جزاء *jazâ'* = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدين *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [khiffah], to be light. See at 2:162, p. 76, n. 31; and 2:86, p. 41, n. 1).

7. ينظرون *yunzarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا *tâbû* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [tawb/tawbah/ matâb], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,¹

فَإِنَّ اللَّهَ for verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ 90. Verily those who

كَفَرُوا disbelieve

بَعْدَ إِيمَانِهِمْ after their having believed,

ثُمَّ زَادُوا² and then they increase²

كُفْرًا in disbelief,

لَنْ يُقْبَلَ³ never will there be accepted³

تَوْبَتُهُمْ their repentance;

وَأُولَئِكَ هُمْ and they are the ones

الضَّالُّونَ gone astray.⁴

إِنَّ الَّذِينَ 91. Verily those who

كَفَرُوا وَمَاتُوا disbelieve and die

وَهُمْ كُفَّارٌ while they are unbelievers,

فَلَنْ يُقْبَلَ there shall not be accepted

مِنْ أَحَدِهِمْ from any of them

مِلءُ الْأَرْضِ ذَهَبًا the earth's fill⁵ in gold

وَلَوْ أَفْتَدَى even if he ransomed⁶ himself

بِئْتَدَى therewith.⁷

أُولَئِكَ لَهُمْ Such people shall have

1. أصلحوا 'aşlahû = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from 'aşlahâ, form IV of şalahâ. [şalâh/ şulûh/ maşlahah], to be good, proper. See at 2:160, p. 75, n. 10).

2. ازدادوا izdâdû = they increased, grew, compounded (v. iii. m. pl. past from izdâda, form VIII of zâda [ziyâdah], to be more, to increase. See zâda at 2:247, p. 125, n. 4).

3. تقبل tuqbala(u) = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from qabila [qabûl/qubûl], to accept. The last letter takes fathah because of the particle lan coming before the verb. See yuqbala at 3:86, p. 189, n. 4).

4. ضالون ḍallûn (sing. ضال ḍâll) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from ḍalla [ḍalâl/ḍalâlah], to go astray, to stray, to err. See ḍallîn at 2:198, p. 96, n. 12 and at 1:7, p. 3, n. 7).

5. ملء mil' (s.; pl. أملاء 'amlâ') = filling, quantity which fills something. Mil' al-'arḍ = such a quantity as fills the earth, an earth's fill.

6. افتدى iftadâ = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of fadâ [fidan/fidâ]), to redeem, to ransom, to sacrifice. See iftadat at 2:229, p. 113, n. 6).

7. The 'āyah has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ān, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See Muslim, no. 214 (Kitâb al-'Imân) and Ibn Kathîr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic ḥadîth to the same effect reported by 'Anas ibn Mâlik (r.a.) in Bukhârî, no. 6538; Musnad Aḥmad, III, pp. 127; Ibn Kathîr, II, p. 60.

عَذَابٌ أَلِيمٌ an agonizing¹ punishment

وَمَا لَهُمْ and they shall not have

مِنْ نَّاصِرِينَ anyone to help.²

PART (Juz') 4

Section (Rukū') 10

لَنْ نَسْأَلَكَ الْآيَةَ 92. You shall not attain³ piety

حَتَّى تُنْفِقُوا unless you spend⁴

مِمَّا تُحِبُّونَ out of what you love;⁵

وَمَا تُنْفِقُوا and whatever you spend

مِنْ شَيْءٍ of anything

فَإِنَّ اللَّهَ surely Allah is

بِهِ عَلِيمٌ about it All-Aware.

كُلُّ الطَّعَامِ 93. All the food⁶

كَانَ حِلًّا was lawful

لِبَنِي إِسْرَائِيلَ for the Children of Isrâ'îl

إِلَّا مَا حَرَّمَ إِسْرَائِيلُ save what Isrâ'îl had tabooed⁷

عَلَى نَفْسِهِ upon himself

مِنْ قَبْلِ أَنْ before that

تُنزَلَ التَّوْرَةُ the Torah was sent down.⁸

قُلْ قَاتِلُوا بِالْتَّوْرَةِ Say: "Bring then the Torah

فَاتْلُوهَا إِنْ كُنْتُمْ and recite it, if you are

صَادِقِينَ truthful."

فَمَنْ أَفْتَرَى 94. Then whoever fabricates⁹

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

1. أَلِيمٌ 'alīm = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. ناصرين *nāṣirīn* (acc./gen. of *nāṣirīn*, sing. *nāṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣūr*], to help. See at 3:56, p. 178, n. 3).

3. اتلوا *tanālū*(na) = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nāla* [*nayl/ manāl*], to reach, attain. The terminal *nūn* is dropped on account of the particle *lan* coming before the verb. See *yanālu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. تنفقوا *tunfiqū*(na) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nūn* is dropped for an implied 'an in *hattā* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140.

تحبون *tuhibbūna* = you (all) love, like, wish, want (v. ii. m. pl. impfct. from 'ahabba, form IV of *habba* [*hubb*], to love. See at 3:31, p. 167, n. 10).

6. طعام *ta'ām* (pl. أئمة *at'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

7. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 2:275, p. 144, n. 9; and *harām* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'îl (Ya'qūb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathīr, II, pp. 61-62).

8. تنزل *tunazzala*(u) = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzūl*], to come down. See 'unzilāt at 3:65, p. 181, n. 2). The terminal letter takes *fathah* because of the particle 'an coming before the verb.

9. افتري *iftarū* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farū* [*fary*], to cut lengthwise, to fabricate. See *yafarūna* at 3:24, p. 164, n. 6).

مِنْ بَعْدِ ذَلِكَ after that;

فَأُولَٰئِكَ then such people,

﴿٩٤﴾ هُمُ الظَّالِمُونَ they are the transgressors.¹

قُلْ 95. Say:

﴿٩٥﴾ صَدَقَ اللَّهُ "Allah speaks the truth."²

فَاتَّبِعُوا So you all follow³

مِلَّةَ إِبْرَاهِيمَ the religion⁴ of Ibrâhîm

حَنِيفًا as a *hanîf*,⁴

وَمَا كَانَ and he was none

﴿٩٥﴾ مِنَ الْمُشْرِكِينَ of a polytheist.

﴿٩٦﴾ إِنَّ أَوَّلَ بَيْتٍ 96. Verily the first house⁵

وَضَعْنَا لِلنَّاسِ set up⁶ for mankind

﴿٩٦﴾ لِلذِّكْرِ بِكَاةٍ is indeed that at Makka,⁷

﴿٩٦﴾ مُبَارَكًا full of blessing⁸

﴿٩٦﴾ وَهُدًى لِّلْعَالَمِينَ and guidance for all beings.⁹

﴿٩٦﴾

﴿٩٧﴾ فِيهِ آيَاتٌ 97. Therein are signs

﴿٩٧﴾ بَيِّنَاتٌ all too clear,¹⁰ (such as)

﴿٩٧﴾ مَقَامُ إِبْرَاهِيمَ the Stand-spot¹¹ of Ibrâhîm;

﴿٩٧﴾ وَمَنْ دَخَلَهُ and whoever enters it

﴿٩٧﴾ كَانَ آمِنًا becomes secure.¹²

1. *ظالمون* *ẓālimân* (sing. *ظالم* *ẓālim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *waḥy*, particularly relating to the matters dealt with in the previous 'āyahs about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabâ*'ah], to follow. See at 3:31, p. 167, n. 11).

4. *حنيف* *hanîf* (pl. *حنفاء* *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n. 7). The 'āyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist, they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; *Al-Ṭabarî*, pt. IV, 8-9).

6. *وضع* *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*wad'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

7. i.e., the Ka'ba.

8. *مبارك* *mubârak* = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. *مقام* *maqâm* = spot, site, standing, station. The stone on which Ibrâhîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلَّهِ عَلَى النَّاسِ

حُجَّ الْبَيْتِ pilgrimage¹ to the House —

مَنْ أَسْطَاعَ إِلَيْهِ

سَبِيلًا a way;³

وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ

غَنِيٌّ عَنِ الْعَالَمِينَ in no need⁵ of all the beings.



قُلْ 98. Say:

يَا أَهْلَ الْكِتَابِ

لِمَ تَكْفُرُونَ why do you disbelieve⁶

بِآيَاتِ اللَّهِ

وَاللَّهُ شَهِيدٌ while Allah is a Witness⁸

عَلَى مَا تَعْمَلُونَ over what you do?

قُلْ 99. Say:

يَا أَهْلَ الْكِتَابِ

لِمَ تَصَدُّونَ why do you deter⁹

عَنِ سَبِيلِ اللَّهِ

مَنْ آمَنَ those who believe,

تَبْعُوهَا عِوَجًا seeking¹⁰ it to get crooked,¹¹

وَأَنْتُمْ شُهَدَاءُ while you are witnesses?¹²

وَمَا لِلَّهِ بِغَفْلٍ And Allah is not unmindful¹³

1. *hijj* = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by Prophet Ibrâhîm, peace be on him, on Allah's command. See 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Ṭabarî, pt. IV, 15-18). استطاع *istatâ'a* = he was able to, was capable of (v. iii. m. s. past in form X of *tâ'a* [taw'], to obey. See *istatâ'u* at 2:217, p. 105, n. 11; and *lâ yasta'î'u* at 2:282, p. 148, n. 3.

3. سبيل *sabîl* (pl. أسبيل *asbilah*) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i. e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufr* (Ibn Kathîr, II, 69). كفر *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. غنى *ghanîyy* (s.; pl. أغنياء *aghniyâ'*) = above want, free from want, rich. Followed by the particle 'an the word gives the meaning of: "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. آيات *âyât* (pl.; sing. آية *âyah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. شهيد *shahîd* (pl. *shuhadâ'*) = witness, martyr. See *shuhadâ'* at 2:133, p. 63, n. 1.

9. تصدون *taṣuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [ṣadd], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. تبغون *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ'], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i. e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ'*.

13. غافل *ghâfil* (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [ghaflah / ghufûl], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا تَصَلُونَ ﴿١١﴾

of what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 100. O you who believe,¹

اِنْ تَطِيعُوْا فِرْقًا مِّنْ

الَّذِيْنَ اُوْتُوْا الْكِتٰبَ

they will drive you back,³

بَعْدَ اِيْمَانِكُمْ

after you have believed,

كٰفِرِيْنَ ﴿١٢﴾

as unbelievers.

وَكَيْفَ 101. And how could

تَكْفُرُوْنَ

and you are the ones,

تُنٰتِلُ عَلَيْكُمْ

the revelations of Allah,

وَفِيْكُمْ

His Messenger?

وَمَنْ يَّعْتَصِمْ

to Allah

فَقَدْ هُدِيَ اِلٰى

صِرٰطٍ مُّسْتَقِيْمٍ ﴿١٣﴾ a straight⁷ path.⁸

Section (Rukû') 11

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 102. O you who believe,

1. The 'ayah has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. *tufti'û (na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from 'afû'a, form IV of *fâ'u* [*faw*]), to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in). See 'afû'a at 3:50, p. 176, n. 1; and *istafû'a* at 3:97, p. 194, n. 2).

3. *yaruddû (na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*]), to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. *tutlû* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talû* [*tilâwah*]), to recite. See *natlû* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as taught by Him through His Messenger, that is Islam. *ya'tašim(u)* = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'tašama*, form VIII of 'ašama [*'ašm*]), to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. *hudiya* = he is guided, led, shown the way (v. iii. m. s. past passive from *hadû* [*hady/hudan/ hidâyah*]), to guide, to lead. See *hadû* at 2:143, p. 68, n. 3).

7. *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*]), to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. *širât* = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ **dread¹ Allah**

حَقَّ تَقَاتِيهِ **the true dreading² of Him;**

وَلَا تَمُوتُنَّ **and let you not die³**

إِلَّا وَأَنْتُمْ مُسْلِمُونَ **except as you are Muslims.**



وَأَعْتَصِمُوا **103. And hold fast⁴**

بِحَبْلِ اللَّهِ **to the rope⁵ of Allah**

جَمِيعًا **all together,**

وَلَا تَفْرُقُوا **and do not be divided;⁶**

وَأَذْكُرُوا **and remember**

بِعَمَتِ اللَّهِ عَلَيْكُمْ **Allah's favour upon you**

إِذْ كُنْتُمْ أَعْدَاءً **when you were enemies⁷**

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ **and Allah united⁸ your hearts;**

فَأَصْبَحْتُمْ **so you have become⁹**

بِنِعْمَتِهِ إِخْوَانًا **by His Grace brethren;**

وَكُنْتُمْ عَلَى شَفَا **and you were on the verge¹⁰**

حُفْرَةٍ مِنَ النَّارِ **of a pit¹¹ of fire,**

فَأَنْقَذَكُمْ مِنْهَا **and He rescued¹² you from it.**

كَذَلِكَ يَسِّرُ اللَّهُ **Thus Allah makes clear¹³**

لَكُمْ آيَاتِهِ **for you His revelations,**

لَعَلَّكُمْ يَهْتَدُونَ **that you might be guided.**



وَلَنْتُنَّ **104. And let there be**

1. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تَتَّقُونَ *tuqâh* = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathîr, II, 71).

3. i.e., remain on Islam till death. لَا تَمُوتُنَّ *lâ tamûtunna* = you must not die, let you not die (v. ii. m. pl. impfct. (negative) from *mâta* [*mawt*], to die. See at 2:132, p. 62, n. 10).

4. اِعْتَصِمُوا *i'ta'imû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'tasama*, form VIII of *'asama* [*'asim*], to restrain, to protect. See *ya'ta'im* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ân and Islam (See Ibn Kathîr, II, 73). حَبْلٌ *habl* (pl. *hibâl/'ahbul/'ahbâl/hubûl*) = rope, cord, string, vein, sinew.

6. لَا تَفْرُقُوا *lâ tafarraquû* (originally *lâ tafarraquû*) = you (all) be not divided, separated from one another (v. ii. m. pl. imperative [prohibition] from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate. See *nufarriqu* at 3:84, p. 189, n. 2).

7. أَعْدَاءٌ *'a'dâ* (pl.; sing. *'aduww*) = enemies, adversaries. See *'adûww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. أَلَّفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted).

9. أَصْبَحْتُمْ *'asbahtum* = you (all) became, became in the morning (v. ii. m. pl. past from *'asbaha*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning).

10. شَفَا *shafâ* = edge, rim, brink, verge, border.

11. حُفْرَةٌ *hufrah* (pl. *ḥufar*) = pit, hollow, hole.

12. أَنْقَذَ *'anqadha* = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], to save, to rescue).

13. يَسِّرُ *yubayyinu* = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear). See at 2:266, p. 140, n. 1).

مِنْكُمْ أُمَّةٌ from among you a class¹
 يَدْعُونَ إِلَى الْخَيْرِ calling² to the good,³
 وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ enjoining⁴ the approved,⁵ and
 forbidding⁶ the detestable.⁷
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ And such are the ones
 to have attained success.⁸
 105. وَلَا تَكُونُوا like those who got divided⁹
 كَالَّذِينَ تَفَرَّقُوا and ran into disagreement¹⁰
 مِنْ بَعْدِ مَا جَاءَهُمْ
 الْبَيِّنَاتُ the clear evidences.
 وَأُولَئِكَ هُمُ عَذَابٌ عَظِيمٌ And such people will have
 a stupendous punishment.
 106. يَوْمَ white will turn¹¹ faces
 بَيْضٌ وَجُوهٌ and black will turn¹² faces.
 وَسَوْدٌ وَجُوهٌ So as to those whose
 فَمَا الَّذِينَ faces will turn black –
 أَسْوَدَتْ وَجُوهَهُمْ "Did you disbelieve
 أَكْفَرْتُمْ after you had believed?
 فَذُوقُوا الْعَذَابَ Then taste¹³ the punishment

1. أمة *'ummah* (pl. *umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يدعون *yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [du'â]), to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يأمر *ya'muru* = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amaru* ['amr], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف *ma'rûf* = known, well-known, generally recognized, beneficence, approved by *shari'ah* (passive participle from *'arafa/arifa* [ma'rifah / 'irfân], to know. See at 2:263, p. 137, n. 9).

6. ينها *yanhawna* = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See *intahâ* at 2:275, p. 144, n. 11).

7. منكر *munkar* (pl. *munkarât*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [nagr/nukr/nukûr/nakîr], not to know).

8. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'afalaḥa*, form IV of *falaha* [falh]= to split, cleave. See at 2:5, p. 5, n. 10).

9. تفرقوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [farq/furqân], to divide, to separate. See *lâ tafarraqu* at 3:103, p. 196 (36), n. 6).

10. اختلفوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [khalaf], to come after. See at 2:253, p. 129, n. 9).

11. تبيض *tabyaḍdu* = she turns white, brightens up (v. iii. f. s. impfct. from *abyaḍḍa*, form IX of *bâḍa* [bayḍ], to lay eggs, to settle down).

12. تسود *taswaddu* = she becomes black, blackened (v. iii. s. f. impfct. in form IX from *sawida*, to blacken).

13. ذوقوا *dhûqu* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [dhawq], to taste).

بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿١١٦﴾

for that you had been
disbelieving."¹

وَأَمَّا الَّذِينَ

أَبْيَضَتْ

107. And as to those whose
faces became white,²

فَفِي رَحْمَةِ اللَّهِ

they will be in Allah's mercy.

هُمْ فِيهَا

They in there

خَالِدُونَ ﴿١١٧﴾

shall abide for ever.³

تِلْكَ

108. These are

آيَاتُ اللَّهِ

the revelations⁴ of Allah —

نَتْلُوهَا عَلَيْكَ

We recite⁵ them to you

بِالْحَقِّ

in truth.

وَمَا اللَّهُ يُرِيدُ

And Allah does not intend⁶

ظُلْمًا لِلْعَالَمِينَ ﴿١١٨﴾

injustice⁷ to the creatures.⁸

وَلِلَّهِ

109. And to Allah belongs

مَا فِي السَّمَوَاتِ

all that is in the heavens

وَمَا فِي الْأَرْضِ

and all that is in the earth;

وَالِلَّهِ

and to Allah shall be

مُتْرَجَمُ الْأُمُورِ

referred back⁹ all matters.¹⁰

﴿١١٩﴾

Section (Rukû') 12

كُنْتُمْ خَيْرَ أُمَّةٍ

110. You are the best nation

1. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufri], to disbelieve. See at 3:98, p. 194, n.6).

2. ابيضت *abyaḍḍat* = she became white, brightened up (v. iii. f. s. past in form IX of *bāḍa* [bayḍ], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خالدون *khālidûn* (sing. خالد *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. آيات *'āyât* (pl.; sing. آية *'āyah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. نتلو *natlu* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [tilâwah], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, for IV from *râda* [rawd], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظلم *zulm* = injustice, iniquity, wrong, oppression. See *zâlimîn* at 3:94, p. 193, n. 1.

8. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. ترجع *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [rujû'] , to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. أمور *'umûr* (pl.; sing. امر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أُخْرِجَتِ لِلنَّاسِ raised¹ for mankind,
 تَأْمُرُونَ بِالْمَعْرُوفِ and enjoining² the approved
 وَتَنْهَوْنَ عَنِ الْمُنْكَرِ and forbidding³ the detested,
 وَتُؤْمِنُونَ بِاللَّهِ and believing in Allah.
 وَلَوْ أَنَّهُمْ آمَنُوا And if there believe
 أَهْلَ الْكِتَابِ the People of the Book,
 لَكَانَ خَيْرًا لَهُمْ it will be good for them.
 مِنْهُمْ الْمُؤْمِنُونَ Some of them are believers,
 وَأَكْثَرُهُمْ but most of them
 الْفَاسِقُونَ are sinful.⁴
 لَنْ يَضُرُّوكُمْ 111. They cannot harm⁵ you
 إِلَّا أَذَىً except hurting;⁶
 وَإِن يَفْتِنُواكُمْ and if they fight with you
 يَوَلُّوكُمُ they will turn⁷ towards you
 الْأَدْبَارَ the backs;⁸
 ثُمَّ لَا يَنْصُرُونَ then they will not be helped.⁹
 ضَرَبَتْ عَلَيْهِمُ 112. Struck¹⁰ on them will be
 الذِّلَّةُ ignominy¹¹
 أَيْنَ مَا تُقْبَلُونَ wherever they are met with¹²,
 إِلَّا بِحَبْلِ مِنَ اللَّهِ except by a rope¹³ from Allah
 وَحَبْلِ مِنَ النَّاسِ and a rope from men;
 وَبِأَنفُسِهِمْ and they have incurred¹⁴
 الْغَضَبَ مِنَ اللَّهِ the wrath of Allah

1. أُخْرِجَتِ *'ukhrijat* = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhrāja*, form IV of *kharaja* [*khurāj*], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تَأْمُرُونَ *ta'murûna* = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تَنْهَوْنَ *tanhawna* = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يَضُرُّوهُمْ *yadurrû(na)* = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أَذَىً *'adhan* = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يَوَلُّوهُمْ *yuwallû(na)* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallû* at 3:82, p. 188, n. 4).

8. الْأَدْبَارَ *'adbâr* (sing. *dubr/dubur*) = backs, backsides, rear parts.

9. لَا يَنْصُرُونَ *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *nasara* [*naṣr/nuṣâr*], to help. See at 2:123, p. 58, n. 11).

10. ضَرَبَتْ *ḍaribat* = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to strike. See at 2:61, p. 29, n. 5).

11. الذِّلَّةُ *dhillah* = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. تُقْبَلُونَ *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See *thaqiftumû* at 2:191, p. 91, n. 14).

13. حَبْلِ *ḥabl* = see at 3:103, p. 196, n. 5.

14. بِأَنفُسِهِمْ *bâ'û* = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:90, p. 43, n. 5).

وَصَرَبَتْ عَلَيْهِمْ and pitched on them
الْمَسْكَنَةَ is poverty.¹

ذَلِكَ بِأَنَّهُمْ This is so because they
كَانُوا يَكْفُرُونَ have been disbelieving

بِإِتَابِ اللَّهِ in Allah's revelation
وَيَقْتُلُونَ الْأَنْبِيَاءَ and killing² the Prophets
بِغَيْرِ حَقٍّ without any right³ –

ذَلِكَ بِمَا this is so because
عَصَوْا they defied⁴
وَكَانُوا يَعْتَدُونَ and went on trasgressing.⁵

﴿١١٣﴾
لَيْسُوا سَوَاءً 113. They are not all alike.⁶
مِنَ أَهْلِ الْكِتَابِ Of the People of the Book
أُمَّةٌ قَائِمَةٌ there is an upright⁷ group⁸,
يَتْلُونَ آيَاتِ اللَّهِ reciting⁹ Allah's revelations
دُuring the night hours,¹⁰ and

﴿١١٣﴾ وَهُمْ يَسْجُدُونَ they prostrate themselves.¹¹

يُؤْمِنُونَ بِاللَّهِ 114. They believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day;

وَيَأْمُرُونَ and they enjoin¹¹

بِالْمَعْرُوفِ the approved¹²

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid¹³ the detested,¹⁴

وَيُسْرِعُونَ and they rush¹⁵

1. مسكنة *maskanah* = poverty, indigence.

2. يقتلون *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:21, p. 163, n. 2).

3. حق *haqq* = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عصوا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aşû* [*'iṣyân/ma'siyah*], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يعتدون *ya'tadûna* = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash).

6. سواء *sawâ'* = straight, even, equal, same, alike. See at 3:64, p. 180, n. 4.

7. قائمة *qâ'imah* (f.; mas. *qâ'im*) = standing, upright, erect, straight (active participle from *qâma* [*qawmah/qiyâm*], to stand up, to get up). See *qâ'im* at 3:39, p. 170, n. 13.

8. أمة *'ummah* (pl. اسم *'umam*) = community, people, nation, generation, species, class, category. See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. ياتلون *yatlûna* = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:121, p. 57, n. 8).

10. آتاء *'ânâ'* (pl.; sing. *'any/iny*) = hours, especially of night.

11. يأمرؤن *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:104, p. 197, n. 4).

12. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shari'ah* (passive participle from *'arafa'* *arifa* [*ma'rifa* / *'irfân*], to know, to recognize. See at 3:104, p. 197, n. 5).

13. ينهون *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:104, p. 197, n. 6).

14. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يسرعون *yusâri'ûna* = they make haste, rush (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira/sara/sur'ah*], to be quick. See *sari'* at 3:19, p. 162, n. 4).

فِي الْخَيْرَاتِ¹ at the good deeds;

وَأُولَئِكَ and they are

مِنَ الصَّالِحِينَ² among the righteous.

وَمَا يَنْفَعُوكُمْ³ 115. And whatever they do³

مِنْ خَيْرٍ of a good deed

فَلَنْ يُكْفَرُوا⁴ they will not be denied⁴ that;

وَاللَّهُ عَلِيمٌ and Allah is All-Aware

بِالْمُتَّقِينَ⁵ of the godfearing.⁵

إِنَّ الَّذِينَ 116. Verily those who

كَفَرُوا disbelieve,

لَنْ تَنْفَعَهُمْ there shall not avail⁶ them

أَمْوَالُهُمْ their riches⁷

وَلَا أَوْلَادُهُمْ nor their children

مِنَ اللَّهِ سَيِّئًا against Allah whatsoever.

وَأُولَئِكَ And they will be

أَصْحَابُ النَّارِ the dwellers⁸ of the fire;

هُمْ فِيهَا they in there

خَالِدُونَ⁹ will abide for ever.⁹

مِثْلُ 117. The likeness¹⁰ of

مَا يَنْفِقُونَ what they spend¹¹

1. خيرات *khayrât* (pl.; sing. *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. الصالحين *ṣâlihîn* (accusative/genitive of *ṣâlihîn*, sing. *ṣâlih*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâh/sulûh/maṣlahah*]), to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يفعلوا *yaf'alûna* = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'ʿlfi'l*]), to do. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *mâ*)).

4. يكفروا *yukfurûna* = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufra*]), to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurûna* at 3:106, p. 198, n. 1).

5. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تفي *tughniya(nî)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*]), to be free from want, to be rich. The last letter takes *fathah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, possessions, goods.

8. أصحاب *'ashâb* (pl.; sing. *ṣâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:257, p. 133, n. 1).

9. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khalûd*]), to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. ينفقون *yanfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 2:273, p. 143, n. 10).

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا in this worldly life

كَمَثَلِ رِيحٍ is the likeness of a wind¹

فِيهَا صِرٌّ wherein is extreme cold² that

أَصَابَتْ حَرْثَ قَوْمٍ strikes³ the tillage⁴ of a people

ظَلَمُوا أَنْفُسَهُمْ who wronged themselves

فَأَهْلَكَتْهُ and destroys⁵ it.

وَمَا ظَلَمَهُمُ اللَّهُ Allah did not wrong them

وَلَكِنْ أَنْفُسَهُمْ but themselves

يَظْلِمُونَ they wronged.

يَا أَيُّهَا الَّذِينَ آمَنُوا 118. O you who believe,

لَا تَتَّخِذُوا وِطْرَانَهُ do not take⁶ as intimates⁷

مِن دُونِكُمْ those that are not of you.

لَا يَأْتُونَكُمْ They will not fail to do⁸ you

حَسَبًا mischief.⁹

وَدُّوْا مَا They love¹⁰ that which

عَنِتُّمْ you would suffer adversely.¹¹

قَدْ بَدَتْ There already has come out¹²

الْبَغْضَاءُ extreme hatred¹³

مِنْ أَفْوَاهِهِمْ from their mouths,¹⁴ and

وَمَا تُخْفِي what their breasts conceal¹⁵

صُدُورُهُمْ أَكْبَرُ is graver.

قَدْ بَيَّنَّا We have indeed made clear

لَكُمْ الْآيَاتِ to you the revelations,

إِنْ كُنْتُمْ تَعْقِلُونَ if you do understand.

1. ريح *rīh* (pl. *riyāh/arwāh/aryāh*) = wind, smell.

2. صِرٌّ *ṣirr* = extreme cold, severe sound.

3. أصابت *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حرث *ḥarṭh* = tillage, cultivation, tilth, crops. See at 3:14, p. 159, n. 18.

5. أهلكت *'ahlakat* = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لا تتخذوا *lā tattakhidhū* = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *akhadha* [*'akhdh*], to take. See *tattakhidhū* at 3:80, p. 187, n. 5). This and the following two *'āyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. بطانة *bitānah* (pl. *بطنان* *batā'in*) = inside, inner side, lining; figuratively intimates, close friends.

8. لا يأتون *lā ya'tūna* = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alā* [*'alw*], to neglect, to fail to).

9. خيال *khabāl* = mischief, evil, confusion.

10. ودوا *waddū* = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n. 5).

11. عنتم *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'a'natu* at 2:220, p. 108, n. 1).

12. بدت *badat* = she became clear, evident, manifest (v. iii. f. s. past from *badā* [*budūww/badā'*] to appear, to come to light. See *tubdū* at 3:29, p. 166, n. 11).

13. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion.

14. أفواه *'afwah* (pl.; sing. *fūhah*) = mouths.

15. تخفى *tukhfī* = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfā*, form IV of *khafiya* [*khafā'/khīfah/khufyah*], to be hidden. See *tukhfū* at 3:29, p. 166, n. 9).

119. Ha, here you are those,
 هَاتِمْتُمْ أَوْلَادَهُمْ
 you love them¹
 وَلَا يُحِبُّونَكُمْ
 but they do not love² you;
 وَتُؤْمِنُونَ بِالْكِتَابِ
 and you believe in the Book
 كُلِّهِ
 in its entirety;
 وَإِذَا لَقُواكُمْ
 and when they meet³ you
 قَالُوا آمَنَّا
 they say: "We believe",
 وَإِذَا خَلَوْا
 but when they are alone⁴
 عَصَوْا عَلَيْكُمْ
 they bite⁵ against you
 الْأَنَامِلَ
 the tips⁶ of fingers
 مِنَ الْعَيْظِ
 out of rage.⁷
 قُلْ مَوْتُوْا بِعَيْظِكُمْ
 Say: "Die with your rage;
 إِنَّ اللَّهَ عَلِيمٌ
 verily Allah is All-Knowing
 بِذَاتِ الصُّدُورِ
 of what lies in the breasts."⁸

120. If there touches⁹ you
 إِنْ تَمَسَّكُمْ
 any good, it grieves¹⁰ them;
 حَسَنَةٌ تَسُؤُهُمْ
 and if there afflicts¹¹ you
 وَإِنْ تُصِيبْكُمْ
 any evil, they rejoice¹² at it;
 سَيِّئَةٌ يَفْرَحُوهَا بِهَا
 but if you persevere
 وَإِنْ تَصْبِرُوا
 and be on your guard¹³
 وَتَتَّقُوا
 there shall not harm¹⁴ you
 لَا يَصُرُّكُمْ
 their machination¹⁵
 كَيْدُهُمْ
 whatsoever.
 سَيِّئًا

1. تحبون *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from 'ahabba, form IV of ḥabba [ḥubb], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. لقاؤ *laqû* = they met, came across (v. iii. m. pl. past from laqiya [liqâ' / luqyân luqy luqyah/ luqan] to meet. See at 2:76, p. 36, n. 1).

4. خلوا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from khalâ [khalû'/khalâ'], to be empty. See at 2:214, p. 103, n. 3).

5. عضوا *'addû* = they bit, grabbed with teeth (v. iii. m. pl. past from 'aḍḍa ['aḍḍ/'aḍiḍ], to bite).

6. أنامل *'anāmīl* (pl.; sing. أئمة *'unmulah*) = fingertips.

7. غيظ *ghayẓ* = rage, wrath, anger, fury.

8. صدر *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. تمسى *tamsas(u=tamassu)* = she touches, hits, afflicts (v. iii. f. s. impfct. from massa [mass/masīs], to touch. The last letter is vowelless (sâkin) for the verb is part of a conditional clause (preceded by 'in). See at 3:24, p. 164, n. 4).

10. تسو *tasu'(u)* = she grieves, saddens, hurts (v. iii. f. s. impfct. from sā'a [saw/'sû'/masā'ah], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. تصيب *tusīb(tusību)* = she afflicts, befalls, hits (v. iii. f. s. impfct. from 'aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter is vowelless and hence the medial yā' is dropped for the verb is part of a conditional clause. See 'aṣābat at 3:117, p. 202, n.3).

12. يفرحوا *yafrahū(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from fariḥa [farah], to be glad. The ternal nân is dropped).

13. تتقوا *tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from ittaqâ, form VIII of waqâ (waqy lwaqāyah), to guard, safeguard. The terminal nân is dropped).

14. يضر *yaḍurru* = he or it harms, hurts, damages (v. iii. m. s. impfct. from ḍarra [ḍarr], to harm. See at 2:102, p. 48, n. 13).

15. كيد *kayd* = machination, plot, ruse.

إِنَّ اللَّهَ Verily Allah is,
بِمَا يَعْمَلُونَ about what they do,

مُحِيطٌ All-Encompassing.¹

Section (Rukû') 13

وَإِذْ 121. And (remember) when
عَدَوْتَ you left early in the morning²

مِنْ أَهْلِكَ your household

تُؤَيِّئُ الْمُؤْمِنِينَ making the believers³

مَقَاعِدَ لِلْقِتَالِ take positions⁴ for the battle-

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

إِذْ هَمَّتْ 122. When there thought⁵

طَافَتَانِ مِنْكُمْ two sections⁶ of you

أَنْ تَفْسَلَا to act cowardly⁷ -

وَاللَّهُ وَلِيُّهُمَا and Allah is their Protector -

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely⁸

الْمُؤْمِنُونَ the believers.

وَلَقَدْ نَصَرَكُمُ اللَّهُ 123. And indeed Allah had

بِذَرٍ given you victory⁹ at Badr

وَأَنْتُمْ أَذِلَّةٌ when you were despicable.¹⁰

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ So fear Allah that you may

تَشْكُرُونَ express gratitude.

1. i.e., in knowledge. مُحِيطٌ *muhîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from 'ahâta, form IV of *hâta* [*hawâṭ* / *hîtah* / *hîyâṭah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. عَدَوْتَ *ghadawta* = you left early in the morning, (v. ii. m. s. past from *ghadâw* [*ghudûw* / *ghadw* / *ghadwah*], to go or come or be in the early morning). This and the succeeding 'ayahs till 'ayah 180 refer to the battle of 'Uḥud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تَوَيَّأْتُ *tubawwi'u* = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'a*, form of *bâ'a* [*baw'*], to be back. See *bâ'â* at 3:112, p. 199, n. 17).

4. مَقَاعِدُ *maqâ'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *mafa'al* from *qa'ada* [*qu'ûd*], to sit down).

5. هَمَّتْ *hammat* = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uḥud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banû Salimah and Banû Hârithah.

6. طَافَتَانِ *tâ'ifatân* = (dual; sing. *tâ'ifah*; pl. *ṭawâ'if*) = two sections of people, two sects, two group See *tâ'ifah* at 3:72, p. 183, n. 3.

7. تَفْسَلَا *tafshalâ* = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail).

8. يَتَوَكَّلُ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter becomes vowelless (*sâkin*) for the particle *lâm* of command coming before the verb.

9. نَصَرَ *naṣara* = he helped, gave victory, assisted (v. iii. m. s. past from *naṣr* / *nuṣûr*, to help. See *yanṣurûna* at 3:111, p. 199, n. 12).

10. أَذِلَّةٌ *'adhillah* (pl.; sing. *dhalîl*) = despicable, despised, lowly, contemptible.

124. And when you¹ said
 لِلمؤمنين to the believers:
 أَنْ يَكْفِيَكُمْ "Will it not suffice² you
 أَنْ يُعِدَّكُمْ رَبُّكُمْ that your Lord reinforce³ you
 بِثَلَاثَةِ آلَافٍ with three thousand
 مِنَ الْمَلَائِكَةِ of the angels
 مُنْزَلِينَ being sent down?"⁴

125. O yes; if you persevere⁵
 وَتَحْذَرُوا and be on your guard,⁶
 وَيَأْتُوَكُمْ and they⁷ come upon you
 مِنْ قَوْرِهِمْ هَذَا at this very instant⁸ of theirs,
 يُعِدُّكُمْ رَبُّكُمْ your Lord will reinforce⁹ you
 بِخَمْسَةِ آلَافٍ with five thousand
 مِنَ الْمَلَائِكَةِ of the angels
 مُسَوِّمِينَ making their marks.¹⁰

126. And Allah set it not
 إِلَّا بُشْرَى لَكُمْ but as good tidings¹¹ for you
 وَلَنْظَمِينَ and that reassured¹² might be
 قُلُوبِكُمْ your hearts thereby;
 وَمَا أَنْصَرُ and no victory can there be
 إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah,
 الْعَزِيزِ the All-Mighty,
 الْحَكِيمِ the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2. *yakfi* = it or he suffices, is enough (v. iii. m. impfct. from *kafâ* [*kifâyah*], to be enough).

3. *yumidda(u)* = he helps, supplies, reinforces (v. iii. m. s. impfct. from '*amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fathah* because of the particle '*an* coming before the verb).

4. *munzalîn* (acc./gen. of *munzalûn*, sing. *munzal*) = the sent down ones, those descended (passive participle from '*anzala*, form IV of *nazala* [*nuzûl*], to come down. See '*unzilât* at 3:65, p. 181, n. 2).

5. *taşbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *şabara* [*şabr*], to be patient, to bind. See *şâbirîn* at 3:15, p. 160, n. 10). The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by '*in*).

6. *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqâ/wiqâyah*], to protect. The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by '*in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. *fawra* = immediately; *min fawrih/min al-fawr/ 'alâ al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. *yumdid* = see *yumiddu* at n. 3 above. The final letter is rendered vowelless and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. *musawwimîn* (acc./gen. of *musawwimûn*, sing. *musawwim* = making marks, being distinguished (act. participle from *sawwama*, form II of *sâma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16).

11. *bushrâ* = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. *taţma'inna(u)* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *ţama'anna*. The final letter takes *fathah* because of a hidden '*an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the verb. See *yaţma'innu* at 2:260, p. 135, n. 11).

لَيَقْطَعَنَّ 127. That He might cut off¹

طَرْفًا مِّنَ الَّذِينَ a part² of those who

كَفَرُوا disbelieve

أَوْ يَكْتُمُهُمْ or repel³ them disgracefully

فَيَنْقَلِبُوا so that they fall back⁴

حَآيِبِينَ disappointed.⁵

لَيْسَ لَكَ 128. It is not for you

مِنَ الْأَمْرِ شَيْءٌ to determine anything;

أَوْ يُؤْتِبَهُمْ whether He forgives⁶ them

أَوْ يُعَذِّبَهُمْ or He punishes⁷ them;

فَإِنَّهُمْ for verily they are

ظَالِمُونَ wrong-doers.⁸

وَلِلَّهِ 129. And to Allah belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

يَغْفِرُ لِمَن يَشَاءُ He forgives whom He will

وَيُعَذِّبُ مَن يَشَاءُ and punishes whom He will;

وَاللَّهُ عَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 14

يَا أَيُّهَا الَّذِينَ آمَنُوا 130. O you who believe,

لَا تَأْكُلُوا الرِّبَا⁹ do not devour⁹ usury¹⁰

1. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a [qat']*, to cut. The final letter takes *fathah* for a hidden 'an in the *lâm* of motivation (*li* meaning *kay*) coming before the verb. See *yaqta'âna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف *taraf* (sing.; pl. 'atrâf) = part, utmost part, fringe, side.

3. يكت *yakbita(u)* = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata [kabt]*, to stifle. The final letter takes *fathah* for an implied 'an in 'aw coming before the verb).

4. يتقلبوا *yanqalibû(na)* = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba [qalb]*, to turn, to turn about. The terminal *nûn* is dropped because of a hidden 'an in the *fa* before the verb).

5. حايبين *khâ'ibîn* (acc./gen. of *khâ'ibân*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba [khaybah]*, to fail, to be disappointed).

6. يتوب *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba [tawb, tawbah / matâb]*, to turn. The final letter takes *fathah* because of an implied 'an in 'aw coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يعذب *yu'adhhiba(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhîb*] of *'adhaba [adhb]*, to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظالمون *ẓâlimûn* (pl.; sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama [ẓalm]*, to transgress, do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1; and *ẓâlimûn* at 2:229, p. 113, n. 9).

9. لا تأكلوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from *'akala [akhl/ma'kal]*, to eat. See at 2:188, p. 90, n. 8).

10. ربا *riban* = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَفًا مُضْعَفَةً in doubles¹ compounded,²

وَأَتَوْا اللَّهَ and be afraid³ of Allah

لَمَّا كُنْتُمْ تَفْلِحُونَ that you might succeed.⁴



وَأَتَوْا النَّارَ 131. And beware of the fire

الَّتِي أُعِدَّتْ which has been prepared⁵

لِلْكَافِرِينَ for the unbelievers.

وَأَطِيعُوا اللَّهَ 132. And obey⁶ Allah

وَالرَّسُولَ لَعَلَّكُمْ and the Messenger that you

تُرْحَمُونَ might be shown mercy.⁷

وَسَارِعُوا إِلَيَّ 133. And rush⁸ towards

مَغْفِرَةٍ مِنْ رَبِّكُمْ forgiveness from your Lord

وَجَنَّةٍ and a paradise

عَرْضُهَا the width of which is

السَّمَاوَاتِ وَالْأَرْضِ the heavens and the earth,

أُعِدَّتْ لِلْمُتَّقِينَ prepared for the godfearing⁹—



الَّذِينَ يُفِضُونَ فِي 134. Who spend¹⁰ in

الْبَرَآءِ وَالضَّرَّاءِ prosperity¹¹ and adversity,¹²

وَالصَّالِحِينَ الَّذِينَ يَنْظُرُونَ 135. And are in control¹³ of anger,

وَالْعَافِينَ عَنِ النَّاسِ and forgiving¹⁴ to men.

وَاللَّهُ يُحِبُّ And Allah loves

1. أضعاف 'ad'âf (pl.; sing. dî'f) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة muqâ'afah (f.; m. مضاعف muqâ'af) = compounded, increased many times (passive participle from qû'afa, form III of qa'afa [da'f]), to double. See yuqâ'ifu at 2:261, p. 136, n. 12).

3. اتقوا ittaqû = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from ittaqâ, form VIII of waqâ (waqy/wiqâyah), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون tufliḥûna = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'afaha, form IV of falaha [falḥ]), to split. See at 2:189, p. 91, n. 10).

5. أُعِدَّتْ 'u'iddat = prepared, made ready (v. iii. f. s. past passive from 'a'adda, form IV of 'adda ['add], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا aṭî'û = you (all) obey , be obedient , follow (v. ii. m. pl. imperative from 'atâ'a, form IV of jā'a [ṭaw'], to obey. See at 3:50, p. 176, n. 1).

7. تُرْحَمُونَ turḥamûna = you (all) are shown mercy (v. ii. m. pl. impfct. passive from raḥima / raḥmah / marḥamah), to show mercy).

8. سارعوا sāri'û = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from sāra'a, form III of saru'a [sira /sur'ah], to be quick. See yusāri'ûna at 3:114, p. 200, n. 16).

9. متقين muttaqîn — See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. يتفقون yunfiqûna = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء sarrâ' = prosperity, happiness.

12. ضراء ḍarrâ' = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاظمين kāzimîn (acc./gen. of kāzimîn, sing. kāzim = those who keep calm (in anger), are in control (of anger) (active participle from kaẓama [kaẓm/kuẓûm]), to conceal or suppress).

14. عافين 'āfin (acc./gen./ of 'āfûn, sing. 'āfin) = forgiving, excusing, pardoning (active participle from 'afâ ['afw/'afâ'], to efface, to forgive. See ya'fûna at 2:237, p. 120, n. 4).

﴿١٧٤﴾ الْمَحْسِنِينَ the righteous.¹

وَالَّذِينَ 135. And those who,
إِذَا فَعَلُوا فَحِشَةً if they do a vile deed²

أَوْ ظَلَمُوا أَنْفُسَهُمْ or do wrong³ to themselves,

ذَكَرُوا اللَّهَ remember⁴ Allah

وَأَسْتَغْفِرُوا and ask forgiveness⁵

لِذُنُوبِهِمْ for their sins⁶ —

وَمَنْ يَغْفِرَ اللَّهُ ذُنُوبَهُ and who can forgive⁷ sins

إِلَّا اللَّهَ except Allah —

وَلَمْ يُصِرُّوا and do not persist⁸

عَلَى مَا فَعَلُوا in what they did

وَهُمْ يَعْلَمُونَ and they know.⁹

﴿١٧٥﴾

أُولَئِكَ 136. Such people,

جَزَاءُ مَا كَفَرُوا their reward is forgiveness¹⁰

مِنْ رَبِّهِمْ وَجَنَّاتٌ

تَجْرِي مِنْ تَحْتِهَا flowing¹¹ below them

الْأَنْهَارُ the rivers,¹²

خَالِدِينَ فِيهَا abiding for ever¹³ therein.

وَبِعَمَلٍ خَيْرٍ And excellent is the reward

﴿١٧٦﴾ الْعَمَلِينَ of the practising ones.¹⁴

قَدْ خَلَتْ 137. There have passed¹⁵

1. *muhsinîn* = (acc./gen. of *muhsinûn*, sing. *muhsin*) = 'those who do right things, charitable (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 2:236, p. 119, n. 11).

2. *fahishah* (pl. *fawâhish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *fahshâ*' at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. *zalamû* = they transgressed, did wrong, committed *shirk* (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See *zâlimîn* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah. *dhakarû* = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr /tadhkâr*], to remember. See *udhkurû* at 2:231, p. 115, n. 2).

5. *istaghfarû* = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

6. *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. *yaghfiru* he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. *yusirru(na)* = they insist, persist (v. iii. m. pl. impfct. from *'asarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. *maghfirah* = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. *'anhâr* (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. *khâlidîn* = living for ever, everlasting, eternal. See at 3:87, p. 190, n. 5).

14. *'âmilîn* (acc./gen. of *'âmilân*, sing. *'âmil*) = the practising ones, the doers (act. participle from *'amila* [*'amal*], to act).

15. *khalat* = she passed, passed away. See at 2:141, p. 66, n. 10).

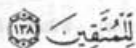
مِنْ قَبْلِكُمْ سُنَّ ۙ before you ways of dealing;¹
فَسِيرُوا فِي الْأَرْضِ so travel through² the earth
فَانظُرُوا كَيْفَ كَانَ and see³ how was
عَقِبَةُ الْمُكَذِّبِينَ the end⁴ of the unbelievers.⁵



هَذَا بَيَانٌ ۙ 138. This⁶ is a statement⁷

لِلنَّاسِ for mankind,

وَهُدًى وَمَوْعِظَةٌ and guidance and advice⁸



لِلْمُتَّقِينَ for the godfearing.⁹

وَلَا تَهِنُوا ۙ 139. And do not feel small¹⁰

وَلَا تَحْزَنُوا nor be sad;¹¹

وَأَنْتُمْ الْأَعْلَوْنَ for you will be the superiors¹²

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



إِنْ يَمَسَّكُمْ ۙ 140. If there has touched¹³

فَرَحٌ you a sore,¹⁴

فَقَدْ مَسَّ then there already has hit

الْقَوْمَ فَرَحٌ مِثْلَهُ the people¹⁵ a sore like it;

وَتِلْكَ الْأَيَّامُ and such are the days that

نُدَاوِلُهَا بَيْنَ النَّاسِ We alternate¹⁶ among men,

وَلَيَعْلَمَ اللَّهُ and that Allah may know¹⁷

الَّذِينَ آمَنُوا those who believe

1. i.e., Allah's dealing with the unbelievers. سنن *sunan* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, norms.

2. سِيرُوا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr* /*sayrûrah* /*masîr* /*masîrah*/*tasyâr*] to move, to travel).

3. انظروا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*nazar*/*manzar*], to see. See *yanzurûna* at 2:210, p. 100, n. 14).

4. عاقبة *âqibah* (s.; pl. عواقب *'awâqib*) = end, outcome, upshot, consequence, effect, result.

5. مكذبين *mukadhhibîn* (acc./gen. of *mukadhhibûn*, sing. *mukadhhib*) = those who cry lies (to), unbelievers (active participle from *kadhhaba*, form II of *kadhîba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See *kadhhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. بيان *bayân* = statement, declaration, communiqué.

8. موعظة *maw'izah* (pl. *mawâ'iz*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. متقين *muttaqîn*, see 3:133, p. 207, n. 9.

10. لا تهنوا *lâ tahinû* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uḥud and such situations.

11. لا تحزنوا *lâ tahzanû* = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *ḥazana* [*ḥuzn*/*ḥazan*], to be sad. See *yahzanûn* at 2:276, p. 145, n. 9).

12. أعلون *'a'lawna* (pl.; sing. أعلى *'a'lâ*) = higher ones, superiors, victors.

13. يمسسى *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [*mass*/*masis*], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by 'in). See at 3:47, p. 174, n. 1).

14. فرح *qarḥ* (pl. *qurūḥ*) = wound, ulcer, sore.

15. i.e., the Makkan unbelievers at Badr.

16. نداول *nudâwîlu* = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [*dawl*/*dawlah*], to rotate).

17. i.e., may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنْكُمْ

and may take¹ from you

شُهَدَاءَ² martyrs;

وَاللَّهُ لَا يُحِبُّ

and Allah does not like

الظَّالِمِينَ³ the wrong-doers.

141. And that

وَلِيُصَحِّصَ اللَّهُ

Allah may refine³

الَّذِينَ آمَنُوا

those who believe

وَيُعَمِّقَ الْكُفْرِينَ⁴ and eliminate⁴ the infidels.

﴿١٤١﴾

أَمْ حَسِبْتُمْ

142. Or do you think⁵

أَنْ تَدْخُلُوا الْجَنَّةَ

that you will enter⁶ paradise

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

while Allah not yet knows⁷

جَاهِدُوا مِنْكُمْ

those of you who fight⁸

وَيَعْلَمُ الصَّابِرِينَ⁹ and knows the steadfast?⁹

﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ

143. You had indeed been

تَمَنُّونَ الْمَوْتَ مِنْ

wishing¹⁰ for death¹¹

قَبْلَ أَنْ تَلْقَوْهُ

before meeting it;

فَقَدْ رَأَيْتُمُوهُ

now you have just seen it,

وَأَنْتُمْ تَنْظُرُونَ¹¹ and you were looking on.

﴿١٤٣﴾

Section (Rukû') 15

وَمَا مُحَمَّدٌ

144. And Muhammad is not

إِلَّا رَسُولٌ

any more than a Messenger.

1. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See at 2:165, p. 77, n. 10. The final letter takes *fathah* because of the particle *lâm* with implied '*an* (*li* in the sense of *kay*, i.e., *lâm* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء *shuhadâ'* (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يمحص *yumahhisa(u)* = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *mahhasa*, form II of *mahaṣa* [mahṣ], to purify, to render clear. The final letter takes *fathah* for the reason stated at n. 1 above).

4. يمحق *yamhaqqa(u)* = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *mahaqqa* [mahq], to efface. The final letter has taken *fathah* for the reason stated at n. 1 above).

5. حسبتُم *hasibtum* = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *ḥasaba*[ḥasb/ḥisâb], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا *tadkhulû(na)* = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [dukhâl], to enter. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [jahd], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting.

صابرين *ṣâbirîn* (acc./gen. of *ṣâbirân*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 10).

10. تمنون *tamannawna* (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamannâ*, form V of *manâ* [manw/ many], to put to test, tempt. See *yatamannawna* at 2:95, p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The '*ayah* refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

فَدَخَلَتْ There have passed away¹

مِنْ قَبْلِهِ الرُّسُلُ before him the Prophets.

أَفَإِنْ مَاتَ أَوْ قُتِلَ If then he dies or is killed,

أَنْقَلَبْتُمْ will you turn round²

عَلَى أَعْقَابِكُمْ on your heels?³

وَمَنْ يَنْقَلِبْ And he who turns round⁴

عَلَى عَقْبَيْهِ on his heels

فَلَنْ يَضُرَّ اللَّهَ will not harm⁵ Allah

شَيْئًا whatever.

وَسَيَجْزِي اللَّهُ And Allah will reward⁶

الشَّاكِرِينَ the grateful.⁷

145. And it is not possible

لِنَفْسٍ أَنْ تَمُوتَ for any being that it dies

إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave —

كَلِمَةً مَوْجُودَةً as a writ⁸ fixed in time.⁹

وَمَنْ يُرِدْ And whoever desires¹⁰

ثَوَابَ الدُّنْيَا the reward¹¹ of this world

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَمَنْ يُرِدْ and whoever desires

ثَوَابَ الْآخِرَةِ the reward of the hereafter

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَسَيَجْزِي and We shall reward¹²

الشَّاكِرِينَ the grateful.

1. دخلت *khalat* = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulâ*/'*khalâ*']). See at 3:137, p. 208, n. 15).

2. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*]), to turn, to turn about. See *yanqalibâ* at 3:127, p. 206, n. 4).

3. أعقاب 'a'qâb (pl.; sing. 'aqib) = heels, ends.

4. ينقلب *yanqalib(u)* = he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

5. يضر *yadurra(u)* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *darra* [*darr*]), to harm. See at 3:120, p. 203, n. 14. The final letter takes *fathah* because of the particle *lan* coming before the verb.)

6. يجزي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ*']), to reward. See *tajzi* at 2:123, p. 58, n. 6).

7. شاكرين *shâkirîn* (acc./gen. of *shâkirân*, sing. *shâkir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr* /*shukrân*], to thank. See *shâkir* at 2:158, p. 75, n. 1).

8. كتاب *kutâb* = writing, writ, book., document, contract. The 'ayah reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. مؤجل *mu'ajjal* = fixed in time, deferred, postponed, delayed, deadlined. Passive participle from 'ajjala, form II of 'ajila ['ajal], to linger.

10. يريد *yurid(u)* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, for IV from *râda* [*rawd*]), to walk about. The final letter becomes vowelless (*sâkin*) and so the medial *yâ* is dropped because the verb is in a conditional clause (preceded by *man*). See *yuridu* at 3:108, p. 198, n. 6).

11. ثواب *thawâb* = reward, recompense, requital. *najzi* = we reward, recompense, requite (v. i. pl. impfct. from *jazâ* [*jazâ*']), to repay. See *yajzi* at n. 6 above).

وَكَايِن مِّن 146. And how many a
 نَبِيٍّ قَاتَلَ Prophet waged war,¹
 مَعَهُ رِيثُونَ with him devout savants²
 كَثِيرٌ in numbers;
 فَمَا وَهَنُوا but they did not languish³
 لِمَا أَصَابَهُمْ for what afflicted⁴ them
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 وَمَا ضَعُفُوا nor did they become weak⁵
 وَمَا اسْتَكْبَرُوا nor did they give in.⁶
 وَاللَّهُ يُحِبُّ الصَّابِرِينَ And Allah loves the patient.⁷



وَمَا كَانَ قَوْلُهُمْ 147. And they uttered nothing
 إِلَّا أَنْ قَالُوا رَبَّنَا except saying: "Our Lord,
 اعْفِرْ لَنَا ذُنُوبَنَا forgive⁸ us our sins⁹
 وَإِسْرَافَنَا فِي أَمْرِنَا and our excesses¹⁰ in our act,
 وَثَبِّتْ أَقْدَامَنَا and make firm¹¹ our feet¹²
 وَأَنْصُرْنَا عَلَيَّ and give us victory¹³ over
 الْقَوْمِ الْكَافِرِينَ the infidel people."



فَأَنصُرُهُمُ اللَّهُ 148. So Allah gave them
 ثَوَابَ الدُّنْيَا the reward of this world
 وَحَسَنَ ثَوَابٍ and the fairest reward¹⁴
 الْآخِرَةِ وَاللَّهُ of the hereafter; and Allah
 يُحِبُّ الْمُحْسِنِينَ loves the righteous.¹⁵



1. قَاتَلَ *qātala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See *yuqātīlū* at 3:111, p. 199, n. 9).

2. رِيثُونَ *ribbiyyân* (pl.; sing. رِبِّيٌّ *ribbiyy*) = devout savants, large bands.

3. وَهَنُوا *wahanû* = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana* [*wahn*], to be weak, to languish).

4. أَصَابَ *ʿasāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ʿāba* [*ʿāba* / *ʿaybūbah*], to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضَعُفُوا *ḍaʿufū* = they became weak, feeble, languid (v. iii. m. pl. past from *ḍaʿufa* [*ḍuʿfūdaʿf*], to become weak).

6. اسْتَكْبَرُوا *istakānū* = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakāna*, form X of *kāna* [*kawn*], to be).

7. i.e., steadfast in the hour of trial and fighting. صَابِرِينَ *ṣābirīn* (acc./gen. of *ṣābirūn*, pl. of *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:142, p. 160, n. 9).

8. اغْفِرْ *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafir* / *ghufrân* / *maghfirah*], to forgive. See at 2:286, p. 153, n. 7).

9. ذُنُوبَ *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. إِسْرَافَ *isrāf* = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. ثَبِّتْ *thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabūt*/*thubūt*], to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أَقْدَامَ *ʿaqdām* (pl.; sing. *ʿadam*) = feet, steps.

13. انصُرْ *unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣir*/*nuṣūr*], to help, to give victory. See at 2:286, p. 153, n. 10).

14. i.e., paradise.

15. مُحْسِنِينَ *muḥsinīn* = (acc./gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *ʿaḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 3:134, p. 208, n. 1).

Section (Rukū') 16

يٰۤاَيُّهَا الَّذِيْنَ

۱۴۹. O you who believe,

اِنْ تَطِيعُوْا

if you obey¹

الَّذِيْنَ كَفَرُوْا

those who disbelieve

يَرُدُّوْكُمْ

they will drive you back²

عَلٰى اَعْقَابِكُمْ

on your heels³

فَتَنْقَلِبُوْا

and then you will turn back⁴

۱۴۹ خٰسِرِيْنَ

as losers.⁵

بِئَلٰهٍ

150. Nay, Allah is

مَوْلٰىكُمْ

your Guardian-Protector;⁶

وَهُوَ خَيْرٌ

and He is the best of

۱۵۰ اَلنَّاصِرِيْنَ

helpers.⁷

سَنُلْقِيْ

151. We shall plunge⁸

فِيْ قُلُوْبِ الَّذِيْنَ

in the hearts of those who

كَفَرُوْا

disbelieve

۱۵۱ اَلرُّعْبَ بِمَا اٰتٰرَكُوْا

panic;⁹ for they set partners¹⁰

بِاِلٰهِ مَا

with Allah, for which

لَمْ يَنْزِلْ يَنْبِئُهُ

He had not sent down

سُلْطٰنًا

any authority;¹¹

وَمَا وٰوَدُّهُمْ

and their abode¹² will be

اَلنَّارُ وَوَيْسَ

the fire; and bad will be

مَثْوٰى

the habitation¹³

۱۵۱ اَلْقٰطِلِيْنَ

of the transgressors.

1. *tuffi'ū'(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atū'a*, form IV of *tā'a* [taw'], to obey. The terminal *nūn* is dropped because the verb is in a conditional clause (preceded by 'in). See at 3:100, p. 195, n. 2.

2. *yaruddū'(na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nūn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddūna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. *'a'qāb* (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. *tanqalibū'(na)* = you turn round, turn back, turn about (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nūn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibū* at 3:127, p. 206, n. 4).

5. *khāsirīn* (acc./gen. of *khāsirūn*, sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasār /khasārah /khusrān] to lose. See at 3:86, p. 189, n. 5).

6. *mawlā* = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. *nāṣirīn* (acc./gen. of *nāṣirūn*, sing. *nāṣir*) = helpers, protectors, assistants (active participle from *naṣara* [naṣr/ nuṣūr], to help. See at 3:91, p. 192, n. 2).

8. *nulqī* = We throw, cast, fling, plunge (v. iii. m. pl. impfct. from *'alqā*, form IV of *laqiya* [liqā' /luqyān/luqy/luqyah/luqan], to meet. See *yulqāna* at 3:44, p.173, n. 1).

9. *ru'b* = terror, panic, fright, alarm.

10. *'ashrakū* = they set partners, associated, gave a share (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. *sulṭān* = authority, mandate, authorization, power, might, rule, dominion.

12. *ma'wan* = place of refuge, abode, shelter, retreat, habitation.

13. *mathwan* = habitation, resting place, dwelling, abode.

152. And true indeed Allah
 proved to you His promise
 when you were killing¹ them
 by His leave,
 till you lost vigour²
 and disputed³ about the order
 and disobeyed⁴
 after that He had shown you
 what you love.
 There are among you those
 who desire this world, and
 there are among you those
 who desire the hereafter.
 Thereafter He diverted⁵ you
 from them
 that He might test⁶ you;
 and indeed He forgave you;
 and Allah is Full of Grace
 upon the believers.

﴿١٥٢﴾

153. When
 you were running⁷ uphill and
 were not caring⁸ for anyone;
 while the Messenger

1. *taḥussūna* = you (all) kill, extirpate (v. ii. m. pl. impfct. from *ḥassa* [ḥiss/hass], to make one's perceiving power dead, i.e., to kill). The 'āyah refers to the battle of 'Uḥud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uḥud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Hamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few 'āyahs remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. *fashiltum* = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [fashal], to lose heart, be cowardly, fail. See *tafshalā* at 3:122, p. 204, n. 7).

3. *tanāza'tum* = you (all) disputed, contended, contested, attempted to wrest (from one another) (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [naz'], to pull out, to remove, to take away. See *tanzi'u* at 3:26, p.165, n. 3).

4. *'aṣaytum* = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'aṣā* ['iṣyān/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See *'aṣaw* at 3:112, p. 200, n. 4).

5. *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away).

6. *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balā* [balw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in *lām* (li) coming before the verb. See *ibtalā* at 2:124, p. 58, n. 12).

7. *tuṣ'idūna* = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *'aṣ'ida*, form IV of *ṣa'ida* [ṣu'ūd], to climb).

8. *talwūna* = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawā* [layy/lawiy], to turn, to bend. See *yalwūna* at 378, p. 186, n. 2).

يَدْعُوكَ فِي أُنْفُرِكَ was calling¹ you in your rear.
 فَأَثَبَكُمْ So Allah requited² you
 عَمَّا بَعَثَ with one distress³ for another
 لَكَيْلًا تَحْزَنُونَ so that you lament not over
 عَلَى مَا فَاتَكُمْ what slipped away⁴ from you
 وَلَا مَا أَصَابَكُمْ nor over what befell⁵ you.
 وَاللَّهُ حَيُّ And Allah is All-Aware
 بِمَا تَصْمَلُونَ of what you do.
 ثُمَّ أَنْزَلَ عَلَيْكُمْ 154. Then He sent down⁶ on
 مِنْ بَعْدِ الْغَمِّ you, after the distress,
 أَمْنَةً نُّعَاسًا security⁷ – somnolence⁸
 بِشَنِّ طَائِفَةٍ مِنْكُمْ overcoming⁹ a group¹⁰ of you,
 وَطَائِفَةٍ while another group,
 قَدَّاهُمْ أَنفُسَهُمْ whose selves worried¹¹ them,
 يَتَذَكَّرُونَ بِاللَّهِ thought¹² about Allah
 عَنِ الْحَقِّ that which was not right –
 ظَنِّ الْجَاهِلِيَّةِ a notion of ignorance.
 يَقُولُونَ هَلْ لَنَا They said: "Have we any part
 مِنَ الْأَمْرِ مِنْ شَيْءٍ in the matter whatever?"
 قُلْ إِنَّ الْأَمْرَ كُلَّهُ Say: "Verily the matter solely
 لِلَّهِ belongs to Allah."
 يَخْفُونَ فِي أَنْفُسِهِمْ They hide¹³ within themselves
 مَا لَا يَبْدُونَ لَكَ what they express¹⁴ not to you.

1. i. e., at the battle-field of 'Uḥud. يدعو *yad'û* = he calls, invites (v. iii. m. s. impfct. from *da'û* [*du'û*]), to call. See *yad'ûna* at 3:104, p. 197, n.2).
2. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*]), to come back. See *thawâb* at 3:145, p. 211, n. 11).
3. غم *ghamm* = grief, affliction, distress.
4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away).
5. أصاب *'asâba* = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *šaba* [*šawb* /*šaybûbah*]), to hit, to be right. See *'asâbat* at 3:117, p. 202, n. 3).
6. أنزل *'anzala* = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [*nuzûl*]), to come down. See at 3:7, p. 156, n. 1).
7. أمنة *'amanah* = 'amn = security, safety, peace.
8. نعاس *nu'âs* = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uḥud. The Muslims had a spell of somnolence which recouped their energy.
9. يغطي *yaghshâ* = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*]), to cover. See *ghishâwah* at 2:7, p. 6, n. 8).
10. طائفة *'tâ'ifah* (pl. طوائف *'tawâ'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.
11. i.e., the hypocrites. أهتمت *'ahammât* = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [*hamm/mahammah*]), to distress).
12. يظنون *yazunnûna* = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *zanna* [*zann*]), to firmly believe, to suppose. See at 2:249, p. 127, n. 3).
13. يخفون *yukhfûna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ* /*khifah/khufyah*]), to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).
14. يبدون *yubdûna* = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*]), to appear, to become clear. See *tubdû* at 2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَان لَنَا
 مِنْ الْأَمْرِ شَيْءٌ
 مَا قُتِلْنَا
 هَهُنَا
 قُل لَوْ كُنْتُمْ
 فِي بُيُوتِكُمْ
 لَبَرَزَ
 الَّذِينَ كُتِبَ عَلَيْهِمُ
 الْقَتْلُ
 إِلَىٰ مَضَاجِعِهِمْ
 وَلِيَبْتَلِيَ اللَّهُ
 مَا فِي صُدُورِكُمْ
 وَيُسَمِّحَنَّ
 مَا فِي قُلُوبِكُمْ
 وَاللَّهُ عَلِيمٌ
 بِذَاتِ الصُّدُورِ

They say: "Had we had
 in the matter any part, we
 would not have been killed¹
 in here."
 Say: " Even if you had been
 in your homes, there
 surely would have come out²
 those on whom was decreed
 the killing
 to their dying-spots;³
 and that Allah might test⁴
 what is in your breasts⁵
 and that He might rectify⁶
 what is in your hearts.
 And Allah is All-Knowing
 of what is in the breasts.

﴿١٥٤﴾

إِنَّ الَّذِينَ
 تَوَلَّوْا مِنْكُمْ
 يَوْمَ
 الْتَقَى الْجَمْعَانِ
 إِنَّمَا أَصْرُهُمْ
 الشَّيْطَانُ
 بَعْضٌ مَّا كَسَبُوا
 وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

155. Verily those who
 turned away⁷ of you
 on the day
 the two hosts⁸ met,⁹
 there only toppled¹⁰ them
 Satan
 because of some of what
 they had acquired¹¹ (of sin);
 but Allah has forgiven them

1. قلنا *qutilnâ* = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [*qatl*], to kill. See *qâtala* at 3:146, p. 212, n. 1). This part of the 'ayah speaks about the murmurings of the hypocrites after the battle of 'Uḥud.

2. برز *baraza* = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [*burûz*], to come into view. See *barazû* at 2:250, p. 127, n. 8).

3. مضاجع *madâjî'* (pl.; sing. *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *daja'a* [*daj*/'*dújû*'], to lie down, lie on one's side). This part of the 'ayah stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يبتلى *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw* / *balâ*'], to try. The final letter takes *fathah* because of a hidden 'an in *lâm* (li in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صدور *ṣudûr* (pl.; sing. *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يمحس *yumahḥiṣa(u)* = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *mahḥaṣa*, form II of *mahṣa* [*mahṣ*], to purify, to render clear. The final letter takes *fathah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkani unbelievers at 'Uḥud.

9. التقي *iltaqâ* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqâ* at 3:13, p. 159, n. 2).

10. استزل *istazalla* = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [*zala*], to slip, stumble, to commit an error. See *azalla* at 2:36, p. 19, n. 6).

11. كسبوا *kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

إِنَّ اللَّهَ Verily Allah is

عَفْوٌ Most Forgiving,

حَلِيمٌ Most Forbearing.

Section (Rukû') 17

يَا أَيُّهَا الَّذِينَ آمَنُوا 156. O you who believe,

لَا تَكُونُوا كَالَّذِينَ

كَفَرُوا وَقَالُوا disbelieve and say

لِإِخْوَانِهِمْ إِذَا

صَرَبُوا فِي الْأَرْضِ they travel through² the earth

أَوْ كَانُوا عُرَى³ or are out on fighting;

"لَوْ كَانُوا عِنْدَنَا "If they remained with us

مَا مَاتُوا they would not have died

وَمَا قُتِلُوا nor been killed"⁴ –

لِيَجْعَلَ اللَّهُ ذَلِكَ

حَسْرَةً فِي قُلُوبِهِمْ a regret⁵ in their hearts;

وَاللَّهُ يَحْيِي⁶ for Allah gives life⁶

وَمَيِّتُ⁷ and causes death,⁷ and Allah

يَعْلَمُ سِرُّكُمْ is about what you do

بَصِيرٌ⁸ All-Seeing.⁸

وَلَئِنْ قُتِلْتُمْ 157. And if you are killed⁹

فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ in the way of Allah or die,

لَكُمْ غُفْرَةٌ مِنَ اللَّهِ

وَرَحْمَةٌ خَيْرٌ surely forgiveness from Allah

and mercy are better

1. The 'âyah refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uḥud. اخوان 'ikhwân (pl.; sing. 'akh) = brethren, brothers.

2. ضربوا *darabu* = they struck, hit, beat (v. iii. m. pl. past from *darba* [*darb*] to beat. *Darba fî al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غزى *ghuzzan* (originally *ghuzah*, sing *ghâzin*) = fighters in the way of Allah. Active participle from *ghazâ* [*ghazw*], to strive, to conquer).

4. قُتِلُوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See *qutilnâ* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cause of regrets for them in the long run. (See *Al-Ṭabarî*, pt. IV, p. 148; *Al-Baḥr*, III, 402). حَسْرَةٌ *hasrah* (pl. حَسَرَاتُ *hasarât*) = regret, lamentation, grief, sorrow, distress. See *hasarât* at 2:167, p. 79, n. 4).

6. يحيى *yuhyî* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfet. from 'ahyâ, form IV of *hayiya* [*hayâh*], to live. See at 2:259, p. 134, n. 9).

7. يميت *yumîtu* = he causes death, puts to death (v. iii. m. s. impfet. from 'amâta, form IV of *mâtu* [*mawt*], to die. See at 2:257, p. 133, n. 5).

8. بصير *basîr* = All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous 'âyah disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present 'âyah encourages the Muslims to keep up their spirits and participate enthusiastically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocrites accumulate of sins and worldly gains. (See *Al-Ṭabarî*, pt. IV, 149; *Al-Baḥr*, III, 404-405). قُتِلْتُمْ *qutiltum* = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [*qatl*], to kill. See n. 4 above).

﴿١٥٧﴾ مِمَّا يَجْمَعُونَ than all that they amass.¹

﴿١٥٨﴾ وَلَئِن مُّتُّمٌ 158. And if you die²

أَوْ قُتِلْتُمْ لَإِنَّا إِلَهُهُمٌ or are killed, surely to Allah

﴿١٥٩﴾ تَحْشُرُونَ you all will be assembled.³

﴿١٦٠﴾ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ 159. And by Allah's mercy

بُنِيتُمْ لَهُمٌ you became soft⁴ with them;

﴿١٦١﴾ وَلَوْ كُنْتَ فَظًّا and had you been rude⁵

﴿١٦٢﴾ عَلِيظًا الْقَلْبِ being hard-hearted,⁶

﴿١٦٣﴾ لَأَنْتَضَوْا surely they would have

﴿١٦٤﴾ مِنْ حَوْلِكَ dispersed⁷ from around you.

﴿١٦٥﴾ فَاعْفُ عَنْهُمْ So condone⁸ them

﴿١٦٦﴾ وَأَسْتَغْفِرْ لَهُمْ and ask forgiveness⁹ for them

﴿١٦٧﴾ وَسَاوِرْهُمْ and consult¹⁰ them

﴿١٦٨﴾ فِي الْأَمْرِ in the affair;

﴿١٦٩﴾ فَإِذَا عَزَمْتَ and if you take a decision¹¹

﴿١٧٠﴾ فَتَوَكَّلْ عَلَى اللَّهِ rely¹² on Allah.

﴿١٧١﴾ إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

﴿١٧٢﴾ الْمُتَوَكِّلِينَ the relying ones.¹³

﴿١٧٣﴾ إِنَّ يَنْصُرْكُمُ اللَّهُ 160. If Allah helps you

﴿١٧٤﴾ فَلَا غَالِبَ لَكُمْ none can overcome you;

﴿١٧٥﴾ وَإِن يَخْذُلْكُمْ and if He abandons¹⁵ you,

﴿١٧٦﴾ فَمَنْ ذَا الَّذِي then who is there

1. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [jam'], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *ḥashara* [ḥashr], to gather. See at 3:12, p. 158, n. 7).

4. This 'ayah alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لنت *linta* = you became soft, mild, tender, supple (v. ii. m. s. past from *lâna* [lin/layân], to be soft).

5. فظ *fazz* (s.; pl. 'afzâz) = rude, coarse, impolite, uncouth, rough.

6. عليظ *ghalîẓ* (s.; pl. *ghilâẓ*) = thick, crude, rough, uncouth, harsh. *ghalîẓ al-qalb* = hard-hearted.

7. انتضوا *infaddû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [fadd], to break, to scatter).

8. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from 'afâ ['afw/'afâ], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. ساور *shâwir* = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwara*, form III of *shâra* [shawr], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عزمت *'azamta* = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from 'ajama ['azm/'azmah], to resolve. See 'azamû at 2:227, p. 111, n. 6).

11. توكل *tawakkal* = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/wukûl], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. متوكلون *mutawakkilûn* = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يخذل *yakhdhul(u)* = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [khadhhl/khidhlân], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by 'in).

۱۱۰
 وَيُصِرُّكُمْ مِنْ بَعْدِهِۦٓ
 that can help you after Him?

وَعَلَى اللَّهِ
 And on Allah

فَيَسْتَوَكِّلُ الْمُؤْمِنُونَ
 then let the believers rely.¹

۱۱۱

وَمَا كَانَ لِنَبِيٍّ
 161. And it is not for a Prophet

أَنْ يَغْلُفَ
 that² he will pinch³ the booty;

وَمَنْ يَغْلُفْ
 and whoever pinches³ booty

يَأْتِ بِمَا
 shall come up with

عَلَّ
 what he pinched

يَوْمَ الْقِيَامَةِ
 on the Day of Resurrection;

ثُمَّ تُوَفَّى
 then fully paid⁴ shall be

كُلُّ نَفْسٍ
 every individual

مَا كَسَبَتْ
 what it earned;⁵

وَهُمْ لَا يُظْلَمُونَ
 and they will not be wronged.⁶

۱۱۲

أَفَنِعْنِي
 162. Is then the one who

أَتَعَ رِضْوَانَ اللَّهِ
 pursues⁷ Allah's pleasure

كَمَنْ بَاءَ
 like the one who incurs⁸

بِسَخَطِ مِنَ اللَّهِ
 the wrath⁹ of Allah?

وَمَا وَدَّ جَهَنَّمَ
 And his habitation¹⁰ is hell;

وَبَشِّرِ الصَّابِرِينَ
 and bad is the destination!¹¹

۱۱۳

هُمْ دَرَجَاتٌ
 163. They are of grades¹²

عِنْدَ اللَّهِ
 in the sight of Allah.

1. يَتَوَكَّلُ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukâl*], to entrust). The final letter is vowelless because of the particle *lâm* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يَغْلُفُ *yaghulla(u)* = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert). The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. i.e., justly rewarded or punished. تُوَفَّى *tuwaffâ* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalam* [*zalm/zulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتَّبَعَ *ittaba'a* = he followed, obeyed, pursued, went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:20, p. 162, n. 8).

8. بَاءَ *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bâ'û* at 2:90, p. 43, n. 5; 2:61, p. 29, n. 8).

9. سَخَطٌ *sakht* = wrath, indignation, resentment, extreme anger.

10. مَأْوَى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter, refuge).

11. مَصِيرٌ *masîr* = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12. i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. دَرَجَاتٌ *darajât* (sing. *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِمَا يَعْمَلُونَ of what they do.

لَقَدْ مَنَّ اللَّهُ 164. Allah indeed graced¹

عَلَى الْمُؤْمِنِينَ the believers

إِذْ بَعَثَ فِيهِمْ² when he raised² among them

رَسُولًا a Messenger

مِنْ أَنْفُسِهِمْ from among themselves

يَتْلُوا عَلَيْهِمْ reciting³ unto them

آيَاتِهِ His revelations,⁴

وَيُزَكِّيهِمْ and purifying⁵ them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching⁶ them the Book

وَالْحِكْمَةَ and the Wisdom;⁷

وَإِنْ كَانُوا مِنْ قَبْلُ

لَفِي ضَلَالٍ مُّبِينٍ indeed in manifest⁸ error.⁹

أَوْ لَمَّا أَصَابَكُمْ 165. Or is it when there hits¹⁰

مُصِيبَةٌ you a disaster¹¹ – indeed you

قَدْ أَصَبْتُمْ مِثْلَهَا had inflicted¹² its double –

قُلْتُمْ إِنَّ هَذَا that you say: "How¹³ is this?"

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ Say: "It is from yourselves."

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ over everything

قَدِيرٌ All-Powerful.

1. *manna* = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ih*, to send, to raise. See at 2:259, p. 134, n. 9).

3. *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. *âyat* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. *yu'allimu* = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. *hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. *mubîn* = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. *dalâl* = error, straying from the right path. See *dâllûn* at 3:90, p. 191, n. 4.

10. *'asâbat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asâba*, form IV of *'âba* [*sawb/saybûbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. *muşibah* (pl. *maşâ'ib*) = calamity, disaster, misfortune. See at 2:156, p. 73, n. 14.

12. *'asabtum* = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'asâba*. See n. 10 above). The *'ayah* asks the Muslims not to be disheartened by the setback at 'Uḥud for they had indeed inflicted upon the Makkan unbelievers a defeat at Badr double in intensity and extent.

13. *'annâ* = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of 'Uḥud some Muslims began to ask themselves how could the defeat happen to them. The *'ayah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

166. What befell you
 وَمَا أَصَابَكُمْ the day the two hosts¹ met²
 يَوْمَ التَّنَجُّبِ the day the two hosts¹ met²
 وَيَاذَنَ اللَّهُ was by Allah's leave,
 وَلِيَعْلَمَ and that He might know³
 الْمُؤْمِنِينَ the believers.

167. And that He might know
 وَلِيَعْلَمَ 167. And that He might know
 الَّذِينَ نَافَقُوا those who dissembled.⁴
 وَقِيلَ لَهُمْ تَعَالَوْا fight⁴ in the way of Allah
 قَاتِلُوا فِي سَبِيلِ اللَّهِ or defend⁵ [yourselves]".
 أَوَْادِعُوا They said: "If we knew there
 قَالُوا لَوْ نَعْلَمُ would be a fighting, we
 فَسَالَا would have followed⁶ you."
 لَأَتَّبَعْنَكُمْ They were to unbelief
 هُمْ لِلْكَفْرِ closer⁷ that day
 يَوْمَئِذٍ أَقْرَبُ than they were to belief,
 مِنْهُمْ لِلْإِيمَانِ saying with their mouths⁸
 يَقُولُونَ بِأَفْوَاهِهِمْ what was not in their hearts.
 مَا لَيْسَ فِي قُلُوبِهِمْ But Allah is Best Aware
 وَاللَّهُ أَعْلَمُ of what they conceal.⁹
 مَا يَكْتُمُونَ 168. Those who said
 الَّذِينَ قَالُوا about their brethren,¹⁰
 لِأَخْوَانِهِمْ

1. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. التقي *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from '*alima* ['ilm], to know. The final letter takes *fathah* because of an implied 'an in the *lâm* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نافقوا *nâfaqu* = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq*], to be used up). The '*ayah* refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادفعوا *idfa'u* = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf*'], to push, push away. See *daf*' at 2:251, p. 128, n. 6).

6. اتبعنا *ittaba'nâ* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See *qarib* at 2:186, p. 88, n. 10).

8. أفواه *'afwâh* (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 3:118, p. 202, n. 14.

9. يكتمون *yaktumâna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* /*kitmân*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُوا and they sat back:¹
 لَوْ أَطَاعُونَا "Had they obeyed² us, they
 مَا قُتِلُوا would not have been killed."
 قُلْ فَادْرَأْوا Say: "Then keep at bay³
 عَنِ أَنْفُسِكُمْ from yourselves
 الْمَوْتِ death
 إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴
 169. And do not reckon⁵
 وَلَا تَحْسَبَنَّ those who are killed
 الَّذِينَ قُتِلُوا in the way of Allah
 فِي سَبِيلِ اللَّهِ as dead;⁶
 أَمْوَاتًا rather they are alive⁷
 عِنْدَ رَبِّهِمْ in the sight of Allah,
 يُرْزُقُونَ being given provision⁸ —
 فَرِحِينَ 170. Being delighted⁹
 بِمَا آتَاهُمُ اللَّهُ at what Allah has given them
 مِنْ فَضْلِهِ of His grace,
 وَيَسْتَبْشِرُونَ بِالَّذِينَ and rejoicing¹⁰ at those who
 لَمْ يَلْحَقُوا بِهِمْ have not yet joined¹¹ them
 مِنْ خَلْفِهِمْ of those behind¹² them,
 الْأَخَوْفَ عَلَيْهِمْ that no fear¹³ shall be on them
 وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.¹⁴

1. وقعدوا *qa'adû* = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'ād*], to sit down. See *maqâ'id* at 3:121, p. 204, n. 4).

2. اطاعوا *'aṭâ'û* = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *'aṭâ'a*, form IV of *tâ'a* [*taw'*], to obey. See *'aṭi'û* at 3:132, p. 207, n. 6).

3. ادروعوا *idra'û* = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddâra'tum* at 2:72, p. 34, n. 6).

4. صادقين *ṣâdiqîn* (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لا تحسبن *lâ taḥsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative [prohibition] from *ḥasiba* [*ḥasb, ḥisâb ḥisbân ḥusbân*], to reckon, to count. See *taḥsabû* at 3:78, p. 186, n. 4).

6. أموات *'amwât* (sing. *mawyit*) = dead, lifeless. See at 2:154, p. 73, n. 3; 2:28, p. 15, n. 6.

7. أحياء *'ahyâ* (pl.; s. *ḥayy*) = living, live, alive.

8. يرزقون *urzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yarzuqu* at 3:37, p. 170, n. 6).

9. فرحين *fariḥîn* (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يستبشرون *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See *Yubashshiru* at 3:45, p. 173, n. 5).

11. يلحقوا *yalḥaqû(na)* = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense).

12. خلف *khalf* = successors, those behind, rear part. See *ikhtalafû* at 3:105, p. 197, n. 10.

13. خوف *khawf* = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p. 144, n. 1; 2:262, p. 137, n. 7.

14. يحزنون *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve. See at 2:276, p. 145, n. 10).

يَسْتَبْشِرُونَ 171. They rejoice

بِنِعْمَةٍ مِنَ اللَّهِ at the mercy from Allah

وَفَضْلٍ وَأَنَّ اللَّهَ and grace; and that Allah

لَا يُضِيعُ does not frustrate¹

أَجْرَ الْمُؤْمِنِينَ 171 the reward of the believers.

Section (Rukû') 18

الَّذِينَ اسْتَجَابُوا 172. Those who responded²

لِلَّهِ وَالرَّسُولِ to Allah and the Messenger

مِنْ بَدَأَ أَصَابَهُم after there had afflicted³ them

الْقَرْحِ the wound⁴ —

لِلَّذِينَ أَحْسَنُوا for those of them who

مِنْهُمْ وَاتَّقُوا did good⁵ and feared⁶ Allah —

أَجْرَ عَظِيمٍ 172 there will be a great reward.

الَّذِينَ 173. Those

قَالَ لَهُمُ النَّاسُ to whom the people⁷ said:

إِنَّ النَّاسَ قَدْ "Verily the men have

جَمَعُوا لَكُمْ gathered against you,

فَآخَسَوْهُمْ so be afraid⁸ of them";

فَزَادَهُمْ but it increased⁹ them

إِيمَانًا وَقَالُوا in the faith, and they said:

حَسْبُنَا اللَّهُ "Sufficient¹⁰ for us is Allah,

وَيَعْمَلُ الْوَكِيلُ and how best is the Trustee!"

1. يضيع *yudî'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from 'aqdâ'a, form IV of *dâ'a* [*day'diyâ'*], to get lost. See at 2:143, p. 68, n. 4).

2. The 'ayah continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا *istajâbû* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 2:186, p. 89, n. 2).

3. أصاب *'aşâba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *şâba* [*sawb* /*şaybâbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uhud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uhud, going as far as Hamrâ' al-Asad, some eight miles from Madina. قرح *qarḥ* (pl. *qurāḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i. e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds.

أحسنوا *'ahsanû* = they did good, performed well (v. iii. m. pl. past from 'ahsana, form IV of *hasuna* [*husn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqû*, form VIII of *waqa* [*waqy*/*wiqāyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i. e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. آخسوا *ikhsaw* = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiya* [*khashy*/*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زاد *zâda* = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd*/*ziyâdah*, to be more. See at 2:247, p. 125, n. 4).

10. حسب *ḥasb* = reckoning, sufficiency, enough. *ḥasbunâ* = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَانْقَلَبُوا 174. So they returned
 بِنِعْمَةٍ مِّنَ اللَّهِ with a boon from Allah
 وَفَضْلٍ and grace;
 لَّمْ يَمَسَّهُمْ there did not touch² them
 سُوءٌ any evil;³
 وَاتَّبَعُوا and they pursued⁴
 رِضْوَانَ اللَّهِ the pleasure of Allah.
 وَاللَّهُ ذُو And Allah is the Owner
 فَضْلِ عَظِيمٍ of Immense Grace.

إِنَّمَا ذِكْرُ الشَّيْطَانِ 175. It is but that Sātan
 يُخَوِّفُ who holds out the threat⁵
 أَوْلِيَاءَهُ of his friends.⁶
 فَلَا تَخَافُوهُمْ So do not fear⁷ them
 وَتَخَافُونِ but fear⁸ Me
 إِن كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَلَا يَحْزَنُكَ 176. And let there not grieve⁹
 الَّذِينَ يَسْرِعُونَ you those that rush¹⁰
 فِي الْكُفْرِ into unbelief.
 إِنَّهُمْ لَنْ يَضُرُّوا Surely they will never harm¹¹
 اللَّهَ شَيْئًا Allah whatsoever.
 وَيُرِيدُ اللَّهُ Allah wills
 أَنْ يَجْعَلَ لَهُمْ not to set for them
 حَظًّا فِي الْآخِرَةِ any portion¹² in the hereafter;

1. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See *inqalabtum* at 3:144, p. 211, n. 2).

2. يمسسى *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masis*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).

3. سوء *sû* (pl. أسواء 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).

4. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tab'ah*], to follow. See at 3:68, p. 182, n. 2).

5. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [*khawf/makhâfah/khîfah*], to be afraid).

6. i.e., the unbelievers and enemies of Islam. أولياء *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.

7. لا تخافوا *lâ takhâfû* = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*. See at 5 above).

8. يخافون *khâfûni* (originally *khâfû + nî*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khâfa*. See at 5 above).

9. يحزن *yahzun* = he made sad, grieved (v. iii. m. simpfct. from *hazana* [*huzn*], to make sad.). The final letter is vowelless because of the particle *lâ* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

10. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:114, p. 200, n. 15).

11. يضرُّوا *yaḍurrû(na)* = they harm, injure, damage (v. iii. m. pl. impfct. from *darra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5).

12. حظ *ḥazz*(s.; pl. *ḥuzûz*) = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have

عَذَابٌ عَظِيمٌ a grave punishment.

177. Verily those who buy¹

الَّذِينَ آمَنُوا كَفَرُوا بِآيَاتِنَا

unbelief for belief

لَنْ يَضُرُّوا اللَّهَ

anything, and they will have

عَذَابٌ أَلِيمٌ an agonizing³ punishment.

178. There must not think

وَلَا يَحْسَبَنَّ

الَّذِينَ كَفَرُوا those who disbelieve

أَنَّمَا نَمُنُّ لَهُمْ

that the respite⁴We give them

حَيْرٌ لَّا لِنَفْسِهِمْ is good for themselves;

وَأَنَّمَا نَمُنُّ لَهُمْ We but give them respite

لِيَزِدُّوا وَأَنَّمَا

that they increase⁵ in sin;

وَلَهُمْ and they will have

عَذَابٌ مُّهِينٌ a humiliating⁶ punishment.

179. Allah is not

مَّا كَانَ اللَّهُ

لِيَذَرَ الْمُؤْمِنِينَ to leave⁷ the believers

عَلَىٰ مَا أَنتُمْ عَلَيْهِ in the state you are in

حَتَّىٰ يَمِيزَ الْخَبِيثَ till He marks out⁸ the bad⁹

مِنَ الطَّيِّبِ from the good;¹⁰

وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ nor is Allah to apprise¹¹ you

1. اشتروا *ishtaraw* = they bought, purchased (v.

iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* /*shirâ*], to buy. See at 2:174, p. 82, n. 7).

2. يضرّوا *yadurrâ(na)* = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yadurru* at 3:120, p. 203, n. 14. The terminal *nân* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).

3. أليم *'alim* = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.

4. نملي *numli* = we give respite, defer, adjourn (v. i. pl. impfct. from *'amla*, form IV of *malâ* [*malw*], to walk briskly, to race).

5. يزدادوا *yazdâdâ(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nân* is dropped because of an implied *'an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See *zâdâ* at 3:89, p. 191, n. 2).

6. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*haw'n*], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).

7. يذر *yadhara(u)* = he leaves, lets alone (v. iii. m. s. impfct. from *wadhr*. The final letter takes *fathah* because of a hidden *'an* in the *lâm* of denial (*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See *yadharûna* at 2:240, p. 121, n. 4; and *dharû* at 2:276, p. 145, n. 11).

8. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb).

9. i.e., the hypocrites and unbelievers. خبيث *khabiṭh* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. i.e., by their respective performances in the hour of trial. طيب *ṭayyib* = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.

11. يطلع *yutli'a(u)* = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *ṭala'a* [*ṭulû* /*maṭla'*], to rise). The final letter takes *fathah* because of an implied *'an* in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى الْغَيْبِ of the unseen;¹
 وَلَكِنَّ اللَّهَ يَخْتَارُ but Allah chooses²
 مِنْ رُسُلِهِ from among His Messengers
 مَنْ يَشَاءُ whom He will.³
 فَآمِنُوا بِاللَّهِ So believe in Allah
 وَرُسُلِهِ and His Messengers;
 وَإِنْ تَوَمَّنُوا وَاتَّقُوا and if you believe and fear⁴
 فَلَكُمْ you will have
 أَجْرٌ عَظِيمٌ an immense⁵ reward.

180. وَلَا يَحْسَبَنَّ
 الَّذِينَ يَبْخُلُونَ those that be miserly⁶
 بِمَا آتَاهُمُ اللَّهُ with what Allah gives⁷ them
 مِنْ فَضْلِهِ of His grace
 هُوَ خَيْرٌ لَّهُمْ that it is good for them.
 بَلْ هُوَ شَرٌّ لَّهُمْ Nay, it is bad⁸ for them.
 سَيُطَوَّقُونَ Tied round⁹ their necks will
 بِمَا بَخَلُوا بِهِ be what they are stingy with
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection.
 وَلِلَّهِ And to Allah belongs
 مِيرَاتُ السَّمَاوَاتِ the heritage⁹ of the heavens
 وَالْأَرْضِ and the earth;
 وَاللَّهُ يَمْتَلِكُونَ and Allah is of what you do
 حَبِيرٌ All-Aware.¹¹

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Tabarî, pt. IV, 188).

2. يَخْتَارُ *yajtabî* he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [jibâyah], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *wahy* to them, something of the minds of some people. (Al-Tabarî, pt. IV, 188).

4. اتَّقُوا *tattaqû*(na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:2 125, p. 52, n. 6).

5. عَظِيمٌ *'azîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present 'ayah refers to those who are niggardly and do not pay *zakâh* nor spend in the way of Allah. يَبْخُلُونَ *yabkhalûna* = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [bakhil/bukhl], to be niggardly).

7. آتَاهُمُ *'âtâ* = he gave, bestowed, granted (v. iii. m. s. past in form IV of 'atâ [ityân/aty/ma'tâh], to come. See at 2:251, p. 128, n. 3).

8. شَرٌّ *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سَيُطَوَّقُونَ *sa+yutawwaqûna* = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *tawwaqa*, form II of *tâqa* [tawq], to be able, to endure). With reference to this 'ayah the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakâh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhârî*, no. 4565.

10. مِيرَاتُ *mirâth* (s.; pl. *mawârith*) = heritage, inheritance, legacy.

11. حَبِيرٌ *khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'îl* from *khbara* [*khubr /khibrah*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (Rukû') 19

181. Allah has indeed heard¹
 قَوْلَ الَّذِينَ the saying of the those who
 قَالُوا إِنَّ اللَّهَ فَقِيرٌ said: "Verily Allah is poor²
 وَنَحْنُ أَغْنِيَاءُ and we are rich"³
 سَتَكْتُبُ We shall write down⁴
 مَا قَالُوا وَ what they said and
 قَتَلَهُمُ الْآيَاتِ their killing of the Prophets
 بَعْدَ حَقِّ without any right;
 وَنَقُولُ and We shall say:⁴
 ذُوقُوا عَذَابَ "Taste⁵ the punishment
 الْحَرِيقِ of the burning fire".⁶
182. That is because of
 قَدَّمْت أَيْدِيكُمْ what your hands forwarded;⁷
 وَأَنَّ اللَّهَ لَيْسَ and that Allah is not
 بِظَلَامٍ لِلْعَمَلِ unjust⁸ to the servants.
 الَّذِينَ قَالُوا 183. Those who said:
 إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا⁹ "Allah has committed⁹ to us
 أَلَّا نُؤْمِنَ that we believe not
 بِرَسُولٍ حَتَّى in a Messenger unless
 يَأْتِينَا بِقُرْبَانٍ he brings us a sacrifice¹⁰
 تَأْكُلُهُ النَّارُ that fire consumes."¹¹

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This 'ayah belies Finhâs and the subsequent few 'ayahs speak about the attitude of the Jews in general. (See Al-Tabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; *Al-Tafsîr al-Kabîr*, pt. IX, 122; *Al-Bahr*, III, 454).
 سَمِعَ *sami'a* = he heard, listened (v. iii. m. s. past from *sam' / samâ' / samâ'ah / masma'*. See at 2:181, p. 86, n. 1).

2. فقير *faqîr* (s.; pl. *fuqarâ'*) = poor, indigent.

3. أغنياء *'aghniyâ'* (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa [dhawq/madhâq]*, to taste. See at 3:106, p. 197, n. 14).

6. حريق *harîq* (s.; pl. *harâ'iq*) = fire, conflagration. Active participle on the scale of *fa'il* from *haraqa [harq]*, to burn. See *ih taraqat* at 2:266, p. 139, n. 17).

7. قدمت *qaddamat* = she sent ahead, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima [qadm /qudûm /qidmân /maqdam]* to precede, to arrive. See at 2:95, p. 45, n. 7).

8. ظلام *zallâm* = unjust, oppressor, wrong-doer (intensive form in the scale of *fa'âl* of *zâlim*, active participle of *zalamâ [zûlm]*, to transgress, do wrong).

9. عهد *'ahida ('ilâ)* = he assigned, committed to, entrusted to (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See 'ahidnâ at 2:125, p. 59, n. 13).

10. قربان *qurbân* (s.; pl. *qarâbîn*) = sacrifice, offering.

11. تأكل *ta'kulu* she eats, consumes, devours (v. iii. f. s. impfct. from 'akala ['akhl/ma'kal], to eat. See *ta'kulûna* at 3:49, p. 175, n. 8).

قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِّن قَبْلِي
بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ
إِن كُنْتُمْ صَادِقِينَ



184. So if they disbelieve⁵ you,
then disbelieved⁶ indeed were
Messengers before you.
They came
with clear evidences
and the scriptures,⁷
and the enlightening⁸ Book.



185. Every living being⁹
shall taste¹⁰ death;
And you will but be given in
full¹¹ your recompenses¹²
on the Day of Resurrection.
Then whoever is removed¹³
from the fire and
admitted¹⁴ into paradise
will have attained success.

1. بَيِّنَات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).
2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).
3. i.e., some of them like Zakariyyâ and Yahyâ. قَتَلْتُمْ *qataltum* = you (all) killed, murdered, assassinated (v. ii. m. pl. past from *qatala* [*qatl*], to kill. See at 2:72, p. 34, n. 5).
4. صَادِقِينَ *sâdiqîn* (acc./gen. of *sâdiqûn*, pl. of *sâdiq*) = truthful (active participle from *şadaqa* [*sadaq/şidq*], to speak the truth. See at 3:168, p. 222, n. 4).
5. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie. See at 3:11, p. 158, n. 3).
6. كَذَّبَ *kudhhiba* = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhhaba*. See n. 5 above).
7. زُكُورٍ *zukur* (pl.; s. زُبُورٍ *zabûr*) = scriptures.
8. مُنِيرٍ *munîr* = enlightening, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nâr*], to give light).
9. نَفْسٍ *nafs* (s.; pl. *nufûs/'anfus*) = living being, person, individual, nature, self. See *'anfus* at 2:155, p. 73, n. 10.
10. ذَائِقَةً *dhâ'iqah* (f.) = one who tastes (active participle from *dhâqa* [*dhawq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5).
11. تُوَفِّيْتُمْ *tuwaffûna* = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *tuwaffû* at 3:161, p. 219, n. 4).
12. أُجُورِكُمْ *'ujûr* (sing. أُجْرٍ *'ajr*) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.
13. زُحْرِحَ *zuhziha* = he was removed, taken away, moved (v. iii. m. s. past passive from *zahzaha* [*zahzahah*], to move. See *muzahzih* at 297, p. 46, n. 1).
14. أُدْخِلَ *'udkhila* = he was admitted, put in, given entrance (v. iii. m. s. past passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *tadkhulû* at 3:142, p. 210, n. 6).

وَمَا الْحَيَاةُ الدُّنْيَا
وَمَا أَمْوَالُكُمْ
وَأَنْفُسُكُمْ
وَمِنَ الَّذِينَ
أَنْشَرَكُوا
أَدَى كَثِيرًا
وَأَنْشَرَكُوا
فَإِنَّ ذَلِكَ
عَزْمٌ الْأُمُورِ

And this worldly life is nought
but a delight¹ of delusion.²

186. You will surely be tried³
in your properties and selves;
and you will certainly hear⁴
from those who had been
given the Book before you
and from those who
set partners⁵ [with Allah]
many a painful⁶ thing;
but if you bear calmly⁷
and be on your guard,⁸
that certainly shall be of
firm will⁹ in the affairs.¹⁰

وَأَذَّأَخَذَ اللَّهُ
وَمِثْقَالَ ذَرَّةٍ
أَوْثُوا الْكِتَابَ
لَيَسِّنَنَّ لَهُمْ
وَلَا تَكْتُمُونَهُ
فَسَدُّهُ
وَرَاءَ ظُهُورِهِمْ
وَأَشْرَوْا بِهِ

187. And when Allah took
the covenant of those who
were given the Book:
"You shall make it clear¹¹ to
men and shall not hide¹² it."
But they flung¹³ it
behind their backs¹⁴
and bought therewith

1. متاع *matâ'* (pl. 'amti'ah) = enjoyment, pleasure, delight, object of delight. See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.

2. غرور *ghurûr* = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.

3. لنبولن *la+tuḅlawunna* = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [*balw/balâ'*], to test, to try. See *nabluwanna* at 2:154, p. 73, n. 6).

4. لنتسمعن *la+tasma'unna* = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *samî'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *samî'a* at 3: 181, p. 227, n. 1)

5. أشركوا *'ashrakû* = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 3:151, p. 213, n. 10).

6. أذى *'adhan* = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.

7. تصبروا *taṣbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:125, p.205, n. 5).

8. اتقوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4).

9. عزم *'ajm* = determination, resolution, decision, firm will. See *'ajanta* at 3:159, p. 218, n. 11.

10. أمور *'umûr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.

11. لیسینن *la+tuḅayyinunna* = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).

12. تكتمون *taktumûna* = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).

13. نبثوا *nabadhû* = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).

14. i.e., they repudiated it.

ثَمَنًا قَلِيلًا¹ a little value.¹

فَيْسَ مَا يَشْتَرُونَ² So bad is what they buy.²



لَا تَحْسَبَنَّ³ 188. You must not suppose³

الَّذِينَ يَقْرَحُونَ⁴ those who rejoice⁴ at what

بِمَا آتَوْا⁵ they have come up with

وَيُحِبُّونَ أَنْ يُحْمَدُوا⁶ and love⁵ to be praised⁶

بِمَا لَمْ يَفْعَلُوا⁷ for what they have not done

فَلَا تَحْسَبَنَّهُمْ — you must not suppose

يَمْفَارِقُو⁸ them to have run away⁷

مِنَ الْعَذَابِ⁹ from the punishment;

وَلَهُمْ¹⁰ and they shall have

عَذَابٌ أَلِيمٌ¹¹ an agonizing⁸ punishment.

وَلِلَّهِ 189. And to Allah belongs

مُلْكُ السَّمَوَاتِ the dominion of the heavens

وَالْأَرْضِ¹² and the earth;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ¹³ and Allah is over everything

قَدِيرٌ¹⁴ All-Powerful.

Section (Rukû') 20

إِنَّ فِي خَلْقِ 190. Verily in the creation⁹ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَأَخْتِلَافِ¹⁰ and the alternation¹⁰

1. ثَمَن *thaman* (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يَشْتَرُونَ *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*'], to buy, to sell. See at 3:77, p. 185, n. 9). This and the next 'ayah speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Tabarî, pt. IV, 205-208).

3. لَا تَحْسَبَنَّ *lahsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative [prohibition] from *hasiba* [*hasb. hisâb/hisbân/husbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يَقْرَحُونَ *yafrahûna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*'], to be glad. See *yafrahû* at 3:120, p. 203, n. 12).

5. يُحِبُّونَ *yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from 'ahabba, form IV of *habba* [*hubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يُحْمَدُونَ *yuhmadûna* = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *hamida* [*hamd*], to praise).

7. مَفَازَةً *mafâzah* = success, escape, to run away, to slip away.

8. أَلِيمٌ 'Alîm = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

9. خَلْقٍ *khalq* = creation, origination, making, something which is created, physical constitution. See 'akhluqu at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawhîd*) and attention is drawn to the wonderful creation of Allah, particularly the heavens and the earth and the rotation of day and night and to the need for reflecting on them and remembering Allah.

10. إِخْتِلَافٍ *ikhtilâf* = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

اللَّيْلِ وَالنَّهَارِ¹ of the night¹ and the day²
 لَايْتَرِ are sure signs³
 لِأُولِي الْأَلْبَابِ⁴ for men of understanding⁴ —
 191. Who remember⁵ Allah
 قَائِمًا وَجَاثِمًا⁶ standing⁶ and sitting,⁷
 وَعَلَى جُنُوبِهِمْ⁸ and lying on their sides;⁸
 وَيَتَفَكَّرُونَ فِي خَلْقِ⁹ and reflect⁹ about the creation
 السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth
 رَبَّنَا [saying]: "Our Lord,
 مَا خَلَقْتَ¹⁰ You have not created¹⁰
 هَذَا بَطْلًا¹¹ this in vain!¹¹
 سُبْحَانَكَ Sacrosanct¹² are You;
 فَقِنَا¹³ so save¹³ us from
 عَذَابِ النَّارِ¹⁴ the punishment of the fire."¹⁴
 192. "Our Lord, verily he
 مَن تَدْخُلُ النَّارَ whom You put into¹⁴ the fire,
 فَقَدْ أَخْزَيْتَهُ¹⁵ You indeed disgrace¹⁵ him;
 وَمَا لِلظَّالِمِينَ and the transgressors shall
 مِن أَنْصَارٍ¹⁶ not have anyone to help."¹⁶
 193. "Our Lord,
 إِنَّا سَمِعْنَا we have indeed heard

1. ليل *layl* (s.; pl. *layâlî*) = night.

2. نهار *nahâr* (s.; pl. *'anhur/nuhur*) = day.

3. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. آباء *'albâb* (sing. *ب lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يذكرون *yadhkurûna* = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct from *dhakara* [*dhikr /tadhkâr*], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. قيام *qiyâm* = standing, getting up, rising.

7. قعود *qu'ûd* = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جنوب *junûb* (pl.; s. *حب janb*) = sides. This part of the *'ayah* means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يتفكرون *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 2:266, p. 140, n. 3).

10. خلقت *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalqa* [*khalq*], to create. See *khalq* at 3:190, p. 230, n. 10).

11. باطل *bâtîl* = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).12.

12. The word سبحان *subhân* is derived from *sabbaha*, form II of *sabaha* [*sabîh/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhânaka* means "You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. ق *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:15, p. 160, n. 9).

14. تدخل *tudkhill(u)* = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhâl*], to enter. See *'adkhill* at 3:185, p. 228, n. 14).

15. أخزيت *'akhzayta* = you disgraced, humiliated, degraded, (v. ii. m. s. past from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادِيًا يُبَادِي ² a summoner¹ calling
 لِلْإِيمَانِ أَنْ تَعْلَمُوا ³ to the faith, that you believe³
 بِرَبِّكُمْ in your Lord —
 فَآمَنَّا ⁴ so we have believed.⁴
 رَبَّنَا فَاعْفِرْ لَنَا Our Lord, hence forgive us
 ذُنُوبَنَا وَكَفِّرْ عَنَّا ⁵ our sins and efface⁵ from us
 سَيِّئَاتِنَا our misdeeds,⁶
 وَتَوَفَّنَا and make us die⁷
 مَعَ الْأَبْرَارِ ⁸ with the righteous.⁸
 رَبَّنَا وَآتِنَا 194. "Our Lord, give us
 مَا وَعَدْتَنَا what you had promised⁹ us
 عَلَى رُسُلِكَ on Your Messengers,
 وَلَا تَحْزِنْنَا and do not disgrace¹⁰ us
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection.
 إِنَّكَ لَا تَخْلِفُ Verily You do not go back¹¹
 الْمِيعَادَ ¹² on the promise.¹²
 فَاسْتَجَابَ 195. So there will respond¹³
 لَهُمْ رَبُّهُمْ to them their Lord [saying]:
 " إِنِّي لَا أَضِيعُ " I do not let go in vain¹⁴
 عَمَلَ عَمَلٍ مِّنْكُمْ the deed of any doer of you,
 مِن ذَكَرٍ أَوْ أُنْثَى of male or female,
 بَعْضُكُمْ مِّن بَعْضٍ the one of you is of the other.¹⁵

1. *munādīn* = summoner, caller. Active participle from *nāda*, form III of *nādā*, [*nadw*], to call. See *nādat* at 3:39, p. 170, n. 12.

2. *yunādī* = he calls, summons, announces (v. iii. m. s. impfct. from *nāda*, form III of *nādā*).

3. *ʿaminū* = you all believe, have faith (v. ii. m. pl. imperative from *ʿamana*, form IV of *amina* [*amn/ amân/ amānah*], to be safe, feel safe. See at 3:72, p. 183, n. 4).

4. *ʿamnā* = we believed (v. i. pl. past from *ʿamana* [*ʿimān*], from IV of *amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. *kaffir* = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kaffara*, form II of *kafara* [*kafir/kufir/kufrān/kufār*], to hide, to disbelieve. See *yukaffiru* at 2:271, p. 142, n. 4).

6. *sayyi'āt* (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. *tawaffā* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffā*, form V of *wafā* [*wafā'/wafy*], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. *ʿabrār* (pl.; s. *barr*/بار *bārr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. *wa'adta* = you promised, pledged (v. ii. m. s. past from *wa'ada* [*wa'd*], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. *lā tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative [prohibition] from *khaziya* [*khizy/khazan*], to be despicable. See *akhzayta* at 3:192, p. 231, n. 15).

11. *lā tukhlifu* = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *ʿakhlafa*, form IV of *khalafa* [*khalaf*], to come after, to lag behind. See 3:9, p. 157, n. 9).

12. *mī'ād* (pl. *mawā'id*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. *istajāba* = he responded, answered (v. iii. m. s. past in from X of *jāba* [*jawb*], to travel, to explore. See *istajābū* at 3:172, p. 223, n. 2).

14. *uḍī'u* = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *adā'a*, form IV of *ḍā'a* [*ḍay'/diyā'*], to get lost. See *yuḍī'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

فَالَّذِينَ هَاجَرُوا¹ So those who migrated¹
 وَأُخْرِجُوا² and were ousted²
 مِنْ دِيَارِهِمْ from their homes,
 وَأُودُوا³ and were persecuted³
 فِي سَبِيلِي in My cause,
 وَقَتَلُوا وَقُتِلُوا⁴ and fought⁴ and were killed,⁵
 لَا أَكْفُرَنَّ⁶ I will certainly efface⁶
 عَنْهُمْ سَيِّئَاتِهِمْ from them their misdeeds
 وَلَا أَدْخُلُهُمْ⁷ and will make them enter⁷
 جَنَّاتٍ تَجْرِي gardens flowing⁸
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers –
 ثَوَابًا مِنْ عِنْدِ اللَّهِ as a reward⁹ from Allah.
 وَاللَّهُ عِنْدَهُ. And with Allah lies
 حَسَنَ الثَّوَابِ the most handsome reward.
 لَا يُعْرَضُكَ 196. Let there not deceive¹⁰ you
 تَقَلُّبُ the moving about¹¹
 الَّذِينَ كَفَرُوا of those who disbelieve
 فِي الْبَلَدِ in the land.
 مَتَاعٌ قَلِيلٌ 197. A little enjoyment,¹² then
 مَا وَنَلَهُمْ جَهَنَّمَ their abode¹³ will be hell;
 وَيَسْأَلُ الْمُنَافِقُ and bad is the place of rest.

1. هاجروا *hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. See at 2:218, p. 106, n. 4).

2. أُخْرِجُوا *'ukhrijū* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhrāja*, form IV of *kharaja* [*khurūj*], to go out. See *'ukhrijnā* at 2:246, p. 1124, n. 5).

3. أُودُوا *'ādū* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'ādhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. قَاتَلُوا *qātālū* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qātala* at 3:146, p. 212, n. 1).

5. قُتِلُوا *qutilū* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لَا أَكْفُرَنَّ *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr* /*kufr* /*kufrān* /*kufūr*], to hide, to disbelieve. See *kaffir* at 3:193, p. 232, n. 7).

7. لَا أَدْخُلَنَّ *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhūl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تَجْرِي *tajrī* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثَوَابٌ *thawāb* = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لَا يُعْرَضُكَ *lā yaghurranna* = let he or it not deceive, he or it should not deceive, beguile, delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurūr*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarī pt. IV, 217). تَقَلُّبٌ *taqallub* = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. مَتَاعٌ *matā'* (pl. امتعة *'amti'ah*) = enjoyment, delight, object of delight. See at 3:185, p. 229, n. 1.

13. مَا وَنَلَهُمْ *ma'wan* (s.; pl. ما'āwin) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

لَكِنَّ الَّذِينَ 198. But those who
 اتَّقَوْا رَبَّهُمْ fear¹ their Lord,
 لَهُمْ جَنَّاتٌ they will have gardens
 تَجْرِي مِنْ تَحْتِهَا flowing² below them
 الْأَنْهَارُ the rivers;
 خَالِدِينَ فِيهَا living for ever³ therein
 نُزُلًا مِنْ عِنْدِ اللَّهِ as of hospitality⁴ from Allah;
 وَمَا عِنْدَ اللَّهِ and what lies with Allah
 خَيْرٌ لِلْأَبْرَارِ is the best⁵ for the virtuous.⁶

وَإِنَّ مِنْ 199. And there indeed are
 أَهْلِ الْكِتَابِ among the People of the Book
 لَمَنْ يُؤْمِنُ بِاللَّهِ those who believe in Allah
 وَمَا أُنزِلَ and what has been sent down
 إِلَيْكُمْ وَمَا to you and what has been
 أُنزِلَ إِلَيْهِمْ sent down to them,
 خَاشِعِينَ لِلَّهِ being submissive⁷ to Allah.
 لَا يَشْتَرُونَ They do not buy⁸
 بِعَائِدَةِ اللَّهِ with Allah's revelations
 شَيْئًا قَلِيلًا a little value.⁹
 أُولَئِكَ لَهُمْ They will have their reward
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ with their Lord.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt¹⁰ in taking account.

1. While in the previous 'ayah the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present 'ayah assures the believers that if they fear Allah, i.e., abide by His commandments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3:172, p. 223, n. 6).

2. تجري *tajrî* = shet runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:195, p. 233, n. 8).

3. خالدین *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نزل *nuzul* = hospitality, food and lodge prepared for guest.

5. خير *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This 'ayah refers to 'Abd Allah ibn Salâm and such others of the People of the Book who embraced Islâm. خاشعين *khâshi'în* (acc./gen. of *khâshi'ân*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يشترون *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثمن *thaman* (pl. *athmân/athminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سريع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَا أَيُّهَا الَّذِينَ

آمَنُوا اصْبِرُوا 200. O you who believe,

وَصَابِرُوا and vie in endurance,²

وَرَايَطُوا and take up positions³

وَاتَّقُوا اللَّهَ and fear⁴ Allah,

لَعَلَّكُمْ تَفْلِحُونَ so that you may succeed.⁵



1. This last 'ayah contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Ṭabarī, pt. IV, 220-223; *Al-Tafsīr al-Kabīr*, V, 161-163).

اصبروا *ṣbirū* = (you all) be patient, bear calmly, persevere. (v. ii. m. pl. imperative from *ṣbara* [*ṣabr*], to be patient, to bind. See *ṭaṣbīrū* at 3:186, p. 229, n. 7.

2. صابروا *ṣābirū* = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣābara*, form III of *ṣbara*). See n. 1 above).

3. رايطوا *rābiṭū* = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *rābaṭa*, form III of *rabaṭa* [*rabṭ*], to bind, to tie up).

4. اتقوا *ittaṭū* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaṭā*, form VIII of *waṭā* (*waṭy/wiṭāyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون *tuflīḥūna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaḥa* [*fah*], to cleave, split. See at 3:130, p. 207, n. 4).

4. SŪRAT AL-NISĀ' (THE WOMEN) (Madinan: 176 'āyahs)

Like most Madinan *sūrah*s this *sūrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sūrat al-Nisā'*, i.e., *sūrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jāhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sūrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sūrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.

	2. اتقوا <i>ittaqu</i> = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from <i>ittaqa</i> , form VIII of <i>waqa</i> (<i>waqy/wiqāyah</i>), to guard, safeguard. See at 3:200, p. 235, n. 4).
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	3. خلق <i>khalqa</i> = he created, made, originated (v. iii. m. s. past from <i>khalq</i> , to create. See at 3:59, p. 178, n. 14).
يَا أَيُّهَا النَّاسُ 1. O mankind, ¹	4. i.e., from 'Ādam. نفس <i>nafs</i> (s.; pl. <i>nufūs/ʿanfūs</i>)= living being, person, individual, nature, self. See 'anfus at 3:185, p. 228, n. 9.
اتَّقُوا رَبَّكُمْ 2. beware ² of your Lord	5. i.e., Hawwā'. زوج <i>zawj</i> (pl. <i>ʿazwāj</i>) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.
الَّذِي خَلَقَكُمْ 3. Who created ³ you	6. بث <i>baththa</i> = he spread, scattered abroad, disseminated (v. iii. m. s. past from <i>bathth</i> , to scatter. See at 2:164, p. 77, n. 6).
مِنْ نَفْسٍ وَاحِدَةٍ 4. from one individual ⁴ ,	7. i.e., on one another. تسألون <i>tasāʿalūna</i> (originally <i>tatasāʿalūna</i>)= you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from <i>tatasāʿala</i> , from VI of <i>saʿala</i> [<i>suʿāl</i>], to ask).
وَخَلَقَ مِنْهَا زَوْجَهَا 5. and from it created its mate, ⁵	8. أرحام <i>ʿarhām</i> (pl.; sing. <i>rahīm/rihm</i>) = wombs, uterus, kinship, blood relationships. See at 2:228, p. 112, n. 3.
وَبَثَّ مِنْهُمَا 6. and spread ⁶ from the two	
رِجَالًا كَثِيرًا وَنِسَاءً 7. men in numbers and women.	
وَاتَّقُوا اللَّهَ الَّذِي 8. Beware of Allah by Whom	
تَسْأَلُونَ بِهِ 9. you make claims, ⁷	
وَالْأَرْحَامَ 10. and of kinship. ⁸	

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

Verily Allah is over you

رَقِيبًا

Ever-Watchful.¹

وَمَا أَوْلَىٰ النَّسَمِ

2. And give the orphans

أَمْوَالَهُمْ

their properties;

وَلَا تَتَّبِعُوا

and do not give in exchange²

الْبَدِئَ بِالطَّيِّبِ

the bad for the good

وَلَا تَأْكُلُوا أَمْوَالَكُمْ

nor eat up³ their property

إِلَّا بِأَمْوَالِكُمْ

with your property.

إِنَّهُ كَانَ حُوبًا كَبِيرًا

Verily it is a major sin.⁴

﴿٥﴾

وَإِنْ خِفْتُمْ

3. But if you apprehend⁵

أَلَّا تَقْسِطُوا

that you cannot do justice⁶

فِي الْيَتَامَىٰ

about the orphans

فَاتَّكُم مَّا طَابَ لَكُمْ

then marry what pleases⁷ you

مِنَ النِّسَاءِ

of the women,⁸

مَسْنًى وَثَلَاثَ وَرُبْعَ

two or three or four;

فَإِنْ خِفْتُمْ

but if you fear

أَلَّا تَعْدِلُوا

that you cannot treat justly,⁹

فَوَاحِدَةً أَوْ مَا

then one, or what

مَلَكَتْ أَيْمَانُكُمْ

your right hands own.¹⁰

ذَلِكَ أَدْنَىٰ

That is the more appropriate¹¹

﴿٦﴾

that you may not oppress.¹²

1. i.e., Allah watches you as well as takes care of you constantly. رَقِيبٌ *raqīb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqūb/raqūbah*], to watch, to control.

2. لا تَتَّبِعُوا *lā tatabaddalū* = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative [prohibition] from *tabaddala*, form V of *badala* [*badl*], to replace. See *yatabaddal* at 2:108, p. 51, n. 5).

3. لَا تَأْكُلُوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from *'akala* [*'akhl/ma'ka*], to eat. See at 3:130, p. 206, n. 9).

4. حُوبٌ *hūb* = sin, offence, misdeed, outrage.

5. خِفْتُمْ *khiftum* = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khāfa* [*khawf* /*makhāfah/khīfah*], to fear. See *lā takhāfū* at 3:175, p. 224, n. 7).

6. تَقْسِطُوا *tuqsitū(na)* = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qist*], to be fair, to act justly. See *qist* at 3:21, p. 163, n. 4). The terminal *nūn* is dropped because of the particle *'an* (*an+lā*) coming before the verb).

7. طَابَ *tāba* = he or it became good, agreeable, it pleased (v. iii. m. s. past from *tīb/tībah*, to be good. See *tayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *'āyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تَعْدِلُوا *ta'dilū(na)* = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala* [*'adl/'adālah*], to act justly).

10. i.e., marry the slave maids that you own.

11. أَدْنَىٰ *adnā* = more appropriate, closer, nearer.

12. تَعْوَلُوا *ta'wūlū(na)* = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'āla* [*'awl*], to oppress, distress).

<p>وَأَتُوا النِّسَاءَ 4. And give women (wives) صَدُقَاتِهِنَّ their dowries¹ نِحْلَةً as a compulsory gift,² فَإِنْ طِبْنَ لَكُمْ but if they be good³ in your عَنْ شَيْءٍ وَمِنْهُ favour about anything of it نَفْسًا on their own accord,⁴ فَكُلُوهُ then consume it هَيْسًا مَرِيئًا with ease⁵ and relish.⁶</p>	<p>1. صدقات <i>ṣaduqât</i> (pl.; sing. صدقة <i>ṣaduqah</i>) = dowries, bridal money. 2. نحلة <i>niḥlah</i> = compulsory gift, present, donation. 3. طبن <i>ṭibna</i> = they (females) became good, were pleased (v. iii. f. pl. past from <i>ṭāba</i> [<i>ṭib/ṭibah</i>], to be good. See <i>jāba</i> at 4:3, p. 237, n. 8). 4. نفس <i>nafs</i> (s.; pl. <i>nufûs/'anfûs</i>) = living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (<i>Al-Taḥsîr al-Kabîr</i>, V, p. 189). 5. هين <i>hanî'</i> = easy, that which does not entail any hardship or difficulty. 6. مريء <i>marî'</i> = pleasing, palatable, acceptable to the nature, relishing.</p>
<p>وَلَا تُؤْتُوا 5. And do not give السُّفَهَاءَ to the incompetent ones⁷ أَمْوَالَكُمُ الَّتِي your properties that جَعَلَ اللَّهُ لَكُمْ جَمَلًا Allah has set for you قِيَامًا as subsistence;⁸ وَأَرْزُقُوهُمْ فِيهَا and feed⁹ them out of these وَكُلُوهُمْ and clothe¹⁰ them وَقُولُوا لَهُمْ and speak to them قَوْلًا مَعْرُوفًا words of kindness.¹¹</p>	<p>7. سفهاء <i>sufahâ'</i> (pl.; sing. سفيه <i>safîh</i>) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (Al-Ṭabarî, pt. IV, 245) who are not be put in charge of the properties. 8. قيام <i>qiyâm</i> = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6. 9. ارزقوا <i>urzuqû</i> = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from <i>razaqa</i> [<i>rizq</i>], to bestow. See <i>yurzaqûna</i> at 3:169, p. 222, n. 8). 10. اكسوا <i>uksû</i> = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from <i>kasâ</i> [<i>kasw/kasy</i>], to clothe). See <i>naksû</i> at 2:259, p. 135, n. 7. 11. معروف <i>ma'rûf</i> = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by <i>shari'ah</i> (passive participle from '<i>arafa</i>' '<i>arifa</i>' [<i>ma'rifah</i> / '<i>irfân</i>], to know. See at 3:114, p. 200, n. 12).</p>
<p>وَأَنِتْلُوا 6. And try¹² the orphans حَتَّىٰ إِذَا بَلَغُوا until they attain أَلْيَٰكًا the age of marrying. فَإِن مَّا نَسَمْتُمْ Then if you perceive¹³</p>	<p>12. ابتلوا <i>ibtalû</i> = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from <i>ibtalâ</i>, form VIII of <i>balâ</i> [<i>balw</i> / <i>balâ</i>], to test, to try. See <i>ibtalâ</i> at 2:124, p. 58, n. 12). 13. ناسمتم <i>'ânastum</i> = you (all) perceived, discerned, sensed (v. ii. m. pl. past from '<i>ânasa</i>', form IV of '<i>anisa</i>' '<i>anusa</i>' [<i>'uns</i>], to be intimate, sociable).</p>

مِّنْهُمْ رُّشْدًا on their part maturity¹
 فَادْعُوا إِلَىٰهِمْ then make over² to them
 أَمْوَالَهُمْ their properties;
 وَلَا تَأْكُلُوهَا and do not consume these
 إِسْرَافًا وَبِدَارًا extravagantly³ and hastily⁴
 أَنْ يَكْبُرُوا fearing that they grow up;⁵
 وَمَنْ كَانَ غَنِيًّا and he that is affluent
 فَلْيَسْتَعْفِفْ shall be abstemious,⁶
 وَمَنْ كَانَ فَقِيرًا and he that is indigent
 فَلْيَأْكُلْ بِالْمَعْرُوفِ shall consume with equity;⁷
 فَإِذَا دَفَعْتُمْ and when you make over⁸
 إِلَيْهِمْ أَمْوَالَهُمْ to them their properties
 فَاشْهَدُوا عَلَيْهِمْ take witnesses⁹ on them.
 وَكَفَىٰ بِاللَّهِ حَسِيبًا And Sufficient is Allah
 as Account Taker.¹⁰

لِلرِّجَالِ نَصِيبٌ 7. Men have a share¹¹
 مِمَّا تَرَكَ of what there leave behind¹²
 الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and next of kin;¹³
 وَلِلنِّسَاءِ نَصِيبٌ and women have a share
 مِمَّا تَرَكَ of what there leave behind
 الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and next of kin –
 مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ of little or much of it –
 نَصِيبًا مَّفْرُوضًا as a share made obligatory.¹⁴

1. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا *idfa'û* = you defend, push back, drive away; also (when followed by the particle 'ilâ') you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف *'israf* = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار *bidâr* = haste, hurry, speed, expedition.

5. يكبروا *yakbarû(na)* = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [*kabr*], to be big. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. ليستعفف *li yasta'fif* = he should be abstemious, should refrain (v. iii. m. s. imperative from *ista'ffa*, form X of 'affa [*'iffah/'afâf*], to refrain, to abstain. See *ta'afuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف *ma'rûf*, see at 4:5, p. 238, n. 11.

8. دفعتم *dafa'tum* = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a*). See at n. 2 above).

9. أشهدوا *'ash-hidû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada, form IV of *shahida* [*shuhûd*], to witness. See at 3:64, p. 180, n. 8).

10. حسيب *hasib* = account taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب *nasib* (s.; pl. *nushub/anshibû/ansibah*) = share, portion, dividend. See at 3:22, p. 163, n. 9.

12. ترك *Taraka* = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. اقربون *'aqrabûn* (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض *mafrûd* = obligatory, made incumbent, ordained (passive participle from *farda* [*farq*], to make incumbent, to ordain, to decree. See *faridah* at 2:237, p. 120, n. 2).

وَإِذَا حَضَرَ 8. And if there attend¹
 الْقِسْمَةَ at the division²
 أَوْلُو الْقُرْبَى the near relatives³
 وَالْيَتَامَى وَالْمَسْكِينِ and the orphans and the poor,
 فَأَرْزُقُوهُمْ مِنْهُ give them⁴ out of it
 وَقُولُوا لَهُمْ and speak to them
 قَوْلًا مَعْرُوفًا words of kindness.



وَلْيَخْشَ الَّذِينَ 9. And let those fear⁵ who,
 لَوْ تَرَكُوا مِنْ خَلْفِهِمْ if they leave behind them
 ذُرِّيَّةً ضِعْفًا offspring⁶ all weak⁷
 خَافُوا عَلَيْهِمْ about whom they worry –
 فَلْيَسْتَوْفُوا اللَّهَ let them fear⁸ Allah
 وَلْيَقُولُوا and let them say
 قَوْلًا سَدِيدًا words of justice.⁹

إِنَّ الَّذِينَ يَأْكُلُونَ 10. Verily those who eat up
 أَمْوَالَ الْيَتَامَى the properties of orphans
 ظُلْمًا unjustly,
 إِنَّمَا يَأْكُلُونَ they only consume
 فِي بُطُونِهِمْ نَارًا in their stomachs¹⁰ a fire;¹¹
 وَسَيَصْلَوْنَ and they shall enter
 سَعِيرًا a burning blaze.¹²

1. *ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥudîr*. See at 2:180, p. 85, n. 6).

2. *qismah* = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. *arzuqû* = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [*rizq*], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. *li-yakhsha* = let him fear, he should fear (v. iii. m. s. imperative from *yakhshâ*, impfct. from *khashiya* [*khashy* /*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See *Al-Tabarî*, pt. IV, 269-272; *Al-Tafsîr al-Kabîr*, V, 206-207).

6. *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. *di'âf* (pl.; sing. *qa'if*) = weak, feeble.

8. *li-yattaqû* = let them fear, beware of (v. iii. m. pl. imperative from *yattaqûna*, impfct from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard. See *ittaqa* at 4:1, p. 236, n. 1).

9. *sadîd* = just, right, pertinent, apposite.

10. *butân* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsîr al-Kabîr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. *sa'îr* (s.; pl. *su'ur*) = burning blaze, hell, inferno.

Section (Rukû') 2

يُوصِيكُمُ اللَّهُ 11. Allah directs¹ you
 فِي أَوْلَادِكُمْ regarding your children:
 لِلذَّكَرِ مِثْلُ the male shall have the like²
 حِصَّةٍ الْأُنثَيَيْنِ of the share³ of two females;⁴
 فَإِنْ كُنَّ نِسَاءً but if they are (all) females,
 فَوْقَ اثْنَتَيْنِ two and above,⁵
 فَلَهُنَّ ثُلُثُ they shall have two-thirds⁶
 مِمَّا تَرَكَ of what he⁷ left;
 وَإِنْ كَانَتْ وَاحِدَةً and if she is one
 فَهِيَ النِّصْفُ she shall have the half;
 وَلِأَبَوَيْهِ and for his⁸ parents,
 لِكُلِّ وَاحِدٍ مِّنْهُمَا each one of the two shall get
 السُّدُسَ مِمَّا تَرَكَ one-sixth of what he⁹ left if
 إِنْ كَانَ لَهُ وَلَدٌ he has a child;¹⁰
 فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ but if he has no child
 وَوَرَثَهُ and there inherit from him
 آبَاؤُهُ his two parents,¹¹
 فَلِأُمِّهِ then the mother shall have
 الثُّلُثَ فَإِنْ كَانَ لَهُ brothers and sisters¹² but if he has
 إِخْوَةٌ brothers and sisters¹³
 فَلِأُمِّهِ then his mother shall have
 السُّدُسَ مِنْ بَعْدِ one-sixth¹⁴ after [paying]

1. يوصى *yûṣî* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from 'awsâ, from IV of *wasâ* [*wasîy*], to reach, to be joined. See *waṣṣâ* at 2:132, p. 62, n. 8).

2. مثل *mithl* (s.; pl. أمثال 'amthâl) = like, similar, equivalent.

3. حظ *ḥaẓẓ* (s.; pl. حظوظ *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last 'ayah of the *sûrah* (4:176).

6. ثلث *thuluthâ(n)* = two thirds (dual of *thuluth*, one third. The terminal *nûn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband.

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. إخوة *'ikhwah* (pl.; sing. 'âkh) = brothers and sisters. (See *Al-Mufradât*, p. 13; also see 4:176 where *'ikhwah* has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. سدس *suduth* (s.; pl. 'asḍâth) = one-sixth.

<p>وَصِيَّةٍ يُوْصِي بِهَا¹ any bequest he has made¹</p>	<p>1. يوصى <i>yūsf</i> = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from 'awṣā, from IV of waṣā [waṣy], to reach, to be joined. See at p. 241, n. 1</p>
<p>أَوْ دَيْنٍ² or a debt.²</p>	<p>2. دين <i>dayn</i> (s.; pl. ديون <i>duyūn</i>) = debt, pecuniary obligation. See <i>tadāyantum</i> at 2:282, p. 147, n. 3).</p>
<p>ءَابَاؤَكُمْ³ Your parents</p>	<p>3. تدرُونَ <i>tadrūna</i> = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impfct. from <i>darā</i> [dirāyah], to know, to comprehend).</p>
<p>وَأَبْنَاؤُكُمْ⁴ and your children —</p>	<p>4. أقرب <i>'aqrab</i> = closer, nearer, nearest, more/most likely (elative of <i>qarib</i>. See at 3:167, p. 221, n. 7).</p>
<p>لَا تَدْرُونَ⁵ you do not know³</p>	<p>5. نفع <i>naf'</i> = benefit, gain, profit, use, advantage, welfare.</p>
<p>أَيُّهُمْ⁶ who of them are</p>	<p>6. فريضة <i>faridah</i> (s.; pl. فرائض <i>farā'id</i>) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.</p>
<p>أَقْرَبُ لَكُمْ نَفْسًا⁷ nearer⁴ to you in benefit.⁵</p>	<p>7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.</p>
<p>فَرِيضَةٌ مِّنْ⁸ [This is] An Ordinance⁶ from</p>	<p>8. i.e. any child, male or female, by you or by other husbands.</p>
<p>اللَّهِ⁹ Allah;</p>	<p>9. ربع <i>rubu'</i> (s.; pl. أرباع <i>'arbā'</i>) = one fourth, quarter.</p>
<p>إِنَّ اللَّهَ كَانَ¹⁰ Verily Allah is</p>	<p>10. يوصين <i>yūsfina</i> = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impfct. from 'awṣā, form IV of waṣā. See <i>yūsf</i> at 1 above).</p>
<p>عَلِيمًا حَكِيمًا⁷ All-Knowing, All-Wise.⁷</p>	<p></p>
<p>12. وَأَنْتُمْ نِصْفُ¹¹ 12. And you shall have a half</p>	<p></p>
<p>مِمَّا تَرَكَ أَزْوَاجُكُمْ¹² of what your wives leave</p>	<p></p>
<p>إِنْ لَمْ يَكُنْ لَهُنَّ¹³ if they do not have</p>	<p></p>
<p>وَلَدٌ⁸ any child;⁸</p>	<p></p>
<p>فَإِنْ كَانَ لَهُنَّ¹⁴ but if they have</p>	<p></p>
<p>وَلَدٌ⁹ a child</p>	<p></p>
<p>فَلَكَمُ أَرْبَعٌ¹⁵ then you shall have a fourth⁹</p>	<p></p>
<p>مِمَّا تَرَكَنَّ¹⁶ of what they leave</p>	<p></p>
<p>مِنْ بَعْدِ وَصِيَّتِهِ¹⁷ after [payment] of a bequest</p>	<p></p>
<p>يُوصِي بِهَا¹⁰ they might have made¹⁰</p>	<p></p>
<p>أَوْ دَيْنٍ¹¹ or a debt.</p>	<p></p>

وَلَهُنَّ And they (wives) shall have
 الرَّبِيعُ مِمَّا تَرَكَتُمْ one fourth of what you leave
 إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ if you do not have any child;¹
 فَإِنْ كَانَ لَكُمْ وَلَدٌ but if you have a child then
 فَلَهُنَّ الثَّمَنُ they shall have one-eighth²
 مِمَّا تَرَكَتُمْ of what you leave³
 مِنْ بَعْدِ وَصِيَّتِي after [paying] any bequest⁴
 تَوْصُوتِ بِهَا you might have made⁵
 أَوْ دَيْنٍ or a debt.
 وَإِنْ كَانَتْ رَجُلٌ And if a man is inherited⁶
 يُوْرَثُ كَلَّةً having no parent or child,⁷
 أَوْ امْرَأَةً and a woman (of same state),
 وَلَهُ أَخٌ أَوْ أُخْتٌ but has a brother or sister,⁸
 فَيَكُلُّ وَجِدْرَ مَتْنِمَا then each of the two shall get
 السُّدُسُ one-sixth;⁹
 فَإِنْ كَانُوا but if they were
 أَكْثَرَ مِنْ ذَلِكَ more than that
 فَهُمْ شُرَكَاءُ then they will be sharers¹⁰
 فِي الثُّلُثِ in one-third¹¹
 مِنْ بَعْدِ وَصِيَّتِي after (paying) any bequest
 يُوصِي بِهَا that might have been made¹²
 أَوْ دَيْنٍ or a debt,
 غَيْرَ مُضَارٍّ not being malevolent¹³—

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.

2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثمن *thumun* (s.; pl. 'athmân) = one-eighth.

3. تركتم *taraktum* = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [*tark*], to leave. See *taraka* at 4:7, p. 239, n. 12).

4. وصية *wasīyah* (s.; pl. *wasāyā*) = bequest, will, testament, directive, command, injunction, order.

5. توصون *tūṣūna* = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from 'awṣā, form IV of *waṣā* [*waṣy*], to reach, to be joined. See *yāṣīna* at p. 242, n. 10).

6. يورث *yūrathu* = he is inherited (v. iii. m. s. past passive from *waritha* [*'irth/ 'irthahl/ wirāthahl/ rithah/turāth*], to be heir, to inherit).

7. كاللة *kalālah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.

8. i.e., brother or sister by the same mother as the deceased's. (See Al-Ṭabarī, pt. IV, p. 287).

9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سدس *sudus* (s.; pl. 'asdās) = one-sixth. See at 4:11, p. 242, n. 14.

10. شركاء *shurakā'* (pl.; s. *sharīk*) partners, sharers,

11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.

12. يوصي *yūṣī* = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from 'awṣā, form IV of *waṣā*. See *tūṣūna* at n. 5 above).

13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مضار *mudārr* = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةٍ مِّنَ اللَّهِ a commandment¹ of Allah.

وَاللَّهُ عَلِيمٌ Allah is All-Knowing,²

حَئِيمٌ Most Forbearing.³

تِلْكَ حُدُودُ اللَّهِ 13. These are Allah's rulings;⁴

وَمَنْ يُطِيعِ اللَّهَ and whoever obeys⁵ Allah

وَرَسُولَهُ and His Messenger, He

يُدْخِلُهُ جَنَّاتٍ will admit⁶ him into gardens

تَجْرِي مِن تَحْتِهَا flowing beneath them

الْأَنْهَارِ the rivers,

يُخَالِدِينَ فِيهَا to abide⁷ for ever therein;

وَذَلِكَ and that is

النَّوْرُ الْعَظِيمُ the magnificent⁸ success.⁹

وَمَنْ يَعْصِ 14. And whoever disobeys¹⁰

اللَّهَ وَرَسُولَهُ Allah and His Messenger

وَيَتَعَدَّ حُدُودَهُ and transgresses¹¹ His rulings,

يُدْخِلُهُ نَارًا He will insert him into a fire,

يُخَالِدُ فِيهَا to remain for ever therein,

وَلَهُ عَذَابٌ and he will have a punishment

مُهِينٌ very debasing.¹²

Section (Rukû') 3

وَأَن تَأْتِيَك 15. And those who commit

1. i.e., these rules are Allah's commandment.

2. i.e., particularly whether you abide by his commandments.

3. *halîm* = Most Forbearing, Most Clement. See at 2:235, p. 119, n. 2).

4. *hudûd* (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.

5. *yuti'* (originally *yufi'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from '*atâ'a*, form IV of *tâ'a* (*taw'*), to obey. The last letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See '*afî'u* at 3:132, p. 207, n. 6).

6. *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhâl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhill* at 3:192, p. 231, n. 14).

7. *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khalûd*], to live for ever. See at 3:198, p. 234, n. 3).

8. *'azîm* = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n. 5).

9. *fawz* = success, triumph, victory, achievement. See *mafâzah* at 3:188, p. 230, n. 7.

10. *ya'sî(sî)* = he disobeys, defies (v. iii. m. s. impfct. from '*asâ* [*'asî /ma'siyah /'iyyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See '*asaytum* at 3:152, p. 214, n. 4).

11. *yata'adda(â)* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of '*adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).

12. *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from '*ahâna*, form IV of *hâna* [*haw'n*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

الْفَجِئَةِ adultery¹

مِنْ نِسَائِكُمْ from among your women,

فَأَسْتَشْهِدُوا عَلَيْهِنَّ call to testify² against them

أَرْبَعَةً مِنْكُمْ four from amongst you.³

فَإِنْ شَهِدُوا So if they testify⁴

فَأَمْسِكُوهُنَّ then retain⁵ them

فِي الْبُيُوتِ in the houses

حَتَّى يَمُوتَهُنَّ الْمَوْتُ till death takes them⁶ fully

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ

سَبِيلًا a way.⁷

وَالَّذَانِ 16. And the two⁸ who

يَأْتِيْنَهَا مِنْكُمْ commit it from amongst you,

فَأَذُوهُمَا punish⁹ them (the two);

فَإِنْ تَابَا وَأَصْلَحَا if they repent¹⁰ and reform,¹¹

فَأَعْرِضُوا عَنْهُمَا then turn away¹² from them.

إِنَّ اللَّهَ كَانَ

تَوَّابًا Most Forgiving,

رَحِيمًا Most Merciful.

إِنَّمَا التَّوْبَةُ 17. Verily forgiveness¹³

عَلَى اللَّهِ on Allah's part

لِلَّذِينَ يَعْمَلُونَ is for those who do¹⁴

1. فاحشة *fāhishah* (s.: pl. فواحش *fawāhish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا *istash-hidū* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhuda*, form X of *shahida* [shuhūd], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا *shahidū* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhūd], to witness. See at 3:86, p. 190, n.1).

5. أمسكوا *'amsikū* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [mask], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [wafā/'wafy], to be perfect, to fulfil. See *tawaffā* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this *'āyah* (See Ibn Kathīr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. أذوا *'ādhū* = you (all) punish (v. ii. m. pl. imperative from *'ādhā*, form IV of *'adhiya* ['adhan], to suffer harm. See *'ādhū* at 3:195, p. 233, n.3).

10. تابا *tāba* = they (two) returned, turned to (v. iii. m. dual past from *tāba* [tawb/tawbah / matāb]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tāba* at 2:187, p. 89, n. 8).

11. أصحا *'aslahā* = the two reformed, mended (v. iii. m. dual past from *'aslahā*, form IV of *ṣalaha* [ṣalāh/ṣulūh/ṣalāhiyah], to be good, right. See *'aslahā* at 2:182, p. 86, n. 7).

12. The rule in this *'āyah* has been superseded by 24:2. أعرضوا *'a'ridū* = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'araḍa*, form IV of *'arūda* / *'araḍa* ['arad] to be wide, visible. See *mu'riḍūn* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون *ya'malūna* = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* ['amal], to do. See *'amilat* at 3:30, p. 167, n. 2).

الضُّلُومِ بِحَيْثُورٍ the evil¹ in ignorance²

ثُمَّ يَتُوبُونَ and then turn in repentance³

مِنْ قَرِيبٍ shortly afterwards;⁴

فَأُولَئِكَ such ones

يَتُوبُ اللَّهُ عَلَيْهِمْ Allah turns in forgiveness to;

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

وَلَيْسَتِ التَّوْبَةُ 18. Forgiveness is not

لِلَّذِينَ for those who

يَعْمَلُونَ السَّيِّئَاتِ do the evil deeds⁵

حَتَّىٰ إِذَا حَضَرَ⁶ till when there appears

أَحَدَهُمُ الْمَوْتُ death to anyone of them⁷

قَالَ إِنِّي تَبْتُ⁸ أَنفَنَ he says: " I repent⁷ now";

وَلَا الَّذِينَ يَمُوتُونَ⁸ nor for those who die

وَهُمْ كُفَّارٌ while they are unbelievers.

أُولَئِكَ Such people,

أَعْتَدْنَا لَهُمْ We have got ready⁹ for them

عَذَابًا أَلِيمًا¹⁰ an agonizing¹⁰ punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 19. O you who believe,

لَا يَحِلُّ لَكُمْ it is not lawful¹¹ for you

أَنْ تَرِثُوا النِّسَاءَ that you inherit¹² the women

1. *sâ'* (p. *aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The *'ayah* points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. *jahâlah* = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. *yatûbûna* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. See *tâbû* at 4:16, p. 245, n. 10).

4. *qarîb* = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. *hadara* = he appeared, attended, was present (v. iii. m. s. past from *hudûr*. See at 4:8, p. 240, n. 1).

7. *tubtu* = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. *yamûtûna* = they die (v. iii. m. pl. impfct. from *mâta* [*mawt*], to die.

9. *'atadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready).

10. *'alîm* = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. *yahillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [*hill*], to be allowed. See at 2:229, p. 112, n. 12).

12. *tarithûna* = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/wirâthah/rithah/turâth*], to inherit. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The *'ayah* prohibits these practices and gives women a respectable status.

كَرِهًا against their will;¹

وَلَا تَعْصُوهُنَّ and you shall not bar² their

لِتَذْهَبُوا marrying that you may take

بِعَظْمٍ مَا away³ part of what

ءَاتَيْتُمُوهُنَّ you have given them

إِلَّا أَنْ يَأْتِيَنَّ except that they commit

بِفَحِشَةٍ مُّبِينَةٍ a monstrosity⁴ utterly clear.⁵

وَعَاشِرُوهُنَّ And live⁶ with them

بِالْمَعْرُوفِ with fairness and kindness;⁷

فَإِنْ كَرِهْتُمُوهُنَّ for even if you dislike⁸ them,

فَعَسَىٰ أَنْ تَكْرَهُوا it may be that you dislike

شَيْئًا a thing

وَيَجْعَلُ اللَّهُ فِيهِ وَيَجْعَلُ اللَّهُ فِيهِ while Allah sets in it

خَيْرًا كَثِيرًا immense good.



وَإِنْ أَرَدْتُمْ 20. And if you intend

أَنْ تَسْتَدَالَ رَوْحَ to substitute⁹ a wife

مَكَاتِ رَوْحٍ for another wife

وَمَا تَبْتِغِي إِحْدَهُنَّ and you have given the one

قِسْطًا of them a great deal,¹⁰

فَلَا تَأْخُذُوا مِنْهُ do not take from it

شَيْئًا anything.

أَتَأْخُذُونَ Will you take it

بِهْتَانٍ by false accusation¹¹

1. **karh** = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.

2. **لَا تَعْصُوا** *lā ta'dulū* = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from 'adala ['adl], to prevent). See at 2:232, p. 115, n. 9).

3. **تَذْهَبُوا** *tadh-habū(na)* = you (all) go (v. ii. m. pl. impct. from *dhababa* [*dhihâb/madhhab*], to go. When followed by the particle *bi* it means to take away. The terminal *nûn* is dropped because of a hidden 'an in the particle *li* {in the sense of *kay*) coming before the verb.

4. **فَاحِشَةٍ** *fāhishah* s.; (pl. *fawāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Baḥr*, III, 568-569; Ibn Kathīr, II, 211)). See at 4:15, p. 245, n. 1.

5. **مُبِينَةٍ** *mubayyinah* = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *mubīn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.

6. **عَاشِرُوا** *'āshirū* = you (all) live with, give company, live conjugally (v. ii. m. pl. imperative from 'āshara, form III of 'āshara [*'ashr/ushr*], to divide into tenths, to collect the tithe).

7. **مَعْرُوفٍ** *ma'rūf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *sharī'ah* (passive participle from 'araḥal/'arifa [*ma'rifah/irfān*], to know. See at 3:114, p. 200, n. 13).

8. **كَرِهْتُمُوهُنَّ** *karihtum* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karāhiyah*], to dislike, to detest).

9. **تَسْتَدَالُ** *istibdāal* = to substitute, to exchange (verbal noun in form X of *badala* [*badl*], to replace. See *lā tatabaddalū* at 4:2, p. 237, n. 2).

10. **قِسْطًا** *qintār* (s.; pl. *qanāṭir*) = a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.

11. i.e., by falsely accusing the wife of *fāhishah* (*Al-Baḥr*, III, 573). **بِهْتَانٍ** *buhṭān* = slander, calumny.

وَإِنَّمَا مُبِينًا ﴿١٠﴾ and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ 21. And how can you take it

وَقَدْ أَقْبَىٰ while there has attained¹

بَعْضُكُمْ إِلَىٰ بَعْضٍ each of you to the other²

وَأَخَذَتِ مِنْكُمْ and they have taken from

مِيثَاقًا غَلِيظًا you a tough³ covenant?⁴



وَلَا تَنْكِحُوا 22. And do not marry⁵

مَنْ كَانَتْ آبَاؤُكُمْ whom⁶ your fathers married

مِنَ النِّسَاءِ of women,

إِلَّا مَا قَدْ سَلَفَ save what is over.⁷

إِنَّهُ كَانَ فَرِجَةً 8 It indeed is a grave sin⁸

وَمَنْتًا and an abomination,⁹

وَسَاءَ سَبِيلًا and evil¹⁰ is it as a way.



Section (Rukû') 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited¹¹ to you are

أُمَّهَاتُكُمْ your mothers,¹²

وَبَنَاتُكُمْ and your daughters,¹³

وَأَخَوَاتُكُمْ and your sisters,¹⁴

وَعَمَّاتُكُمْ and your paternal aunts,¹⁵

وَحَالَاتُكُمْ and your maternal aunts,¹⁶

وَبَنَاتُ الْأَخِ and brother's daughters,¹⁷

وَبَنَاتُ الْأَخْتِ and sister's daughters,¹⁸

1. أفضى 'afâ = he reached, arrived, came, attained (v. iii. m. s. past in from IV of fadâ [fadûw/fadû], to be wide, to be empty).

2. i.e., each of the two has enjoyed the other.

3. غليظ *ghalîz* = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.

4. ميثاق *mithâq* (s.; pl. مَوَاطِئ *mawâthiq*) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.

5. لَا تَنْكِحُوا *lâ tankihû* = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaha* [nikâh], to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, *mutatis mutandis*.

6. The word *mâ* here bears the sense of *man* (whom).

7. سلف *salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over. See at 2:275, p. 144, n. 12).

8. فاحشة *fâhishah*, see at n. 4, p. 247.

9. مقت *maqt* = abomination, hateful, aversion, detestation, odious.

10. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'*/saw', to be bad).

11. حرمت *hurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *harrama*, form II of *haruma*/harima, to be prohibited. See at 3:50, p. 175, n. 12).

12. Mothers include both paternal and maternal grandmothers, however upwards.

13. Daughters include grand-daughters, however downwards, through sons and daughters.

14. Sisters include both full and half-sisters.

15. عمات *'ammât* (pl.; s. عمة *'ammah*) = paternal aunts, including sisters of grandfathers.

16. خالات *khâlât* (pl.; s. خالة *khâlah*) = maternal aunts. These include sisters of maternal grandmothers as well.

17. Brother's daughters include brother's grand-daughters howsoever downwards.

18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

وَأُمَّهَاتُكُمُ اللَّاتِيْنَ وَأُمَّهَاتُكُمُ اللَّاتِيْنَ and your mothers who

أَرْضَعْنَكُمُ breast-fed you,¹

وَأَخَوَاتُكُمُ and your sisters

مِمَّنْ رَضَعْنَكَ by virtue of breastfeeding,²

وَأُمَّهَاتُ نِسَائِكُمْ and your wives' mothers,³

وَرَبِّبَاتُكُمْ and your step-daughters⁴

الَّتِي فِي حُجُورِكُمْ who are under your care⁵

مِنْ نِسَائِكُمْ born of your wives

الَّتِي دَخَلْتُمُوهُنَّ you have cohabited with;⁶

فَإِنْ لَمْ تَكُونُوا but if you have not had

دَخَلْتُمُوهُنَّ cohabited with them

فَلَا جُنَاحَ عَلَيْكُمْ then no sin will be on you;⁷

وَحَلَائِلُ أَبْنَائِكُمُ and the wives⁸ of your sons

الَّذِينَ مِنْ أَصْلَابِكُمْ who are born of your loins,⁹

وَأَنْ تَحْمَمُوا and that you conjoin¹⁰

بَيْنَ الْأَخْتَيْنِ between two sisters

إِلَّا مَا قَدْ سَلَفَ except what has gone by.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

1. أرضعن 'arḍa'na = they breastfed, gave suck, suckled (v. iii. f. pl. past from 'arḍa'u, from IV of radda'u [raḍ'/raḍā'ah/riḍā'), to breast-feed. See yurdi'na at 2:233, p. 116, n. 4). This part of the 'āyah mentions the prohibited degrees because of fosterage or breastfeeding.

2. i. e., daughters of mothers who breastfed a person - foster sisters. They are prohibited degrees for that person. It is to be noted that though only foster-mothers and foster sisters are mentioned here, they also resolve into the same categories as mentioned in respect of blood relations (see Bukhārī, no. 5099; Muslim, no. 1444).

3. Wives' mothers become prohibited by the very fact of marriage with their daughters, whether the marriage is consummated by cohabitation or not. (See the next clause of the 'āyah. Also see Ibn Kathīr, II, 217).

4. ربائب rabā'ib (pl.; s. ربيبة rabībah) = wife's daughters by other husband/husbands, step-daughters (passive participle from rabba [rabb/ribābah], to bring up, to be lord. They are so called because they are usually brought up by their mothers' subsequent husbands.

5. حجور ḥujūr (pl.; s. حجرة ḥijr/hajr) = lap, guardianship, care, prohibited, understanding. The expression "under your care" is descriptive; it is not stipulative of the condition of the girl's being of a prohibited degree. The prohibitory condition is cohabitation. Hence a man may marry a wife's daughter by another husband if he divorces that wife before consummation.

6. دخلتم dakhaltum = you (all) entered, went in (v. ii. m. pl. past from dakhala [dukhūl], to enter. See yudkhilu at 4: 13, p. 244, n. 6. When followed by the particle bi and the object is a woman the verb gives the sense of cohabitation.

7. i. e., there will be no sin in marrying the daughter of that wife.

8. حلائل ḥalāl'il (pl.; s. حليلة ḥalīlah) = wives.

9. i. e., sons of your own procreation. Hence wives of adopted sons are not of a prohibited degree. أصلاب 'aṣlāb (pl.; s. سلب ṣalb) = spinal columns, backbones, loins, solid, rigid.

10. i. e., joining together of two sisters at the same time is prohibited. Hence marrying one sister after the death or divorce of another is not prohibited.

PART (JUZ') V

24. And those in wedlock¹

of the women,²

إِلَّا مَا save those

مَلَكَتْ أَيْمَانُكُمْ whom your right hands own³

— كَتَبَ اللَّهُ عَلَيْكُمْ — a writ⁴ of Allah upon you —

وَأَحَلَّ لَكُمْ and lawful⁵ is made for you

مَا وَرَاءَ ذَٰلِكُمْ what is beyond⁶ that

أَنْ تَسْعُوا provided you seek⁷ [them]

بِأَمْوَالِكُمْ with your money

مُحْصِنِينَ for being in wedlock,⁸

عِزِّ مُسْفِحِينَ not for being fornicators.⁹

فَمَا أَسْتَمْتِعْتُمْ بِهِ So whoever you enjoyed¹⁰

مِنْهُمْ فَآتُوهُمْ of them, give them

أُحْوَارَهُمْ قَرِيضَةً their dowries¹¹ as a due;¹²

وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in

فِيمَا تَرَاضَيْتُمْ بِهِ what you mutually agree¹³ to

مِنْ بَعْدِ الْقَرِيضَةِ after the fixing of the due.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,

حَكِيمًا All-Wise.

25. But he who is not able¹⁴

مِنْكُمْ طَوْلًا of you in material means¹⁵

1. *muḥṣanât* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣānah*], to be fortified)

2. i.e., such women also are prohibited.

3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Ṣaḥīḥ*, p. 112). *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk* / *mulk* / *milk*], to possess).

4. i.e., these directives are Allah's writ.

5. *'uhilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'ahalla*, from IV of *halla* [*ḥall* / *ḥill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).

6. *warâ* = beyond, behind, over and above. See at 2:91, p. 43, n. 10.

7. *tabtaghû* [*na*] = you (all) seek, desire. See at 2:197, p. 96, n. 8.

8. *muḥṣinîn* (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).

9. *musâfihîn* (acc./gen. of *musâfihûn*, s. *musâfih*) = fornicators (act. participle from *sâfaha*, form III of *sâfaha* [*sâfih* / *sufûh*], to shed).

10. *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat* / *mut* / *ah*], to take away. See *tamatta'a* at 2:196, p. 94, n. 14).

11. *'ujûr* (pl.; s. *'ajr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.

12. *faridah* (s.; pl. *farâ'id*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.

13. i.e., agree to give or take more or less. *traḍaytum* = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarâdâ*, form VI of *raḍiya* [*riḍan* / *riḍwân* / *marḍâh*], to be satisfied. See *tarâdaw* at 2:232, p. 115, n. 11).

14. *lam yastati'* (originally *yastaḥi'u*) = he was not able (v. iii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See *istatâ'u* at 2:217, p. 105, n. 11).

15. *ṭawl* = material means, affluence, financial ease, power, might.

to marry
 free believing maidens,¹
 then of those
 whom your right hands own²
 of your believing lasses³
 – and Allah is Best Aware
 of your faith –
 you are of one another;⁴
 so marry them
 with their guardians⁵ consent
 and pay them their dowries
 with equity and fairness,⁶
 they being chaste
 not being fornicators⁷
 nor taking⁸ paramours.⁹
 So when they are wedded,¹⁰
 then if they commit adultery
 then on them shall be a half
 of what is on the free women
 of the punishment.
 This¹¹ is for him who fears¹²
 committing fornication¹³
 from among you;

1. محصنات *muḥṣanāt* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).

2. i.e. slave maids. ملكة *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [mulk /mulk/ milk], to possess. See at 4:24, p. 250, n. 3).

3. فتيات *fatayât* (f. pl.; s. *fatâh*, m. *fatân*) = young girls, young women, lasses.

4. i.e., you are of one another in ultimate origin.

5. أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهل *'ahâlin*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.

6. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharī'ah* (passive participle from *'arafa*/*arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:19, p. 247, n. 7).

7. مسافحات *musâfihât* (f. pl.; s. *musâfihah*, m. *musâfih*) women fornicators (act. participle from *sâfaha*, form III of *safaha* [*safh/sufûh*], to shed, to pour out. See *musâfihîn* at 4:24, p. 250, n. 9).

8. متخذات *muttakhidhât* (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).

9. أصدقاء *'akhdân* (pl., s. *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.

10. أُحصن *'uhṣinna* = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'ahṣana*, form IV of *ḥaṣana* [*ḥaṣānah*], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).

11. i.e., this provision for marrying slave maids.

12. خشي *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* /*khashyah*, to fear. See *li-yakhsha* at 4:9, p. 240, n. 5).

13. 'anat = mistake, adultery, fornication.

وَأَنْ تَصْبِرُوا¹ and that you be patient¹

خَيْرٌ لَكُمْ² is the better² for you.

وَاللَّهُ And Allah is

عَزِيزٌ Most Forgiving,

رَحِيمٌ³ Most Merciful.

Section (Rukū') 5

يُرِيدُ اللَّهُ³ 26. Allah intends³

لِيُبَيِّنَ لَكُمْ⁴ to make clear⁴ to you

وَيَهْدِيَكُمْ⁵ and to guide you to

سُنَنَ الَّذِينَ

the ways⁵ of those

مِنْ قَبْلِكُمْ⁶ before you⁶

وَيَتُوبَ عَلَيْكُمْ⁷ and to forgive⁷ you;

وَاللَّهُ عَلِيمٌ⁸ and Allah is All-Knowing,⁸

حَكِيمٌ⁹ all-Wise.⁹

وَاللَّهُ يُرِيدُ¹⁰ 27. And Allah intends

أَنْ يَتُوبَ عَلَيْكُمْ¹⁰ to forgive you

وَيُرِيدُ الَّذِينَ¹¹ but there intend those who

يَتَّبِعُونَ الشَّهَوَاتِ¹² follow¹² the desires

أَنْ يَمِيلُوا¹³ that you deflect¹³

مَيْلًا عَظِيمًا¹⁴ in an enormous tilt.

يُرِيدُ اللَّهُ¹⁵ 28. Allah intends

أَنْ يُخَفِّفَ عَنْكُمْ¹⁶ to make light¹⁶ on you;

1. تصبروا *tasbirū(na)* = you be patient, persevere (v. ii. m. pl. impfct. from *sabarā* [*sabr*], to be patient, to bind. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See at 3:186, p. 229, n. 7).

2. خير *khayr* = good, better, best. See at 3:198, p. 234, n. 5.

3. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, for IV from *rāda* [*rawd*], to walk about. See at 3:108, p. 198, n. 6).

4. i.e., His directives and rules of guidance. بين *yubayyina(nu)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The terminal letter gets *fathah* because of a hidden 'an - the particle *lām* [*li*, of motivation] coming before the verb. See at 3:103, p. 196, n. 13).

5. سنن *sunan* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, customary procedures of action, norms. See at 3:137, p. 209, n. 1.

6. i.e., the Prophets and Messengers who have gone before. It is an emphasis on the completion of the same religion through the Prophet Muhammad, peace and blessings of Allah be on him.

7. يتوب *yatūba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tāba* [*tawb*, *tawbah* / *matāb*], to turn. The final letter takes *fathah* for the reason stated at n. 4 above. See n. 4 above. See at 128, p. 206, n. 6).

8. i.e., of the situations and weaknesses of His servants so that He is Most Forgiving to them.

9. i.e., in the rules He lays down for man.

10. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba* / *tabā'ah*], to follow. See *ittaba'ū* at 3:174, p. 224, n. 4).

11. تميلوا *tamilū(na)* = you (all) deflect, tilt, incline, bend (v. ii. m. pl. impfct. from *māla* [*mayl* / *maylān*], to incline. The terminal *nūn* is dropped because of the particle 'an before the verb).

12. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffajfu* at 3:88, p. 190, n. 6).

وَوَخَّلِقَ الْإِنْسَانَ for man has been created¹

ضَعِيفًا weak.²

يَا أَيُّهَا الَّذِينَ

ءَامَنُوا 29. O you who believe,

لَا تَأْكُلُوا أَمْوَالَكُمْ do not eat up³ your properties

بَيْنَكُمْ as between yourselves

بِالْبَطْلِ illegitimately,⁴

إِلَّا أَنْ تَكُونَ

اِتِّفَاقًا a trading by mutual consent⁵

مِنْكُمْ of yours;

وَلَا تَقْتُلُوا أَنْفُسَكُمْ nor kill yourselves.⁶

إِنَّ اللَّهَ كَانَ بِكُمْ

رَحِيمًا Most Merciful.

وَمَنْ يَفْعَلْ ذَلِكَ 30. And whoever does that

عُدْوَانًا وَظُلْمًا aggressively⁷ and wrongly⁸

فَسَوْفَ نُصَلِّيهِ We shall set him on⁹

نَارًا fire;

وَكَانَ ذَلِكَ

عَلَى اللَّهِ يَسِيرًا¹⁰ easy.

إِنْ اجْتَنَبُوا 31. If you avoid¹¹

كَبَائِرَ مَا the major sins¹² of what

1. *khuliqa* = he is created, brought into being (v. iii. m. s. past passive from *khalafa* [*kahlq*], to create. See *khalafatu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations.

3. *da'if* (pl. *du'afâ*/'*dî'âff*/*da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'ff*/*da'f*], to be weak. See at 2:282, p. 148, n. 2).

4. *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from '*akala* ['*akhl*/*ma'kal*], to eat. See at 4:2, p. 237, n. 3).

5. i.e., in ways not sanctioned by the *shari'ah*, such as theft, robbing, cheating, usury, gambling and the like. This '*âyah* enjoins making financial and property transactions strictly in accordance with the rules laid down by the *shari'ah* and prohibits the taking of other's property by illegitimate means. *باطل* *bâtil* = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. *باطلًا* *bi al-bâtil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

6. *تراضي* *tarâdin* = mutual consent. See *tarâdaytum* at 4:24, p. 250, n. 13.

7. i. e., do not kill one another of yourselves.

8. *عدوان* '*udwân* = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

9. *ظلم* *zulm* = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

10. *نصلي* *nuṣlî* = we fry, broil, roast, set on fire (v. i. pl. impfct. from '*aslâ*, form IV of *ṣalâ* [*ṣalan*/*ṣlîy*/*silâ*'), to roast.

11. *يسر* *yasîr* = easy, simple, insignificant.

12. *تجتنبوا* *tajtanibû(na)* = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert, to turn aside. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by '*in*).

13. *كباير* *kabâ'ir* (pl.; s. *kabirah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous '*âyahs* are among the major sins.

لَنْهَوْنَ عَنْهُ you are prohibited¹ from,

نُكَفِّرْ عَنْكُمْ We shall efface² from you

سَيِّئَاتِكُمْ your sins³

وَنُدْخِلَكُمْ and shall admit⁴ you into

مُدْخَلًا كَرِيمًا a noble place of admittance.⁵



وَلَا تَسْتَمْتُوا 32. And do not hanker after⁶

مَا فَضَّلَ اللَّهُ what Allah has preferred⁷

بَعْضَكُمْ some of you with

عَلَى بَعْضٍ to the others.

لِرِّجَالٍ تَصِيبُ⁸ For men is a dividend

مِمَّا كَسَبُوا of what they acquire;⁹

وَلِلنِّسَاءِ تَصِيبُ⁸ and for women is a dividend

مِمَّا كَسَبْنَ of what they acquire;¹⁰

وَسَأَلُوا اللَّهَ and you all ask Allah

مِنْ فَضْلِهِ of His grace.

إِنَّ اللَّهَ كَانَ Verily Allah is

يَكُلُّ شَيْءٍ عَلِيمًا of everything All-Knowing.



وَلِكُلِّ جَعَلْنَا¹¹ 33. For everyone We set

مَوَالِيٍّ وَمِمَّا تَرَكَ heirs¹² to what there leave

الْوَالِدَانَ وَالْأَقْرَبُونَ the parents and the relatives;

وَالَّذِينَ and as to those whom

1. *tunhawna* = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahā* [nahy/nahw], to forbid. See *tanhawna* at 3:110, p. 199, n. 4).

2. *nukaffir(u)* = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [kufr], to cover. The last letter is vowelless because the verb is conclusion of a conditional clause. See *la+'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. *sayyi'āt* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. *nudkhill(u)* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [dukhūl], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhill* at 3:192, p. 231, n. 14).

5. *mudkhal* = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. *لا تستموا* *lā tatamannaw* = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative [prohibition] from *tamannā*, form V of *manā* [س- many], to put to test, to try. See *yatamannawna* at 2:95, p. 45, n. 5).

7. *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [faḍl/ḡudūl], to excel, to be in excess. See *faḍḍalnā* at 2:253, p. 129, n. 1).

8. *naṣīb* (pl. *nuṣub/ansībā'/anṣibah*) = share, portion, dividend. See at 4:7, p. 239, n. 11.

9. *اكتسبوا* *iktasabū* = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [kasb], to gain. See at 2:64, p. 138, n. 10).

10. *اكتسبن* *iktasabna* = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. *جعلنا* *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to put. See *naj'al* at 3: 61, p. 179, n. 7).

12. *موالي* *mawālī* (pl.; s. *mawlā*) = inheritors, heirs, patrons, friends.

وَأَمَّا أَيْمَانُكُمْ your right hands¹ pledged,²

فَاتَّوَهُمْ فَآتُوهُمْ نَصِيبَهُمْ give them their portion.³

إِنَّ اللَّهَ كَانَ

Verily Allah is over everything

شَهِيدًا

All- Witnessing.⁴

Section (Rukû') 6

أَلرِّجَالُ قَوَّامُونَ 34. Men are custodians⁵

عَلَى النِّسَاءِ over women,

بِمَا فَضَّلَ اللَّهُ for Allah gives precedence⁶

بَعْضُهُمْ عَلَى بَعْضٍ to some of them over others

وَبِمَا أَنْفَقُوا and because they expend⁷

مِنْ أَمْوَالِهِمْ of their wealth.

فَالصَّالِحَاتُ Hence the righteous women⁸

قَانِتَاتٌ are constant in obedience,⁹

حَافِظَاتٌ لِّلْغَيْبِ guarding the unseen,¹⁰

بِمَا حَفِظَ اللَّهُ for Allah protects.¹¹

وَالَّذِي تَخَافُونَ And as to the women you

تُؤْذَنُونَ fear¹² the recalcitrance¹³ of,

فَعِظُوهُنَّ admonish¹⁴ them,

وَأَهْجُرُوهُنَّ keep away from them

فِي الْمَضَاجِعِ in the beds;¹⁵

وَأَضْرِبُوهُنَّ and beat them.¹⁶

1. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عقدت *'aqadat* = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from *'aqada* [*'aqd*], to tie, to contract. See *'uqdah* at 2:237, p. 120, n. 6).

3. نصيب *naşib*, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathîr, II, 252-255; *Al-Bahr*, III, 620-622).

4. شهيد *shahîd* (s.; pl. شهداء *shuhadâ'*) = All-Witnessing, witness, martyr. See *shuhadâ'* at 3:140, 210, n. 2). 5. قوامون *qawwâmûn* (pl.; s. قوام *qawwâm*) = custodians, guardians, managers.

6. فضل *fadḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /faḍûl*]), to excel. See at p. 254, n. 7).

7. أنفقوا *anfaqu* = they spent, expended, disbursed, laid out (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 3:134, p. 207, n. 10).

8. صالحات *şalihât* (f. pl.; s. سالحة *şalihah*) = righteous women, good women; also good deeds, right deeds (active participle from *şalaha* [*şalaha*] [*şalâh /şalâhiyah /şulâh*]), to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قانتات *qânîtât* (f. pl.; s. قانتة *qânîtah*, m. *qânît*) = women constant in obedience, devoutly dutiful (active participle from *qanata* [*qanût*], to be obedient). See *qânîtîn* at 3:17, p. 161, n. 2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تخافون *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah /khifah*]), to fear. See *khiftum* at 4:3, p. 237, n. 5).

13. تؤذنون *nushûz* = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عظوا *'izû* = you (all) admonish, give advice (v. ii. m. pl. imperative from *wa'aḏa* [*wa'ḏ /'izah*]), to preach, to admonish).

15. مضاجع *madâjî'* (pl.; s. مضجع *madja'*) beds, couches. Adverb of place from *ḍaja'u* [*ḍaj' /dujû'*], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعْتَكُمْ	Then if they obey ¹ you,
فَلَا تَبْغُوا عَلَيْهِمْ	do not seek ² against them
سَبِيلًا	any way. ³
إِنَّ اللَّهَ كَانَ	Verily Allah is
عَبِيدًا كَبِيرًا	Exalted, Great.
﴿٢١﴾	
وَإِنْ خِفْتُمْ	35. And if you fear ⁴
شِقَاقَ بَيْنِهِمَا	discord ⁵ between the two,
فَابْعَثُوا حَكَمًا	depute ⁶ an arbitrator ⁷
مِنْ أَهْلِهِ	from his family
وَحَكَمًا مِنْ أَهْلِهَا	and an arbitrator from hers.
إِنْ يُرِيدُ إِصْلَاحًا	If the two desire conciliation ⁸
يُوفِقُ اللَّهُ	Allah will reconcile ⁹
بَيْنَهُمَا	between the two.
إِنَّ اللَّهَ كَانَ عَلِيمًا	Verily Allah is All-Knowing,
حَدِيرًا	All-Aware.
﴿٢٢﴾	
وَاعْبُدُوا اللَّهَ	36. And worship Allah
وَلَا تُشْرِكُوا	and do not associate ¹⁰
بِهِ شَيْئًا	with Him anything;
وَبِالْوَالِدَيْنِ إِحْسَانًا	and to the parents do good, ¹¹
وَبِذِي الْقُرْبَىٰ	and to the near relations,
وَالْيَتَامَىٰ	and the orphans
وَالْمَسْكِينِ	and the poor

1. أَطَعْنَ *'aṭa'na* = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. See *yūṭī'* at 4:13, p. 244, n. 5).

2. تَبْغُوا *lā tabghû* = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative [prohibition] from *baghâ* [*bughâ*], to seek, desire. See *tabghûna* at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خِفْتُمْ *khiftum* = you (all) feared, apprehended, (v. ii. m. pl. past from *khâfa* [*khawf* /*makhâfah* /*khîfah*], to fear. See at 4:3, p. 237, n. 5).

5. شِقَاقٍ *shiqâq* = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. ابْعَثُوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'th*], to send, to raise. See *ib'ath* at 2:246, p. 123, n. 14).

7. حَكَمٍ *hakam* (s.; pl. *hukkâm*) = arbitrator, arbiter, umpire. See *hukkâm* at 2:188, p. 90, n. 11).

8. إِصْلَاحٍ *islâh* = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of *ṣalaha/saluha* [*ṣalâh* /*salâhiyah* /*sulâh*], to be good, right, proper. See *'aşlahâ* at 4:16, p. 245, n. 11).

9. يُوَفِّقُ *yuwaffiq(u)* = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from *waffaqa*, form II of *wafiqâ* [*wafq*], to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لَا تُشْرِكُوا *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative [prohibition] form *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *'ashrakû* at 3:186, p. 229, n. 5).

11. إِحْسَانٍ *'ihsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'ihsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'ihsân* is distinct from *'adl*, i.e., justice, equity.

وَالْجَارِ ذِي الْقُرْبَىٰ and the neighbour¹ close by,²
 وَالْجَارِ الْأَعْيُنِ and the neighbour afar,³
 وَالصَّاحِبِ بِالْجَنبِ and the companion⁴ at hand,⁵
 وَأَبْنِ السَّبِيلِ and the wayfarer,⁶
 وَمَا مَلَكَتْ أَيْمَانُكُمْ and those whom your
 right hands own.⁷
 إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
 مَن كَانَ those that are
 مُخْتَالًا فَخُورًا self-conceited⁸, arrogant⁹ –
 الَّذِينَ يَبْخُلُونَ 37. Who are stingy¹⁰
 وَيَأْمُرُونَ النَّاسَ and ask people
 بِالْبُخْلِ to be stingy,
 وَيَكْتُمُونَ and conceal¹¹
 مَا آتَاهُمُ اللَّهُ what Allah has given them
 مِن فَضْلِهِ of His bounty.
 وَأَعْتَدْنَا And We have got ready¹²
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا مُّهِينًا a debasing¹³ punishment.
 وَالَّذِينَ يُنْفِقُونَ 38. And those who spend¹⁴
 أَمْوَالَهُمْ their wealth
 رِشَاءَ النَّاسِ for showing off¹⁵ to people
 وَلَا يُؤْمِنُونَ بِاللَّهِ and do not believe in Allah

1. *jār* (s.; pl. *jirān*) = neighbour, protégé, refugee.

2. *dhī al-qurbā* = near relations, those close by. See at 2:83, p. 38, n. 10.

3. *al-jār al-junub* = the neighbour who is not a kinsman, i.e., who is at a distance.

4. *ṣāhib* (s.; pl. *aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ṣuḥbah*) = companion, comrade, friend. See *'aṣhāb* at 3:115, p. 201, n. 8.

5. *janb* (s.; pl. *junūb, 'ajnāb*) = side, beside, near. *bi al-janbi* = by the side, including travel companions, colleagues, fellow student (Al-Tabarī, pt. V, 80-81).

6. i.e., the wayfarer who is stranded. *ibn al-sabīl* = wayfarer, traveller. See at 2:215, p. 86, 104, n. 6.

7. i. e., slaves. *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk/ mulk/ milk*], to possess. See at 4:25, p. 251, n. 2).

8. *mukhtāl* = self-conceited, vainglorious, egotistic (act. participle from *ikhtāla*, form VIII of *khāla* [*khayl*], to imagine, to suppose).

9. *fakhūr* = arrogant, proud, boastful.

10. i.e., they do not spend in charity on the people mentioned in the previous *'āyah*. *yabkhalūna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal/ bukhl*], to be niggardly. See at 3:180, p. 226, n. 6).

11. *yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/ kitmān*], to conceal. See at 3:167, p. 211, n. 9).

12. *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 4:18, p. 246, n. 9).

13. *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahāna*, form IV of *hāna* [*hawn*], to be easy. See at 4:14, p. 244, n. 12).

14. *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:34, p. 255, n. 7).

15. *ri'ā'* = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا يَأْتِيهِمُ الْآخِرُ nor in the Last Day.
 وَمَنْ يَكُنِ الشَّيْطَانُ And he to whom Satan is
 لَهُمْ قَرِينًا a companion,¹
 ﴿٣٨﴾ فَسَاءَ قَرِينًا evil he turns² as a companion.
 39. And what is against them
 وَمَا ذَعَبْتُمْ if they believe in Allah
 لَوْ آمَنُوا بِاللَّهِ and the Last Day
 وَالْيَوْمِ الْآخِرِ and spend³ out of what
 وَأَنْفَقُوا مِمَّا Allah provides⁴ for them?
 رَزَقَهُمُ اللَّهُ And Allah is about them
 وَكَانَ اللَّهُ بِهِمْ عَيْمَانًا All-Knowing.
 40. Allah does not do wrong
 إِنَّ اللَّهَ لَا يَظْلِمُ even the weight⁵ of an atom;⁶
 وَيَتَقَالَ ذَرَّةٌ but if it be⁷ any good deed⁸
 وَإِنْ تَكُ حَسَنَةً he compounds⁹ it
 يُضَعِفَهَا and gives of His Own
 وَيُؤْتِي مِنْ لَدُنْهُ an immense¹⁰ reward.¹¹
 ﴿٤٠﴾ أَجْرًا عَظِيمًا
 41. Then how shall it be
 كَيْفَ إِذَا حِشْنَا when We shall bring forward
 مِنْ كُلِّ أُمَّةٍ شَهِيدٌ from every people a witness;

1. *qarin* (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 2:262, p. 248, n. 10).

3. *'anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. *razqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. *mithqâl* (s.; pl. ميثاقيل *mathâqîl*) = weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'ayah*. ذرة *dharrah* (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. *hasanah* (s.; pl. حسنات *hasanât*) = good deed, benefaction, merit.

9. *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *da'afa* [*da'f / di'f*], to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123, n. 6).

10. *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n. 5).

11. *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَجِئْنَا بِكَ and bring you forward

عَلَىٰ هَؤُلَاءِ against these people

شَهِيدًا¹ as a witness?¹

يَوْمَئِذٍ 42. That day there will wish²

الَّذِينَ كَفَرُوا those who disbleived and

وَعَصَوُا الرَّسُولَ disobeyed³ the Messenger⁴

لَوْ سَوَّيْتَهُمْ if levelled⁵ with them

الْأَرْضُ were the earth!⁶

وَلَا يَكْتُمُونَ And they shall not withhold⁷

اللَّهِ حَيْثُ مَا أَنَا from Allah any statement.⁸

Section (Rukû') 7

يَا أَيُّهَا الَّذِينَ آمَنُوا 43. O you who believe,

لَا تَقْرَبُوا الصَّلَاةَ do not approach⁹ prayer

وَأَنْتُمْ سَكَرَىٰ while you are intoxicated¹⁰

حَتَّىٰ تَعْلَمُوا until you are aware of

مَا تَقُولُونَ what you utter,¹¹

وَلَا جُنُبًا nor in a state of impurity¹² -

إِلَّا عَابِرِي سَبِيلٍ except as traversing¹³ a way -

حَتَّىٰ تَغْتَسِلُوا until you take a full bath;¹⁴

وَإِنْ كُنْتُمْ مَرْرِينَ and if you are ill

أَوْ عَلَىٰ سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muhammad, peace and blessings of Allah be on him, will be brought forward to testify against his 'ummah.

2. يود *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [wadd/wudd/widd], to love, to like. See at 2:266, p. 139, n. 8.

3. عَصَوْا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* ['isyân/ ma 'siyah], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. سَوَّيْتُ *tusawwâ* = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [siwan], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i. e., they were buried so that they do not have to face the judgement. See 78:40.

7. يَكْتُمُونَ *yaktumûna* = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [katam/ kitmân], to conceal. See at 4:37, p. 257, n. 11).

8. i. e., everyone will tell the truth. See 78:38.

9. لَا تَقْرَبُوا *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [qurb / maqrabah], to go near. See at 2:222, p. 109, n. 7).

10. Revealed before the prohibition of drinking. سَكَرَى *sukârâ* (pl.: سَكَرَانَ *sakrân*) = intoxicated, drunk.

11. i. e., what you recite in the course of prayer.

12. جُنُبًا *junub* = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عَابِرِي *'âbirî(n)* = (pl.; acc./gen. of *'âbirân*, s. *'âbir*, act. participle from *'abara* ['abr/ 'ubûr], to cross) those who cross, pass through, traverse, transient.

14. تَغْتَسِلُوا *taghtasilû(na)* = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ighasala*, form VIII of *ghasala* [ghas], to wash. The terminal *nân* is dropped because of a hidden 'an in *ḥattâ* before the verb.

أَوْ جَاءَ أَحَدٌ مِنْكُمْ or if any of you comes
 مِنَ الْغَائِطِ from the call of nature¹
 أَوْ لَمَسْتُمُ النِّسَاءَ or has contacted² women
 فَلَمْ يَجِدُوا مَاءً and do not get water,³
 فَتَمَسُّوْا then have recourse⁴ to
 صَعِيدًا طَيِّبًا the ground,⁵ good and clean,⁶
 فَامْسَحُوا بِوُجُوْهِكُمْ and rub⁷ your faces
 وَأَيْدِيكُمْ and your hands.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَفُوًّا Most Excusing,⁸
 عَفُوْرًا Most Forgiving.
 44. Have you not seen those
 أُوْتُوا نَصِيْبًا who were given a portion⁹
 مِنَ الْكِتَابِ of the Book¹⁰
 يَشْتَرُونَ الضَّلٰلَةَ buying¹¹ misguidance¹²
 وَيُرِيدُونَ أَنْ and desiring¹³ that
 تَضَلُّوْا السَّبِيْلَ you stray¹⁴ from the way?
 45: And Allah knows best
 بِأَعْدَائِكُمْ about your enemies,¹⁵
 وَكَفَى بِاللَّهِ and Sufficient¹⁶ is Allah
 وَبِنَا as a Guardian-Protector

1. غائط *ghâ'it* (s.; pl. *ghât/ghiyât*) = low and spacious ground, human excrement.

2. لامستم *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle). Here it is an indirect expression for sexual intercourse.

3. i.e., for purification after reasonable search.

4. تيمموا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).

5. صعيد *sa'îd* (s.; pl. *su'ud*) = highland, upland, plateau, ground.

6. طيب *tayyib* = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.

7. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*marsh*], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.

8. عفو *'afuww* = Most Excusing. See *'âfin* at 3:134, p. 207, n. 14.

9. i.e., a portion of the knowledge of the Book. نصيب *naṣīb* (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot. See at 4:32, p. 254, n. 8.

10. The reference is to the Jews.

11. يشترون *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3: 198, p. 234, n. 8).

12. i.e., they buy misguidance for guidance.

13. يريدون *yuridûna* = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about).

14. تضلوا *taḍillû(na)* = you (all) stray, go astray (v. ii. m. pl. impfct. from *dalla*, [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).

15. أعداء *'a'dâ'* (pl.; s. عدو *'aduww*) = enemies, foes. See at 3:103, p. 196, n. 7.

16. كفى *kafû* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfi* at 2:137, p. 65, n. 6).

وَكفَى بِاللَّهِ and Sufficient is Allah

نَصِيرًا^{١٥} as a Helper.¹

46. Among the Jews are some

مُحَرِّفُونَ كَلِمَتِكُمْ who alter² the words

عَنْ مَوَاضِعِهِ from their positions;³

وَيَقُولُونَ سَمِعْنَا and they say: "We hear⁴

وَعَصَيْنَا and we disobey";⁵

وَأَسَمِعَ and "you hear

عَبْرَ مَسْمَعٍ but be not made to hear";⁶

وَرَدَيْنَا and "Râ'inâ",⁷

لِيَأْتِيَ لِسِنَانِهِمْ twisting⁸ their tongues

وَطَعْنَا فِي الدِّينِ and abusing⁹ the *dîn* [Islam].

وَلَوْ أَنَّهُمْ قَالُوا But if they had said:

"سَمِعْنَا وَأَطَعْنَا "We hear and we obey" and

"وَأَسْمَعُ وَأَنْظُرْنَا "hear and bear with us"¹⁰,

لَكَانَ خَيْرًا it would have been better

لَهُمْ وَأَقْوَمَ for them and more proper.¹¹

وَلَكِن لَّعَنَهُمُ اللَّهُ But Allah has cursed¹² them

بِكُفْرِهِمْ for their infidelity.

فَلَا يُؤْمِنُونَ So they will not believe

إِلَّا قَلِيلًا except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. يَحَرِّفُونَ *yuharrifûna* = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [harf], to deflect, to change. See at 2:75, p. 35, n. 11).

3. مَوَاضِعَ *mawâdi'* (pl.; s. مَوْضِعَ *mawdi'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See at 2:285, p. 152, n. 2).

5. عَصَيْنَا *'aṣaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *'aṣâ* [ma'siyah /isyân], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. مَسْمَعٍ *musma'* = one made or enabled to hear (passive participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. رَاعِنَا *râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [ra'y/ ri'ayah/ mar'an], to tend, to care. See at 2:104, p. 49, n. 7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. لِيَأْتِيَ لِسِنَانِهِمْ = twisting, bending.

9. طَعْنَا *ṭa'n* = slandering, calumny, abuse, defamation, hurting.

10. أَنْظُرْنَا *unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [nazr /manzar], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. أَقْوَمَ *'aqwam* = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawim*. See at 2:282, p. 149, n. 2.

12. لَعَنَهُمُ اللَّهُ *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يٰۤاَيُّهَا الَّذِيْنَ 47. O you who have been

اُوْتُوْا الْكِتٰبَ given the Book¹

ءَاٰمِنُوْا بِمَا believe² in that which

نَزَّلْنَا We have sent down³

مُصَدِّقًا لِّمَا مَعَكُمْ confirming⁴ what is with you⁵

مِّنْ قَبْلِ اَنْ نَّطْمِسَ before that We obliterate⁶

وُجُوْهَا فَرَدَّهَا faces and set them back

عَلٰى اٰذْبَارِهَا on their rears⁷

اَوْ نَلْعَنَهُمْ or curse⁸ them

كَمَا لَمَّآ as We had cursed

اَصْحٰبَ السَّبْتِ the People of the Sabbath.¹⁹

وَكَانَ اَمْرُ اللّٰهِ And Allah's command is

مَفْعُوْلًا ever acted upon.¹⁰

۞ 48. Allah does not forgive¹¹

اَنْ يُشْرَكَ بِهٖ that a partner is set with Him

وَيَغْفِرُ and may forgive

مَا دُوْنَ ذٰلِكَ what is besides that

لِمَنْ يَّشَآءُ for whomsoever He wills.

وَمَنْ يُشْرِكْ And whoever sets partners

بِاللّٰهِ with Allah

فَقَدِ افْتَرٰى does indeed fabricate¹²

اِثْمًا عَظِيْمًا a grave sin.



1. The address is to the Jews and the Christians.

2. اءامنوا 'āminū = you all believe, have faith (v. ii. m. pl. imperative from 'āmāna, form IV of 'āmīna ['amn/'amān/'amānah], to be safe, feel safe. See at 3:193, p.232, n. 3).

3. i.e., the Qur'ān. نزلنا nazzalnā = We sent down (v. i. pl. from nazzala, form II of nazala [nuzūl], to come down. See at 2:23, p. 12, n.7).

4. مصدق musaddiq = one who or that which confirms, verifies, attests (active participle from šaddaqa, form II of šadaqa [šadq/šidq], to speak the truth. See at 3:81, p. 187, n. 9).

5. i.e., the original message delivered through Prophets Mūsā and 'Isā, peace be on them, not the extant Books with Jews and Christians.

6. نطمس Natṭmisa(u) = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from tamasa ['tams/'umās], to be effaced). The final letter takes fathah because of the particle 'an before the verb.

7. اذبار 'adbār (pl.); sing. dubr/dubur) = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.

8. نلعن nal'ana(u) = we curse, damn, condemn, (v. i. pl. impfct. from la'ana [la'n], to curse. See la'ana at 4:45, p. 261, n. 12).

9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.

10. مفعول maf'ūl = that which is done, acted upon, object (passive participle from fa'ala [fa'lfi'l], to do. See yaf'alū at 3:115, p. 201, n. 3).

11. This 'āyah emphasizes the gravity of the sin of setting partners with Allah (shirk). Further, it indicates that the Jews' and the Christians' worshipping of 'Isā, Maryam or 'Uzayr constituted shirk or setting partners with Allah.

12. افترا iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farā [fary], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

49. Have you not seen those¹
 who vindicate² themselves.

بَلِ اللَّهِ يَرْكِي
 مَنْ يَشَاءُ

and they³ will not be wronged
 even a tiny bit.⁴

50. Look,

كَيْفَ يَفْعُرُونَ
 عَلَى اللَّهِ الْكُذِبَ
 وَكَفَى بِهِ

as a flagrant⁷ sin.

Section (Rukū') 8

51. Have you not seen those⁸
 given a portion⁹
 of the Book

believing in the

idol and the false god¹⁰

and saying to those who
 disbelieve:

"These are better guided¹¹

than those who believe

as regards the way.¹²

1. The description continues about the Jews.

2. يَزَكُّونَ *yuzakkūna* = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkā*, form II of *zakā* [*zakā'*], to grow, to be pure. See *yuzakkī* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).

3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.

4. فَتِيلًا *fatīl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.

5. يَفْتَرُونَ *yafṭarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6).

6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.

7. مُبِينًا *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. The immediate reference of the 'āyah is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.

9. i.e., a portion of the knowledge of. نَصِيبٍ *naṣīb* (pl. *naṣīb* / *naṣībā'* / *naṣībah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.

10. جِبْتٍ *jibt* and طَاغُوتٍ *ṭāghūt* both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭāghūt* at 2:256, p. 132, n. 7.

11. أَمْدَى *'ahdā* = more in the right, better guided.

12. i.e., in religion. سَبِيلٍ *sabīl* (pl. *subuḥasbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

أُولَٰئِكَ الَّذِينَ 52. They are those whom

لَعَنَهُمُ اللَّهُ¹ Allah has cursed;

وَمَنْ يَلْعَنِ اللَّهَ² and anyone Allah curses,

فَلَنْ تَجِدَ لَهُ³ you will not find for him

نَصِيرًا⁴ a helper.

أَمْ لَهُمْ نَصِيبٌ⁴ 53. Or do they have a share

مِنَ الْمَلِكِ⁵ of the dominion?

فَإِذَا لَا يُؤْتُونَ⁶ In that case they will not give

النَّاسَ نَفِيرًا⁶ the people an iota.

أَمْ يَحْسُدُونَ⁷ 54. Or do they envy

النَّاسَ عَلَى⁸ the people for

مَا آتَاهُمُ اللَّهُ⁸ what Allah gives them

مِنْ فَضْلِهِ⁸ of His grace?

فَقَدْ آتَيْنَا⁸ Then We had given

عَالِ إِبْرَاهِيمَ⁸ the progeny of Ibrâhîm

الْكِتَابَ وَالْحِكْمَةَ⁸ the Book and the wisdom

وَأَتَيْنَهُمْ⁸ and We had given them

مُلْكًا عَظِيمًا⁸ a great dominion.

فَمِنْهُمْ مَنْ 55. Then of them are such

عَامَنَ بِهِ⁹ as believe in him

1. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:45, p. 261, n. 12).

2. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير *našîr* = (s.; pl. *nušarâ'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب *našîb* (pl. *nušub* [*anšibâ'* / *anšibah*]) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نفر *naqîr* = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون *yahsudûna* = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *hasada* [*hasad*], to envy. See *hasad* at 2:109, p. 52, n. 2).

8. فضل *fadl* (pl. *fudâl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *wahy*. The Jews were envious that these were bestowed upon the progeny of 'Ismâ'il, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhîm, the descendants of Ishâq. Therefore the Jews should not envy Muhammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the 'ayah.

9. i.e., in Muḥammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُمْ مَّنْ
وَصَدَّعَتْهُ
and of them are such
as turn away¹ from him;

وَكَفَىٰ بِهِمْ
سَعِيرًا
and sufficient will be hell
as a burbung blaze.²

إِنَّ الَّذِينَ كَفَرُوا
بِآيَاتِنَا
56. Those who disbelieve³
in Our revelations,⁴

سَوْفَ نُصَلِّبُهُمْ
نَارًا
We will set them on⁵ fire.

كَمَا تَصَيَّبَتْ جُلُودُهُمْ
بِذَلَّتْ لَهُمْ
As often as their skins broil⁶
We will replace⁷ for them

جُلُودًا أُخْرَاهَا
يَذُوقُوا
skins⁸ other than those
so that they taste⁹

أَلْعَذَابِ
the punishment.

إِنَّ اللَّهَ كَانَ

عَزِيزًا حَكِيمًا
Verily Allah is
All-Mighty, All-Wise.

وَالَّذِينَ آمَنُوا
57. And those who believe

وَعَمِلُوا الصَّالِحَاتِ
and do¹⁰ good deeds¹¹

سَنُدْخِلُهُمْ
We shall put them in¹²

جَنَّاتٍ تَجْرِي
gardens flowing¹³

مِنْ تَحْتِهَا الْأَنْهَارُ
beneath them the rivers,

خَالِدِينَ فِيهَا أَبَدًا
they abiding¹⁴ therein forever.

فَهُمْ فِيهَا
They will have therein

1. صد *sadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadd*, to turn away. See *taṣuddûna* at 3:99, p. 194, n. 9).

2. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كَفَرُوا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 2: 212, p. 101, n. 13).

4. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نَصَلَّى *nuṣṭî* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ṣuliy/ṣilâ*]), to roast. See at 4:30, p. 253, n. 9).

6. تَصَيَّبَتْ *nadijat* = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *nadija* [*nadj*]), to ripen).

7. بَدَّلْنَا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*]), to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

8. جُلُود *julûd* (pl.; s. *jild*) = skins.

9. يَذُوقُوا *yadhûqû* (na) = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*]), to taste. See *dhâqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for a hidden *'an* in the particle *lâm* [*li* in the sense of *kay*, *lâm* of motivation] coming before the verb).

10. عَمَلُوا *'amilû* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*]), to do, to act. See *ya'malûna* at 4:17, p. 245, n. 14).

11. صَالِحَات *ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 3:57, p. 178, n. 5.

12. نُدْخِلُهُمْ *nudkhilu* = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*]), to enter. See *nudkhil* at 4:32, p. 254, n. 4).

13. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*]), to flow. See at 3:198, p. 234, n. 2).

14. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting (active participle from *khalada* [*khulûd*]), to live for ever. See at 4:13, p. 244, n. 7).

أَزْوَاجٍ مُّطَهَّرَةٍ spouses¹ rendered pure;²
 وَنُدْخِلُهُمْ and We shall admit them
 ظِلًّا ظَلِيلًا into a shade³ ever shading.⁴

إِنَّ اللَّهَ يَأْمُرُكُمْ 58. Verily Allah bids⁵ you
 أَنْ تُوَدُّوا الْأَمْنَتِ that you deliver⁶ up the trusts
 إِلَىٰ أَهْلِهَا to their rightful owners
 وَإِذَا حَكَمْتُمْ and, when you adjudicate⁷
 بَيْنَ النَّاسِ between men,

أَنْ تَحْكُمُوا that you adjudicate⁸
 بِالْعَدْلِ with impartiality.⁹

إِنَّ اللَّهَ يَمُنُّ Excellent¹⁰ is what Allah
 يَعِظُكُمْ بِهِ exhorts¹¹ you with .

إِنَّ اللَّهَ كَانَ Verily Allah is

سَمِيعًا بَصِيرًا All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 59. O you who believe,
 أَطِيعُوا اللَّهَ obey¹² Allah
 وَأَطِيعُوا الرَّسُولَ and obey the Messenger,
 وَأُولِي الْأَمْرِ and those in authority¹³
 مِنْكُمْ from among you.
 فَإِنْ تَنَازَعْتُمْ Then if you dispute¹⁴
 فِي شَيْءٍ about anything

1. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 2:25, p. 13, n. 12.

2. مطهرة *mutahharah* (mas. مطهر *mutahhar*) = rendered pure, clean (passive participle from *tahhara*, form II of *tahara/tahura* [*tuhr/ tahārah*], to be pure: See at 2:25, p. 13, n. 13).

3. ظل *zill* (s.; pl. *zilāl/zulāl/azlāl*) = shade, shadow, shelter. See *zulal* at 2:210, p.101, n. 1.

4. i.e.,paradise. ظليل *zallil* = shade-giving, ever-shading (act. participle from *zalla*).

5. يأمر *ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 2:169, p. 79, no. 12)

6. تودوا *tu'addū(na)* = you deliver up, pay up, fulfil, carry out (v. ii. m. pl. impfct. from *'addā*, form II [*ta'diyah*] of *'adā* [*'uduww/ady*], to go, to proceed. The terminal *nūn* is dropped because of the particle *'an* coming before the verb).See *yu'addī* at 3:75, p. 184, n. 7.

7. حكمتكم *hakamtum* = you (all) adjudicated, judged, (v. ii. m. pl. past from *hakama* [*ḥukm*], to pass judgement. See *'ahkumu* at 3:55, p. 177, n. 10).

8. تحكموا *taḥkumū(na)* = you (all) adjudicate, judge, give decision (v. ii. m. pl. impfct. from *hakama*. See n. 7 above).

9. عدل *'adl* = impartiality, equity, justice, fairness, equivalence. See at 2:282, p. 237, n. 9).

10. نعمة *ni'immā* (*ni'ma + mā*) = how excellent is what, how good is what.

11. يعظكم *ya'izu* = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'z*) = to admonish, to preach. See at 2:231, p. 115, n. 5).

12. اطيعوا *'atī'ū* = you (all) obey , be obedient(v. ii. m. pl. imperative from *'atā'a*, form IV of *tā'a* [*taw*'], to obey. See at 3:132, p. 207, n. 6).

13. أولي الأمر *'ulī al-'amr* (acc/gen. of *'ulū al-'amr*) = persons in authority, those in command.

14. تنازعتم *tanāza'tum* = you (all) disputed, contested (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [*naz*'], to remove. See at 3:152, p. 214, n. 3).

فَرُدُّوهُ إِلَى اللَّهِ refer¹ it to Allah²
 وَالرَّسُولِ and the Messenger³
 إِن كُنتُمْ تُؤْمِنُونَ if you are believing
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 ذَلِكَ خَيْرٌ وَأَحْسَنُ This is the best⁴ and fairest⁵
 تَأْوِيلًا as a solution.⁶

Section (Rukû') 9

60. Have you not seen those
 who claim⁷ that they
 believe in what
 has been sent down⁸ to you
 and what was sent down
 before you
 desiring⁹ to go for judgement¹⁰
 to the evil one¹¹
 though they were ordered¹²
 to disbelieve in it?
 But Satan desires
 to delude them¹³
 to straying far away?
 61. And if it is said to them:

1. i.e., you (all) send back, refer (v. ii. m. pl. imperative from *radda* [*radd*], to put back. See *yaruddû* at 3:149, p. 213, n. 2).
2. i.e., to Allah's Book, the Qur'ân.
3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his *sunnah* after his death.
4. i.e., the resort to the Qur'ân and the *sunnah* for the settlement of disputes. *khayr* = good, better, best. See at 4:25, p. 252, n. 2.
5. *'ahsan* = better, fairer/fairest, more/most beautiful. Elative of *hasan*, good, beautiful.
6. *Ta'wil* = solution, interpretation, clarification.
7. *yaz'umûna* = they claim, maintain, presume (v. iii. m. pl. impfct. from *za'ama* [*za'm*]), to claim, to pretend). The '*ayah*' has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.
8. *'anzila* = he or it was sent down, brought down (v. iii. m. s. past passive from '*anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*]), to come down, get down. See at 2:284, p. 151, n. 7).
9. *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [*rawd*]), to walk about. See at 4:44, p. 260, n. 13).
10. *yatahâkamû(na)* = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from *tahâkama*, form VI of *hakama* [*hukm*]), to pass judgement. The terminal *nân* is dropped for the particle '*an*' coming before the verb. See *hakamtum* at 4:58, p. 266, n. 7).
11. *tâghût* (s: pl. طاغوت *tawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.
12. *'umirû* = they were ordered, commanded (v. iii. m. pl. past passive from '*amara* [*'amr*]), to order. See *yu'muru* at 4: 58, p. 266, n. 5).
13. *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from '*aqalla*, form IV of *qalla* [*qalâl*/'*qalâlah*]), to go astray. See *taḍillû* at 4:44, p. 260, n. 14).

تَعَالَوْا إِلَى مَا

Allah has sent down²

وَأِلَى الرَّسُولِ and to the Messenger",

رَأَيْتَ الْمُنَافِقِينَ you see³ the hypocrites

يَصُدُّونَ عَنْكَ turning away⁴ from you

صُدُّوا in rejection.⁵

62. So how would it be

إِذَا أَصَابَتْهُمُ if there befalls⁶ them

مُصِيبَةٌ a calamity⁷ because of what

قَدَمَتْ أَيْدِيهِمْ their hands have advanced?⁸

ثُمَّ جَاءَوكَ Then they will come⁹ to you

يَحْلِفُونَ بِاللَّهِ swearing¹⁰ by Allah:

إِنَّا أَرَدْنَا "We did not intend¹¹

بِإِلَّا إِحْسَانًا but doing good

وَتَوْفِيقًا and making reconciliation".¹²

63. Those are the ones,

يَعْلَمُ اللَّهُ Allah knows

مَا فِي قُلُوبِهِمْ what is in their hearts.

فَاعْرِضْ عَنْهُمْ So refrain¹⁴ from them,

وَعِظْهُمْ and admonish¹⁵ them,

وَقُلْ لَهُمْ and say to them

1. تعالوا *ta'âlāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlā*, form VI of *'alā* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down. See *'unzila* at 4:60, p. 267, n. 8).

3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'ā* [*ra'y / ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).

4. يصدون *yasuddūna* = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*sadd/sudūd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).

5. صدود *sudūd* = turning away, rejection.

6. أصابت *'asābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asāba*, form IV of *ṣāba* [*ṣawb saybūbah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).

7. مصيبة *muṣībah* (pl. مصائب *maṣā'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.

8. قدمت *qaddamat* = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm / qudām / qidmān / maqdam*] to precede, to arrive. See at 3:181, p. 227, n. 7).

9. جاءوا *jā'ū* = they came (v. iii. m. pl. past from *jā'a* [*jay / majī'*]), to come).

10. يحلفون *yahliḥfūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear).

11. أردنا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See *yuridūna* at 4:60, p. 267, n. 9).

12. توفيق *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper.

13. i.e., refrain from taking them to task. أعرض *'a'rid* = avoid, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa / 'aruda* [*'ard*], to be wide, to become visible. See *'a'riḍū* at 4: 16, p. 245, n. 12).

14. عظ *'iẓ* = admonish, give advice (v. ii. m. s. imperative from *wa'aza* [*wa'z / 'iẓah*], to preach, to admonish. See *'iẓū* at 4:34, p. 255, n. 14).

فَ عَنْ أَنفُسِهِمْ about their selves
 قَوْلًا بَلِيغًا a saying that impresses.

وَمَا أَرْسَلْنَا 64. And We sent out² not

مِنْ رَسُولٍ any Messenger

إِلَّا لِيُطَاعَ but that he be obeyed³

بِإِذْنِ اللَّهِ by Allah's command;

وَلَوْ أَنَّهُمْ إِذْ

ظَلَمُوا أَنفُسَهُمْ⁴ they wronged themselves,⁴

جَاءُوكَ come to you

فَاسْتَغْفَرُوا اللَّهَ and begged Allah's forgiveness⁵

وَاسْتَغْفَرَ and there sought forgiveness

لَهُمُ الرَّسُولُ for them the Messenger

لَوْجَدُوا⁶ they would surely have found⁶

اللَّهِ Allah

تَوَّابًا Most Forgiving,⁷

رَحِيمًا Most Merciful.

فَلَا وَرَبِّكَ 65. But no, by your Lord,

لَا يُؤْمِنُونَ they believe⁸ not

حَتَّىٰ يُحْكَمُوا⁹ unless they make you judge⁹

فِيمَا شَجَرَ about whatever crops up¹⁰

بَيْنَهُمْ between them

1. بلغ *baligh* (s., pl. *bulaghā'*) = effective, eloquent, intense, profound. (act. participle in the scale of *fa'il* from *balagha* [*bulāgh*], to reach. See *balaghū* at 4:6, p. 238, n. 13.

2. أَرْسَلْنَا '*arsalnā* = we sent out, despatched (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalin* at 2:252, p. 128, n. 12).

3. يُطَاع *yufā'a* ('*u*) = he is obeyed, followed (v. iii. m. s. impfct. passive from '*atā'a*, form IV of *tā'a* [*taw'*], to obey. The final letter takes *faiḥah* because of a hidden '*an* in the particle *lām* {*li* in the sense of *kay*, *lām* of motivation) coming before the verb. See '*atī'ū* at 4:59, p. 266, n. 12). This '*ayah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ān and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. اسْتَغْفَرُوا *istaghfarū* = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrān*], to forgive. See at 3:135, p. 208, n. 5).

6. وَجَدُوا *wajadū* = they found, got (v. iii. m. pl. past from *wajada* [*wujūd*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تَوَّابًا *tawwāb* = Most Forgiving, Ever Pardonng (act. participle in the intensive form of *fa''āl* from *tāba* [*tawb*, *tawbah* / *matāb*], to turn. Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يُؤْمِنُونَ *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from '*amana* [*'imān*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يُحْكَمُوا *yuhakkimū* (*na*) = they appoint as judge, make judge (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*ḥukm*], to pass judgement. The terminal *nān* is dropped because of '*an* hidden in *ḥattā* before the verb. See *yataḥkāmū* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شَجَرَ *shajara* = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from *shajr*, to happen).

ثُمَّ لَا يَجِدُوا and then do not find

فِي أَنفُسِهِمْ within themselves

حَرْجًا any distress¹

بِمَا قَضَيْتَ because of what you decree²

وَيُسَلِّمُوا and give themselves up³

سَلِيمًا in submission.⁴

66. And if We

كُنِبْنَا عَلَيْهِمْ had decreed⁵ on them

أَن يَأْتُوا أَنفُسَكُمْ that you kill yourselves⁶

أَوْ آخِرُ جُورٍ مِّن دِينِكُمْ or leave⁷ your homes

مَا فَعَلُوا they would not have done it

إِلَّا لِقَلِيلٍ مِّنْهُمْ except a few of them;

وَلَوْ أَنَّهُمْ فَعَلُوا but if they did

مَا يُوعَظُونَ بِهِ what they were advised⁸ of

لَكَانَ it would have been

خَيْرًا لَهُمْ better⁹ for them

وَأَشَدَّ and stronger¹⁰

تَثْبِيٓتًا in confirmation.¹¹

67. And in that case

لَأَتَيْنَهُمْ We would surely have given

مِّن دُنَآءِنَا them on Our Part

أَجْرًا عَظِيمًا a magnificent¹² reward;

1. حرج *haraj* = distress, constriction, anguish, difficulty, critical situation.

2. قضيت *qadayta* = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qadā* [qadā], to finish, to settle. See *qadaytum* at 2:200, p.97, n. 3).

3. يسلموا *yusallimū(na)* = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [salāmah/salām], to be safe, to be faultless. The terminal *nān* is dropped because the verb is conjunctive to the previous verb *yuhakkimū* which is governed by a hidden 'an in *hattā* before it. See n. 9 on the previous page.

4. تسليم *taslim* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [katb/kiṭābah], to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of 'Isrā'īl. See 2:54, p. 25, n. 9.

7. اخرجوا *'ukhrujū* = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [kharūj], to go out. See *'ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ān and the Prophet and to submit to his decision and judgement. ما يوعظون *yū'uzūna* = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [wa'z/'izah], to admonish, to exhort. See *yū'uzu* at 2:232, p. 115, n. 13).

9. خير *khayr* = good, better best. See at 4:59, p. 267, n. 4.

10. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadid*. See at 2:200, p. 97, n. 6).

11. i.e., of their faith. تثبت *tathbīt* = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [thabāt / thubūt], to stand firm, be fixed. See at 2:265, p. 138, n. 13.

12. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

وَهَدَيْنَهُمْ 68. And would certainly
have guided¹ them to

صِرَاطًا مُسْتَقِيمًا a way² straight and right.³



وَمَنْ يُطِيعِ 69. And those who obey⁴

اللَّهِ وَالرَّسُولَ Allah and the Messenger,

فَأُولَئِكَ مَعَ الَّذِينَ they will be with those

أَنْعَمَ اللَّهُ عَلَيْهِمْ on whom Allah has graced⁵

مِنَ النَّبِيِّينَ of the Prophets

وَالصَّادِقِينَ and the strictly veracious⁶

وَالشُّهَدَاءَ and the martyrs⁷

وَالصَّالِحِينَ and the righteous;⁸

وَحَسَنَ أَوْلِيَّكَ and good⁹ they are

رَفِيقًا¹⁰ in companionship!¹⁰



ذَلِكَ الْفَضْلُ 70. This is the grace

مِنَ اللَّهِ from Allah;

وَكَفَى بِاللَّهِ and it suffices¹¹ Allah

عَلِيمًا¹² as All-Knowing.



Section (Rukû') 10

يَا أَيُّهَا الَّذِينَ آمَنُوا 71. O you who believe,

خُذُوا حِذْرَكُمْ take¹² your precautions;¹³

1. هَدَيْنَا *hadaynâ* = we showed, guided (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See *ihdadû* at 3:20, p. 162, n. 10).

2. صِرَاطٍ *ṣirât* = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

3. مُسْتَقِيمٍ *mustaqîm* = straight, upright, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 3:101, p. 195, n. 7).

4. يَطِيعُ *yufî'* (originally *yufî'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from '*atâ'u*, form IV of *tâ'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yâ* is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).

5. أَنْعَمَ *'an'ama* = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See '*an'antu* at 2:122, p. 58, n. 2).

6. صَادِقِينَ *ṣiddiqîn* (acc./gen. of *ṣiddîqân*, sing. *ṣiddîq*) = strictly veracious, unquestioningly believing ones.

7. شُهَدَاءَ *shuhadâ'* (pl.; s. *shahîd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.

8. صَالِحِينَ *Ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*salâh/sulûh/maṣlahah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This '*âyah* explains the expression "those you graced upon" occurring in 1:7.

9. حَسَنَ *hasuna* = he became good, nice, handsome, pretty (v. iii. m. s. past from *ḥusn*. See '*aḥsana* at 4:59, p. 267, n. 5).

10. رَفِيقٍ *rafiq* (s.; pl. *rufaqa'/rifâq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'il* from *rafaqa* [*rifq*], to be kind, nice, friendly).

11. كَفَى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 4:44, p. 260, n. 16).

12. خُذُوا *khudhû* = you all take, receive, get, seize (v. ii. m. pl. imperative from '*akhadha* [*akhdh*], to take. See at 2:63, p. 30, n. 10).

13. حِذْرٍ *hidhr* = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuhadhdiru* at 3:30, p. 167, n. 8).

فَأَنْفِرُوا ثُبَاتٍ then sally forth¹ in groups²
 أَوْ أَنْفِرُوا جَمِيعًا or sally forth all in a body.

﴿٧١﴾

72. And indeed among you

لَمَنْ لَيُبَطِّئَنَّ is he that lags behind.³

فَإِنْ أَصَبْتَكُمْ So if there befalls⁴ you

مُصِيبَةٌ قَالُ a calamity⁵ he says:

قَدْ أَنْعَمَ اللَّهُ عَلَيَّ "Allah has just favoured⁶ me,

إِذْ لَوْلَا أُنْكِرْتُمْ مَعَهُمْ in that I was not with them

شَهِيدًا as an on-looker."⁷

﴿٧٢﴾

73. And if there reached you

وَلَيْنَ أَصْبَحْتُمْ a grace⁸ from Allah

لَيَقُولَنَّ he would certainly say –

كَأَن لَّمْ تَكُنْ as if there had not been

بَيْنَكُمْ وَبَيْنَهُ between you and him

مَوَدَّةٌ any friendship⁹ –

يَلْتَمِسَنِي "O how I wish

كُنْتُ مَعَهُمْ I had been with them

وَفَافُورٌ and so attained¹⁰

﴿٧٣﴾ فَوْزًا عَظِيمًا a splendid success."

74. Hence let there fight

1. The present and the succeeding five *āyahs* deal with the duty of fighting in the way of Allah. انْفِرُوا *infirū* = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufūr/nifār*]).

2. ثُبَاتٍ *thubāt* (pl.; s. *thubah*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. لَيُبَطِّئَنَّ *la+yubbatti'anna* = he lags behind, slows down

(v. iii. m. s. impfct. emphatic from *batta'a*, form II of *batā'a* [*but'/bitā'/batā'ah*], to be slow.

4. أَصَابَتْ *'aṣābat* = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See *'aṣābat* at 4:62, p. 268, n. 6).

5. مُصِيبَةٌ *muṣībah* (pl. *masā'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. أَنْعَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See *'an'amu* at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شَهِيدٌ *shahīd* (s.; pl. *shuhadā'*) = on-looker, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to witness. See at 4:33, p. 255, n. 4).

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فَضْلٌ *faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مَوَدَّةٌ *mawaddah* = love, affection, friendship. The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. أَفُوزٌ *'afūza(u)* = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fāza* [*fawz*], to be successful. The last letter takes *fathah* because of a hidden *'an* in *fā* [causal *fā* in conclusion of a wish] coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ اللَّهِ in the way of Allah
 الَّذِينَ يَشْرُونَ those who sell¹
 الْحَيَاةَ الدُّنْيَا the worldly life
 بِالْآخِرَةِ for the hereafter.
 وَمَنْ يَفْتَلْ And whoever fights
 فِي سَبِيلِ اللَّهِ in the way of Allah
 فَيُقْتَلْ and is then killed²
 أَوْ يَغْلِبْ or attains victory,³
 فَسَوْفَ نُؤْتِيهِ We shall give him
 أَجْرًا عَظِيمًا a magnificent reward.

وَمَا لَكُمْ 75. And what is with you
 لَأَنْتُمْ لَا تَقَاتِلُونَ that you do not fight
 فِي سَبِيلِ اللَّهِ for the sake of Allah
 وَالْمُسْتَضْعَفِينَ and the oppressed ones⁴
 مِنَ الرِّجَالِ وَالنِّسَاءِ of the men and the women
 وَالْوِلْدَانَ الَّذِينَ and the children who
 يَقُولُونَ رَبَّنَا أَخْرِجْنَا say: "Our Lord, take us⁵ out
 مِنْ هَذِهِ الْقَرْيَةِ of this habitation⁶ of which
 الظَّالِمُ أَهْلُهَا oppressive⁷ are the residents,
 وَأَجْعَلْ لَنَا and appoint⁸ for us
 مِنْ لَدُنْكَ وَلِيًّا from Your Side a guardian⁹
 وَأَجْعَلْ لَنَا and appoint for us

1. يَشْرُونَ *yashrūna* = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharā* [*shiran* / *shirā*], to sell, vend, buy. See *yashrī* at 2:207, p. 100, n. 1). This 'ayah stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يُقْتَلْ *yuqtal(u)* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yuqtalu* at 2:154, p. 73, n. 2). The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يَغْلِبْ *yaghlib(u)* = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb* / *ghalabah*], to triumph. See *tughlabūna* at 3:12, p. 158, n. 6).

4. مُسْتَضْعَفِينَ *mustad'afīn* (pl.; acc./gen. of *mustad'afūn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'ufa* [*du'fda'*], to be weak. See *ḍi'af* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the 'ayah is general.

5. أَخْرِجْ *'akhrij* = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhrāja*, form IV of *kharaja* [*khurāj*], to go out. See *'akhrijū* at 2:2:191, p. 92, n. 1).

6. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظَالِمٍ *ẓālim* (s.; pl. ظَالِمِينَ *ẓālimūn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓalm*], to do wrong. See *ẓālimūn* at 3:128, p. 206, n. 8).

8. اجْعَلْ *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. وَلِيٍّ *waliyy* (s.; pl. أَوْلِيَاءَ *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِن لَّدُنكَ نَصِيرًا¹ from Your Side a helper.¹

﴿٧٥﴾

الَّذِينَ آمَنُوا 76. Those who believe,

يُقَاتِلُونَ they fight²

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَالَّذِينَ كَفَرُوا and those who disbelieve,

يُقَاتِلُونَ they fight

فِي سَبِيلِ الْأَطْغُوتِ in the way of the evil one.³

فَقَاتِلُوا So fight

أَوْلِيَاءَ الشَّيْطَانِ the allies⁴ of Satan.

إِنَّ كَيْدَ الشَّيْطَانِ Verily Satan's stratagem⁵

كَانَ ضَعِيفًا⁶ is weak.⁶

Section (Rukû') 11

أَلَمْ تَرَ إِلَى الَّذِينَ 77. Have you not seen those

قِيلَ لَهُمْ that were told:⁷

كُفُّوا أَيْدِيَكُمْ "Hold back⁸ your hands and

وَأَقِمُوا الصَّلَاةَ properly perform⁹ the prayer

وَمَا آتَاكُمُ الزَّكَاةَ and pay the zakâh";

فَلَمَّا كُتِبَ عَلَيْهِمْ but when ordained¹⁰ on them

الْفِتْنَالُ was fighting,

إِذَا فَرِيقٌ مِنْهُمْ lo! a section of them

يَخْشَوْنَ النَّاسَ fear¹¹ the people

كَخَشِيَةِ اللَّهِ like the fearing of Allah

أَوْ أَشَدَّ خَشْيَةً or a more intensive¹² fearing;

1. نصير *naṣîr* = (pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. يقاتلون *yūqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [*qatil*], to kill. See at 2:217, p. 105, n. 9).

3. طاغوت *tāghūt* (s.; pl. طاغوت *tawāghīt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. كيد *kayd* = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. ضعيف *da'if* (pl. *du'afâ'* / *di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See at 4:28, p. 253, n. 2).

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (Ibn Kathîr, II, 315; *Al-Bahr*, III, 712-713).

8. كفوا *kuffû* = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [*kaff*], to desist, to border).

9. أقموا *'aqimû* = you (all) properly perform, stand up (v. ii. m. pl. imperative from *'aqama*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. كتب *kutiba* = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See at 2:246, p. 124, n. 2).

11. يخشون *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (elative of *shadid*). See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ and they say: "Our Lord, why have You imposed¹ on us the fighting?

لَوْلَا أَخَّرْنَا Why not put us off²

إِلَىٰ أَجَلٍ قَرِيبٍ till a term³ close by⁴?"

قُلْ مَتَّعَ Say: "The enjoyment⁵ of this

الدُّنْيَا قَلِيلٌ world is insignificant;⁶

وَالْآخِرَةُ خَيْرٌ and the hereafter is better

لِمَنِ اتَّقَىٰ for the one who fears Allah.⁷

وَلَا تظلمُونَ And you will not be wronged

فَبِئَلَاءِ even a tiny bit."⁸

أَيْنَمَا تَكُونُوا 78. Wherever you be,

يُدْرِكْكُمْ الْمَوْتُ death will catch⁹ you up,

وَلَوْ كُنْتُمْ فِي بُرُوجٍ even if you be in towers¹⁰

مُسْتَدِيرَةٍ lofty and strongly built.¹¹

وَأِنْ تُصِيبَهُمْ And if there befalls¹² them

حَسَنَةٌ يَقُولُوا هَذِهِ any good, they say: "This is

مِنْ عِنْدِ اللَّهِ from Allah's Side";

وَأِنْ تُصِيبَهُمْ and if there befalls them

سَيِّئَةٌ يَقُولُوا any evil they say:

"This is from your side".

قُلْ كُلٌّ مِنْ Say: "Everything is from

عِنْدِ اللَّهِ Allah's Side."

فَأَلِ So what is the matter with

هَذِهِ الْقَوْمِ these people -

1. كَتَبَ *katabta* = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [*katb* /*kitābah*], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أَخَّرْتَ *'akhharta* = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhhara*, form II from *'akhr*. See *ta'akhhara* at 2:203, p. 98, n. 7).

3. أَجَلٌ *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قَرِيبٌ *qarib* = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. مَتَاعٌ *matā'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, object of delight. See at 3:196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قَلِيلٌ *qalil* (s.; pl. *'aqillā'*/*qalā'*/*qilāl*) = a little, trifling, inconsiderable, insignificant.

7. اتَّقَىٰ *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqāyah*], to guard. See at 3:76, p. 185, n. 7; 2:203, p. 98, n. 8).

8. فَتِيلٌ *fatil* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يُدْرِكُ *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adrika*, form IV of *daraka* [*darak/dark*], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. بُرُوجٌ *burūj* (pl.; s. *burj*) = towers, castles, signs of zodiac.

11. مُسْتَدِيرَةٌ *mushayyadah* (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shāda* [*shayd*], to erect, to construct).

12. تُصِيبُ *tuṣib* (تصيب *tuṣibu*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *'aṣaba*, form IV of *sāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n.11).

لَا يَكَادُونَ they are not close to¹

بِفَقْهُونَ حَدِيثَنَا understanding² any talk!³

مَا أَصَابَكَ 79. Whatever reaches⁴ you

مِنْ حَسَنَةٍ of any good thing⁵

فِرَانَ اللَّهِ that is from Allah;

وَمَا أَصَابَكَ and whatever befalls you

مِنْ سَيِّئَةٍ of an evil,⁶

فِرَانَ نَفْسِكَ that is from yourself.

وَأَرْسَلْنَاكَ And We have sent out⁷ you

لِلنَّاسِ رَسُولًا for mankind as a Messenger.

وَكَفَى بِاللَّهِ And suffices⁸ it with Allah

شَهِيدًا as an witness.⁹

مَنْ يُطِيعِ 80. Whoever obeys¹⁰

الرَّسُولِ the Messenger

فَقَدْ أَطَاعَ اللَّهَ does indeed obey¹¹ Allah;

وَمَنْ تَوَلَّى and those who turn away,¹²

فَمَا أَرْسَلْنَاكَ We have not sent you

عَلَيْهِمْ حَفِظًا over them as a guard.¹³

﴿٨٠﴾

وَيَقُولُونَ 81. And they say:

"طَاعَةٌ" "Obedience",¹⁴

1. لَا يَكَادُونَ *lā yakādūna* = they are not close to, about to (v. iii. m. pl. impfct. from *kāda* [kawd] to be about to. See *kādū* at 2:71, p. 34, n. 4).

2. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand).

3. حَدِيثٌ *hadīth* (s.; pl. أَحَادِيثُ 'ahādīth) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.

4. أَصَابَ 'asāba = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ḡaba* [ṡawb / saybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

5. حَسَنَةٌ *hasanah* (s.; pl. حَسَنَاتٌ *hasanāt*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.

6. سَيِّئَةٌ *sayyi'ah* (pl. سَيِّئَاتٌ *sayyi'āt*) = sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyi'āt* at 4:31, p. 254, n. 3.

7. أَرْسَلْنَا 'arsalnā = we sent out, despatched (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 464, p. 269, n. 2).

8. كَفَى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:70, p. 271, n. 11).

9. شَهِيدٌ *shahīd* (s.; pl. شُهَدَاءٌ *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhād], to witness. See at 4:72, p. 272, n. 7).

10. يُطِيعُ *yuti'* (originally *yufī'u*) = he obeys, complies with (v. iii. m. s. impfct. from 'atā'a, form IV of *tā'a* [taw'], to obey. The last letter is vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).

11. أَطَاعَ 'atā'a = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *tā'a* [taw'], to obey. See n. 10 above).

12. تَوَلَّى *tawallā* = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).

13. حَفِظٌ *hafīẓ* = attentive, mindful, persevering, guarding, guard.

14. i.e., "We obey". The reference is to the hypocrites. طَاعَةٌ *tā'ah* = obedience. See n. 10 above.

فَإِذَا بَرَأُوا¹ but when they emerged
 مِنْ عِنْدِكَ from your presence
 بَيْتَ طَآئِفَةٍ مِنْهُمْ² a group² of them design³
 غَيْرَ الَّذِي تَقُولُ⁴ other than what they say.⁴
 وَاللَّهُ يَكْتُبُ And Allah records
 مَا يُبَيِّنُونَ what they design.
 فَأَعْرِضْ عَنْهُمْ⁵ Hence refrain⁵ from them
 وَتَوَكَّلْ عَلَى اللَّهِ and depend⁶ on Allah;
 وَكَفَى بِاللَّهِ and suffices it with Allah
 وَكِيلًا⁷ as Guardian-Trustee.⁷

أَفَلَا يَتَدَبَّرُونَ⁸ 82. Do they not reflect⁸ over
 الْقُرْآنَ the Qur'ân?
 وَلَوْ كَانَ مِنْ عِنْدِ anyone else than Allah
 غَيْرِ اللَّهِ they would have found⁹ in it
 لَوَجَدُوا فِيهِ disagreement¹⁰
 كَثِيرًا¹¹ in profusion.

وَإِذَا جَاءَهُمْ¹² 83. If there comes to them¹¹
 أَمْرٌ مِنَ الْأَمْنِ a matter¹² of security¹³
 أَوْ الْخَوْفِ or threat¹⁴
 أَذْعَوْا بِهِ¹⁵ they bruit it abroad;¹⁵

1. برزوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).

2. طائفة *tâ'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).

3. بَيَّتَ *bayyata* = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bâta* [*bayt* / *bayât* / *mabît* / *mabât* / *baytâh*], to be in the night, not to finish).

4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqûlu* to relate to *tâ'ifah*.

5. أَعْرِضْ *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'arada*, form IV of *'arada* / *'aruda* ['*ard*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).

6. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl* / *wukâl*], to entrust. See at 3:159, p. 218, n. 11).

7. وَكِيلٌ *wakil* (s.; pl. وكيلاء *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* / *wukâl*], to entrust. See n. 6 above).

8. يَتَدَبَّرُونَ *yatadabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse).

9. وَجَدُوا *wajadû* = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:64, p. 269, n. 6).

10. اِخْتِلَافٌ *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 3:190, p. 230, n. 11).

11. i.e., if there comes to their knowledge.

12. أَمْرٌ *'amr* (s.; pl. أمور *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.

13. أَمْنٌ *'amn* = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.

14. خَوْفٌ *khawf* = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.

15. أَذْعَوْا *'adhâ'u* = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a*, form IV of *dhâ'a* [*dhay* / *dhuyû* / *dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ but if they had referred¹ it
 إِلَى الرَّسُولِ to the Messenger and to
 وَالَّذِينَ فِي الْأَمْرِ those in authority²
 مِنْهُمْ among them,
 لَعَلِمَهُ there would have known it
 الَّذِينَ يَسْتَنْبِطُونَهُ those who investigate³ it
 مِنْهُمْ from them;
 وَلَوْ لَا فَضْلُ اللَّهِ and were it not for Allah's
 عَلَيْهِمْ وَعَرْحَمُهُ grace on you and His mercy,
 لَاتَّبَعْتُمُ you would have followed⁴
 الشَّيْطَانَ Satan
 إِلَّا قَلِيلًا except a few.

فَقَاتِلْ 84. So fight⁶
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 لَا تُكَلَّفُ you are not charged⁶
 إِلَّا نَفْسَكَ except for yourself;
 وَحَرِّضِ الْمُؤْمِنِينَ and inspire⁷ the believers,
 عَسَى اللَّهُ أَنْ يَكْفِئَ maybe that Allah will stop⁸
 بِأَسْرِ الَّذِينَ the might⁹ of those who
 كَفَرُوا disbelieve; and
 وَاللَّهُ أَشَدُّ بَأْسًا Allah is Severest in Might
 وَأَشَدُّ تَنْكِيلًا and Sternest in punishing.¹⁰

1. رَدُّوا *raddû* = they referred, returned, sent back (v. iii. m. pl. past from *radda* [*radd*], to send back. See *raddû* at 4:59, p. 267, n. 1).

2. أُولِي الْأَمْرِ '*alî al-'amr* (acc/gen. of '*alî al-'amr*) = persons in authority, those in command. See at 4:59, p. 266, n. 13.

3. يَسْتَنْبِطُونَ *yastanbiṭûna* = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbaṭa*, form X of *nabata* [*nabi/nubû*], to gush out, to stream forth).

4. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabû'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

5. قَاتِلْ *qâtîl* = (you) fight, wage war (v. ii. m. s. imperative from *qâta*, form III of *qatala* [*qatl*], to kill. See *qâtîlû* at 2:190, p. 91, n. 11).

6. تُكَلَّفُ *tukallafu* = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *yukallifû* at 2:286, p. 152, n. 6).

7. حَرِّضِ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *harada*, form II of *harada* [*harḍ*], to be on the point of death).

8. يَكْفِي *yakuffa(u)* = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [*kaff*], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle '*an* coming before the verb. This part of the '*ayah* constitutes an assurance by Allah that the the Prophet's struggle would be successful.

9. بِأَسْرِ *ba's* = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.

10. تَنْكِيلٌ *tankîl* = severe punishment, exemplary punishment. Verbal noun in form II of *nakala* [*nakûl*], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

85. Whoever advocates¹
 مَن يَشْفَعُ
 a good advocacy²
 سَفَعَةٌ حَسَنَةٌ
 will have for him
 يَكُنْ لَهُ
 a dividend³ of it;
 نَصِيبٌ مِّنْهَا
 and whoever advocates
 وَمَنْ يَشْفَعْ
 a bad advocacy⁴
 سَفَعَةٌ سَيِّئَةٌ
 will have for him
 يَكُنْ لَهُ
 a share⁵ of it.
 كِفْلٌ مِّنْهَا
 And Allah is
 وَكَانَ اللَّهُ
 over everything
 عَلَى كُلِّ شَيْءٍ
 Omnipotent.⁶
 مُقِينًا
86. And if you are saluted⁷
 وَإِذَا حُيِّئْتُمْ
 with a greeting⁸
 بِسَلَامٍ
 greet with the better than that
 فَحَيُّوا بِأَحْسَنَ مِنْهَا
 or return⁹ it.
 أَوْ رُدُّوهَا
 Verily Allah is
 إِنَّ اللَّهَ كَانَ
 on everything
 عَلَى كُلِّ شَيْءٍ
 Ever Taking Account.¹⁰
 حَسِيبًا
87. Allah, there is no deity¹²
 اللَّهُ لَا إِلَهَ
 except He.
 إِلَّا هُوَ
 He sure will assemble¹¹ you
 لِيَجْمَعَنَّكُمْ

1. i.e., between men. يَشْفَعُ *yashfa'(u)* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).

2. i.e., for a good cause which is in consonance with the *sharī'ah*. شَفَاعَةٌ *shafā'ah* = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.

3. i.e., a share of goodness and reward. نَصِيبٌ *nasīb* (pl. *nuṣub / anṣibā' / anṣibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.

4. i.e., for a cause not approved by the *sharī'ah*.

5. i.e. a share of badness, a demerit and due retribution. كِفْلٌ *kifl* = share, part, equal (especially of a bad thing).

6. مَقِيتٌ *muqīt* = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from 'aqāta, form IV of *qāta* [*qawt/qāt/qiyātah*], to feed, to nourish. In its form IV, 'aqāta, the verb means to have power over, to invest something with power).

7. حَيِّمٌ *huyyiytum* = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *hayyā*, from II of *hayiya/hayya* [*hayāh*], to live. See *yuhyī* at 3:156, p. 217, n. 6).

8. تَحِيَّةٌ *tahīyyah* (s.; pl. *tahīyyāt*) = greeting, salute, salutation.

9. i.e., respond with the same greeting, if not better.

10. حَسِيبٌ *hasīb* = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.

11. إِلَهٌ *'ilāh* (pl. *'ālihah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2). This is a repeated emphasis on monotheism in respect of worship (*tawhīd al-'ulūhiyyah*).

12. لِيَجْمَعَنَّكُمْ *la-yajma'anna* = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lām* and the terminally doubled *nūn* are for emphasis. See *la-yajma'āna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the *'āyah* which points out that there can be none truer in speech than Allah.

إِلَى يَوْمِ الْقِيَامَةِ to the Day of Resurrection;

لَا رَيْبَ فِيهِ there is no doubt in it.

وَمَنْ أَصْدَقُ And who is more truthful¹

مِنَ اللَّهِ حَدِيثًا² than Allah in speech?

Section (Rukû') 12

فَمَا لَكُمْ 88. Then why should you be

فِي الْمُنْفِقِينَ about the hypocrites

فَتْنَيْنِ two groups?³

وَاللَّهُ أَرْكَسَهُمُ Allah has reverted⁴ them

بِمَا كَسَبُوا for what they earned.⁵

أَتُرِيدُونَ Do you intend⁶

أَنْ تَهْدُوا مَنْ to guide⁷ the one whom

أَضَلَّ اللَّهُ Allah has let go astray?⁸

وَمَنْ يُضِلِّ اللَّهُ And whoever Allah lets stray

فَلَنْ تَجِدَ لَهُ you shall not find for him

سَبِيلًا⁹ a way.

وَدُّوا 89. They wish¹⁰

لَوْ تَكْفُرُونَ if you disbelieve¹¹

كَمَا كَفَرُوا as they disbelieved

فَتَكُونُونَ سَوَاءً so you will all be equal.¹²

فَلَا تَتَّخِذُوا مِنْهُمْ Hence do not take¹³ of them

أَوْلِيَاءَ حَتَّىٰ يهَاجِرُوا friends unless they emigrate¹⁴

فِي سَبِيلِ اللَّهِ in the way of Allah;

1. أصدق 'asdaq = more veracious, more truthful (elative of *ṣādiq*, act. participle from *ṣadaqa* [*ṣadq/sidq*], to speak the truth, to be sincere).

2. i.e., there is none more truthful than Allah.

3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uḥud, one group advocating harsh measures against them and the other group advocating moderation (See *Bukhārī*, no. 4589). فتين *fi'atayn* (dual, acc./gen. of *fi'atān*, s. *fi'ah*) = two groups, two parties. See *fi'ah* at 2:249, p. 127, n. 5.

4. i.e., He has reverted them to unbelief. أركس *'arkasa* = he reverted, threw back (v. iii. m. s. past in form IV of *rakasa* [*raks/ruks*], to return).

5. i.e., of sin. كسبوا *kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 3:155, p. 216, n. 11).

6. تريدون *turīdūna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See *yurīdūna* at 4:60, p. 267, n. 9).

7. تهدوا *tahdū(na)* = you (all) guide, show the way (v. ii. m. pl. impfct from *hadd* [*hādū/hudan/hidāyah*], to guide. The terminal *nūn* is dropped because of the particle *'an* before the verb. See *hudiya* at 3:101, p. 195, n. 6).

8. أضل *'adalla* = he led astray, let go astray (v. iii. m. s. past in from IV of *dalla* [*dalāl dalālah*], to go astray. See *yudīllu* at 4:60, p. 267, n. 13).

9. i.e., a way to the right course.

10. ودوا *waddū* = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, like. See at 3:118, p. 202, n. 10).

11. تكفرون *takfurūna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 3:106, p. 198, n. 1).

12. i.e., equal in disbelief and attitude.

13. لاتخذوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 3:118, p. 202, n. 6).

14. يهاجروا *yuhājirū(na)* = they migrate, emigrate (v. iii. m. pl. impfct. from *hājara*, form III of *hājara* [*hijr/hijrān*], to emigrate. The terminal *nūn* is dropped for a hidden *'an* in *ḥattā* coming before the verb. See *hājirū* at 3:195, p.233, n. 1).

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ

then if they turn away¹ seize²

وَأَقْتُلُوهُمْ

them and kill³ them

حَيْثُ وَجَدْتُمُوهُمْ

wherever you find⁴ them

وَلَا تَنَجِدُوا مِنْهُمْ

and do not take of them

وَلِيًّا وَلَا نَصِيرًا

a friend⁵ nor a helper.⁶

﴿٨٩﴾

إِلَّا الَّذِينَ

90. Except those who

يَصِلُونَ إِلَى قَوْمٍ

joined⁷ a people

بَيْنَكُمْ وَبَيْنَهُمْ

between whom and you

مِيثَاقٌ

there is a treaty;⁸

أَوْ كَانُوا

or they come to you,

حَصَرْتُمْ صُدُورَهُمْ

their hearts closed⁹ against

أَنْ يُقَاتِلُوكُمْ

their fighting you

أَوْ يُقَاتِلُوا قَوْمَهُمْ

or fighting their people.¹⁰

وَلَوْ شَاءَ اللَّهُ

And if Allah willed

لَسَلَّطَهُمْ

He could have given them

عَلَيْكُمْ

mastery¹¹ over you and they

فَلَقَاتَلُوكُمْ

would have fought you.

فَإِنْ أَعْرَضَ لَكُمْ

So if they leave you alone¹²

فَلَمْ يُقَاتِلُوكُمْ

and do not fight you

وَأَقْرَبُوا إِلَيْكُمْ السَّلَامَ

and offer¹³ you peace,¹⁴

فَمَا جَعَلَ اللَّهُ لَكُمْ

Allah does not set for you

عَلَيْهِمْ سَبِيلًا

against them any way.¹⁵

﴿٩٠﴾

1. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).

2. اخذوا *khudhû* = you (all) take, receive, get, seize (v. ii. m. pl. imperative from '*akhadha* [*'akhdh*]), to take. See at 4:70, p. 271, n. 12).

3. اقتلوا *uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 2:54, p. 25, n. 8).

4. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*]), to find. See *wajadû* at 4:64, p. 269, n. 6).

5. ولي *waliyy* (s.; pl. أولياء '*'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).

6. نصير *nasîr* = (pl. نصراء '*nusarâ'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).

7. وصلوا *wasalû* = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *wasala* [*wasl/silah*], to connect. See *yûsala* at 2:27, p. 15, n. 2).

8. ميثاق *mîthâq* (pl. ميثاق *mawâthiq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.

9. حصرت *ḥaṣirat* = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*]), to surround, to besiege. See '*uḥṣirû* at 2:273, p. 143, n. 2.

10. i.e., they are averse to fighting you and also to joining you in fighting their people.

11. سلط *sallata* = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *salata/salîta* [*salâtah/salûtah*]), to be strong.

12. اعتزلوا *i'tazalû* = they isolated themselves, secluded themselves, kept away (v. iii. m. pl. past in form VIII, of '*azala* [*'azl*]), to set aside, to isolate. See '*tazilû* at 2:222, p. 109, n. 6).

13. أقروا '*alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past from '*alqâ*', form IV of *laqiya* [*liqâ'* *luqyân* *luqy* *luqyah/luqan*]), to meet. See *nulqî* at 3:151, p. 213, n. 8).

14. سلم *salam* = peace, submission, surrender. See *silim* at 2:208, p. 100, n. 6.

15. i.e., any way of fighting and carrying on hostilities against them.

91. You will find¹ سَتَجِدُونَ
 others desiring² ءَاخَرِينَ يُرِيدُونَ
 to be safe³ from you and
 وَأَيَّامًا مِّنْهُمْ
 be safe from their people.⁴ وَيَأْمُرُوا قَوْمَهُمْ
 Whenever they are returned⁵ كُلَّ مَارَدُوا
 to the temptation⁶ إِلَى الْفِتْنَةِ
 they become engrossed⁷ in it. أَرْكَسُوا فِيهَا
 So if they do not leave⁸ you فَإِن لَّمْ يَعْزُبُوا عَنْكُمْ
 and offer you peace وَيَنْفِقُوا إِلَيْكُمْ أَلْسَلَمَ
 and restrain⁹ their hands, وَيَكْفُرُوا بِيَدَيْهِمْ
 then get hold of them فَحَذُّوهُمْ
 and kill them وَأَقْتُلُوهُمْ
 wherever you find¹⁰ them. حَيْثُ قَبَضْتُمُوهُمْ
 And those people, وَأُولَئِكَ
 We have set for you جَعَلْنَا لَكُمْ
 against them عَلَيْهِمْ
 an authority¹¹ open and clear. سُلْطَانًا مُّبِينًا

Section (Rukû') 13

92. It is not for¹² a believer وَمَا كَانَ لِمُؤْمِنٍ
 that he kill a believer أَنْ يَقْتُلَ مُؤْمِنًا
 except by mistake;¹³ إِلَّا خَطَاً
 and whoever kills a believer وَمَنْ قَتَلَ مُؤْمِنًا
 by mistake خَطَاً

1. ستجدون *sa-tajjidûna* = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [wujûd], to find. See *wajadtum* at 4:89, p. 281, n. 4).

2. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [rawd], to walk about. See at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).

3. يأمنوا *ya'manû(na)* = they be safe, feel safe (v. iii. m. pl. impfct. from '*amina* ['*amn*/'*amân*], to be safe). The terminal *nûn* is dropped because of the particle '*an* coming before the verb.

4. While the previous '*âyah* speaks about those who sincerely desire to remain neutral, the present '*âyah* refers to the hypocrites who profess faith when they meet the Muslims but secretly cooperate with their enemies.

5. رددوا *raddû* = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [radd], to send back. See at 4:83, p. 278, n. 1).

6. فتنة *fitnah* (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n.9).

7. أركسوا '*urkisû* = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from '*arkasa*, form IV of *rakasa* [raks/ruks], to return. See '*arkasa* at 4:88, p. 280, n. 4).

8. يعزلوا *ya'tazilû(na)* = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from '*tazala*, form VIII, of '*azala* ['*azl*], to set aside, to isolate. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*in*). See '*tazalû* at 4:90, p. 46, n. 12).

9. يكفوا *yakuffû(na)* = they stop, desist, restrain, check, prevent, hold back (v. iii. m. pl. impfct. from *kaffa* [kaff], to desist, to border. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*i*). See *yakuffa* at 4:84, p. 278, n. 8).

10. لقيتموا *thaqiftum* = you (all) found, met (v. ii. m. pl. past from *thaqifa* [thaqf], to meet, be skilful. See at 2:191, p. 91, n. 14).

11. سلطان *sultân* = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.

12. i.e., it is neither lawful nor appropriate.

13. خطأ *khata'* = mistake, error, fault, offence.

فَتَحْرِيْرُهُ has to manumit¹
 رَقَبَةً مُؤْمِنَةً a believing slave²
 وَوَدِيْعَهُ and pay blood money³
 مُسَلِّمَةً إِلَىٰ أَهْلِيْهِ delivered⁴ to his family,
 إِلَّا أَنْ يَصَدَّقُوا save that they make a gift⁵;
 فَإِنْ كَانَتْ مِنْ قَوْمٍ but if he⁶ was from a people
 عَدُوِّكُمْ hostile⁷ to you
 وَهُوَ مُؤْمِنٌ and was a believer,
 فَتَحْرِيْرُهُ then to manumit
 رَقَبَةً مُؤْمِنَةً a believing slave;
 وَإِنْ كَانَ مِنْ قَوْمٍ and if he was from a people
 بَيْنَكُمْ between whom and you
 وَبَيْنَهُمْ مِيْثَاقٌ there is a covenant,⁸
 فَوَدِيْعَهُ then to pay blood money
 مُسَلِّمَةً إِلَىٰ أَهْلِيْهِ delivered to his family
 وَتَحْرِيْرُهُ and to manumit
 رَقَبَةً مُؤْمِنَةً a believing slave;
 فَمَنْ لَمْ يَجِدْ but he that does not find⁹
 فَصِيَامًا شَهْرَيْنِ then to fast¹⁰ for two months
 مُتَتَابِعَيْنِ in succession,¹¹
 تَوْبَةً مِّنَ اللَّهِ seeking Allah's forgiveness.
 وَكَانَ اللَّهُ عَلِيْمًا And Allah is All-Knowing,
 حَكِيْمًا All-Wise.

1. تَحْرِيْرُهُ *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*harr/harârah*], to be hot. See *muharrar* at 3:34, p. 168, n. 10).

2. رَقَبَةٌ *raqabah* (s.; pl. *riqâb*) = neck, slave (figuratively). See *riqâb* at 2:177, p. 83, n. 11.

3. وَوَدِيْعَهُ *diyâh* (s.; pl. *diyât*) = blood money, indemnity for blood injury.

4. مُسَلِّمَةً *musallamah* (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound. See at 2:71, p. 34, n. 1).

5. i.e., charitably waive the claim. يَصَدَّقُوا *yashaddaqû* (originally *yataşaddaqûna*) = they donate, give charitably, make a gift, (v. iii. m. pl. impfct. from *taşaddaqa*, form V of *şadaqa* [*şadq/şidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it. See *taşaddaqû* at 2:280, p. 146, n. 11).

6. i.e., the murdered person.

7. عَدُوٌّ *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. مِيْثَاقٌ *mîthâq* (pl. مَوَاطِن *mawâthiq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صِيَامٌ *şiyâm* = fast, fasting, abstinence. Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. مُتَتَابِعَيْنِ *mutatâbi'ayn* (acc./gen. of *mutatâbi'ân*) = two in succession, one following the other, two consecutive (act. participle from *tatâba'a*, form VI of *tabi'a* [*taba' / tabâ'ah*], to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

93. And whoever kills
 وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا a believer deliberately¹
 فَجَزَاءُ لَهُ مِنْ جَهَنَّمَ his retribution will be hell,
 خَالِدًا فِيهَا abiding therein;
 وَعَصَبَ اللَّهُ and Allah's wrath will fall²
 عَلَيْهِ on him
 وَلَعَنَهُ and He will curse³ him
 وَأَعَدَّ لَهُ and will get ready⁴ for him
 عَذَابًا عَظِيمًا a grave⁵ punishment.
 يَا أَيُّهَا
 الَّذِينَ آمَنُوا 94. O you who believe,
 إِذَا ضَرَبْتُمْ إِذَا ضَرَبْتُمْ
 فِي سَبِيلِ اللَّهِ in the way of Allah⁷
 فَتَبَيَّنُوا وَلَا تَقُولُوا make sure⁸ and do not say
 لِمَنْ أَلْفَقَ إِلَيْكُمْ to the one who offers you
 "السَّلَامَ":⁹
 لَسْتَ مُؤْمِنًا "You are not a believer",
 تَبْتَغُونَ عَرَصَ seeking¹⁰ the ephemeral
 الْحَيَاةِ الدُّنْيَا thing¹¹ of this worldly life;
 فَعِنْدَ اللَّهِ for with Allah lie
 مَغَانِمٌ كَثِيرَةٌ booties¹² in abundance.
 كَذَلِكَ كُنْتُمْ Likewise¹² you had been
 مِنْ قَبْلُ before,

1. متعد *muta'ammid* = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada*, form V of *'amada* [*'umd*], to intend, to support).
2. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 2:90, p. 43, n. 6).
3. i.e., He will banish him from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *lu'n*. See at 4:52, p. 264, n. 1).
4. أعد *'a'adda* = he prepared, made ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See *'u'iddat* at 3:131, p. 207, n. 5).
5. عظيم *'azim* = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n. 5). This retribution is apart from the worldly punishment.
6. The *'āyah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation, thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathīr, II, 336-339). ضربتم *ḍarabtum* = you (all) struck, beat, hit, set out (on travel or on a mission) (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. See *ḍarabū* at 3:156, p. 217, n. 2).
7. i.e., for fighting in the way of Allah.
8. تبيَّنوا *tabayyanū* = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana*, form V of *bāna* [*bayān*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).
9. i.e., the greeting of Islam.
10. تبْتَغُونَ *tabtaghūna* = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghā*, form VIII of *baghā* [*bughā*], to seek. See *tabtaghū* at 4:24, p. 250, n. 7).
11. i.e., a little amount of booty. عرض *'arad* = incidental, ephemeral, transitory, unstable.
12. مغنم *maghānim* (pl.; s. *maghnam*) = booties, spoils, gains, profits.
13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the *'āyah* asks the Muslims to remember such situations.

فَمِنْ أَللَّهِ but Allah bestowed grace¹

عَلَيْكُمْ upon you.

فَتَبَيَّنُوا So ascertain the fact.²

إِنَّ أَللَّهَ كَانَ Verily Allah is

بِمَا تَعْمَلُونَ of what you do

حَسِيرًا All-Aware.

لَا يَسْتَوِي 95. Equal are not³

الْقَاعِدُونَ those who sit back⁴

مِنَ الْمُؤْمِنِينَ of the believers,

عَيْرَ أُولِي أَعْزَابٍ not having disabilities,⁵

وَالْمُجَاهِدُونَ and the fighters⁶

فِي سَبِيلِ أَللَّهِ in the way of Allah

بِأَمْوَالِهِمْ with their properties⁷

وَأَنْفُسِهِمْ and persons.⁸

فَضَّلَ أَللَّهُ Allah gives precedence⁹

الْمُجَاهِدِينَ to the fighters

بِأَمْوَالِهِمْ with their properties

وَأَنْفُسِهِمْ and persons

عَلَى الْقَاعِدِينَ over those sitting back

فِي رُكْبَةٍ in rank;¹⁰

وَلِكُلِّ أَللَّهُ وَعَدَ أَللَّهُ and to each Allah promises¹¹

أَلْحُسْنَى the happy ending;¹²

1. *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 3:164, p. 220, n. 1).

2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period. *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at p. 284, n. 4).

3. *yastawî* = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

4. *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qu'ûd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.

5. *ḍarar* (s.; pl. *ḍarâr*) = harm, damage, disadvantage. *'âlû'âlî al-ḍarar* = those with disabilities such as disease, blindness, lameness and the like.

6. *mujâhidûn* (pl.; s. *mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

7. *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.

8. *'anfus* (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.

9. *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* / *ḥudûl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).

10. *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.

11. *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'ada* at 3:194, p. 232, n. 9).

12. *ḥusnâ* (f.; m. *ḥaşnan*) the best outcome, the happy ending.

وَفَضَّلَ اللَّهُ and Allah gives precedence

الْمُحْجِدِينَ to the fighters

عَلَى الْقَاعِدِينَ over those sitting back

أَجْرًا عَظِيمًا in an enormous¹ reward –

دَرَجَاتٍ مِنْهُ 96. In ranks² from Him, and

وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.

وَكَانَ اللَّهُ غَفُورًا Allah is Most-Forgiving,

رَحِيمًا Most Merciful.

Section (Rukû') 14

إِنَّ الَّذِينَ 97. Verily those whose

تَوَفَّاهُمُ الْمَلَائِكَةُ lives the angels take,³

ظَالِمِينَ they doing wrong⁴

أَنْفُسِهِمْ to themselves,⁵

قَالُوا they (the angels) say:

"فِيمَ كُنْتُمْ" "What you had been in?"⁶

قَالُوا كُنَّا They say: "We had been

مُضْطَّعِفِينَ فِي الْأَرْضِ oppressed⁷ in the land".

قَالُوا أَلَمْ تَكُنْ They say: "Was not

أَرْضُ اللَّهِ وَاسِعَةً Allah's land vast⁸

فَهَاجِرُوا فِيهَا so you could emigrate in it?"

فَأُولَئِكَ Such people,

مَأْوَاهُمْ جَهَنَّمُ their abode¹⁰ is hell;

1. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.

2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. توفي *tawaffâ* = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. ظالمى *zâlimî(n)*(acc./gen. of *zâlimûn*, s. *zâlim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kufr* although not free to practise Islam and by not migrating to a land of Islam.

6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. مستضعفين *mustad'afîn* (pl.; acc./gen. of *mustad'afûn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'ufa* [*du*/'*da*'], to be weak. See at 4:75, p. 2273, n. 4).

8. واسعة *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wasi'a* /*wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 3:73, p. 184, n. 2).

9. تهاجروا *tuhâjirû(na)* = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr* /*hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden '*an* in *fâ'* (causal *fâ'* coming after an interrogation) . See *yuhâjirû* at 4:89, p. 280, n. 14).

10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from '*awâ* [*'awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَاءَتْ and bad it is¹



مَصِيرًا as a destination.²

إِلَّا الْمُسْتَغْفِرِينَ 98. Except the oppressed

مِنَ الرِّجَالِ ones³ of men

وَالنِّسَاءِ وَالْوَلَدَانِ and women and children

لَا يَسْتَطِيعُونَ who are not able to⁴

جِبَلَةً make a device⁵

وَلَا يَهْتَدُونَ nor do they get guidance⁶



سَبِيلًا to a way.

فَأُولَئِكَ 99. Then such people,

عَسَى اللَّهُ maybe that⁷ Allah

أَنْ يَعْفُو عَنْهُمْ will excuse⁸ them;

وَكَانَ اللَّهُ عَفُوًّا and Allah is Most Excusing,



عَفُورًا Most Forgiving.

وَمَنْ يَهَاجِرْ 100. Whoever emigrates⁹

فِي سَبِيلِ اللَّهِ in the way¹⁰ of Allah

يَجِدْ فِي الْأَرْضِ will find¹¹ in the earth



مَرَاغِمًا كَثِيرًا many a refuge¹²



وَسَعَةً and plenitude;¹³



وَمَنْ يَخْرُجْ and whoever sets out

1. سَاءَتْ *sā'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sā'a* [*sā'/saw'*], to be bad. See *sā'a* at 4:38, p. 258, n. 2).

2. مصير *masīr* = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. مستضعفين *mustad'afīn* , see n. 7 on the previous page.

4. لا يستطيعون *lā+yastaṭī'ūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *tā'a* [*taw'*], to obey. See *yastaṭī'ūna* at 2:273, p. 143, n. 3).

5. حيلة *hīlah* (s.; pl. *ḥiyāl/ahāil*) = means, device, expedient, trick, stratagem.

6. يهتدون *yahādūna* = they receive guidance (v. iii. m. pl. impfct. from *ihādā*, form VIII of *hadā* [*hady/hudan /hidāyah*], to guide, to show the way. See at 2:170.p. 80, n.7).

7. عسى *'asā* (followed by *'an*) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. يعفو *ya'fū* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afā* [*'afw/afā*], to be effaced. See at 2:237, p. 120, n. 5).

9. يهاجر *yuhājir(u)* = he emigrates, migrates, (v. iii. m. s. impfct. from *hājara*, form III of *hajara* [*hijr / hijrān*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhājirū* at 4:89, p. 280, n. 14).

10. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

11. يجد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. مراغم *murāgham* = refuge, place to escape to, retreat. Adverb of place from *rāghama*, form III of *raghima/ raghama* [*raghām*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. سعة *sa'ah* = plenitude, abundance, affluence, roominess , spaciousness. See at 2:247, p. 125, n. 3.

مِنْ بَيْتِهِ¹ from his home¹
 مُهَاجِرًا إِلَى اللَّهِ² emigrating² to Allah
 وَرَسُولِهِ³ and His Messenger,
 ثُمَّ يَدْرِكُهُ⁴ but there overtakes³ him
 الْمَوْتُ⁵ death,⁴
 فَفَدْوَقَ⁶ then indeed there lies⁵
 أَجْرُهُ عَلَى اللَّهِ⁷ his reward on Allah;
 وَكَانَ اللَّهُ غَفُورًا⁸ and Allah is Most Forgiving,
 رَحِيمًا⁹ Most Merciful.

Section (Rukû') 15

وَإِذَا صَرَبْتُمْ¹⁰ 101. When you travel⁶
 فِي الْأَرْضِ¹¹ in the earth
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ¹² it is not on you a sin⁷
 أَنْ تَقْصُرُوا¹³ that you make short⁸
 مِنَ الصَّلَاةِ¹⁴ of the prayer⁹
 إِنْ خِفْتُمْ¹⁵ if you apprehend¹⁰
 أَنْ يَفْزِعَكُمْ¹⁶ that there may harass¹¹ you
 الَّذِينَ كَفَرُوا¹⁷ those who disbelieve.
 إِنَّ الْكٰفِرِينَ¹⁸ Verily the unbelievers
 كَانُوا لَكُمْ عَدُوًّا¹⁹ are to you an enemy
 مُبِينًا²⁰ open and clear.

1. بيت *bayt* (s.; pl. *buyût/buyûtât*) = home, house, family.
2. مهاجر *muhâjir* (s.; pl. *muhâjirân*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9).
3. يدرك *yudrik* (u) = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from '*adraka*', form IV of *daraka* [*darak/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).
4. i.e., before he reaches his destination, the place of migration.
5. وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle '*alâ*', this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.
6. ضربتم *darabtum* = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *daraba* [*darb*], to strike. *darb fi al 'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n. 6).
7. جناح *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
8. تقصروا *taqsurû* (na) = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qasura* [*qisar/qasr/qasârah*], to be short or to make short. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb.
9. i.e., to pray two instead of four *rak'ahs*.
10. خفتهم *khiftum* = you apprehended, feared (v. ii. m. pl. past from *khâfa* [*khawf/ makhâfah / khifâh*], to fear).
11. يفتنهم *yaftina* (u) = he puts to trial, he torments/troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fain/fatân*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; Ibn Kathîr, II, 247-248).

وَأِذَا كُنْتَ فِيهِمْ 102. And if you be with them
 فَأَقَمْتَ لَهُمُ and and perform¹ for them
 الصَّلَاةَ the prayer,
 فَلْتَقُمْ طَائِفَةٌ let there stand a group²
 مِنْهُمْ مَعَكَ of them with you and
 وَلْيَأْخُذُوا أَسْلِحَتَهُمْ let them take³ their arms;⁴
 فَإِذَا then when they have
 سَجَدُوا فَإِنْ كُفُّوا prostrated themselves
 مِنْ وَّرَائِكُمْ let them be in your rear⁵
 وَلْتَأْتِ and let there come up
 طَائِفَةٌ أُخْرَى the other group
 لَمْ يُصَلُّوا that did not pray⁶
 فَلْيَصَلُّوا مَعَكَ and let them pray with you;
 وَلْيَأْخُذُوا and let them take
 حُدُودَهُمْ their precautions⁷
 وَأَسْلِحَتَهُمْ and their arms.
 وَذَ الَّذِينَ There do wish⁸ those who
 كَفَرُوا do not believe
 لَوْ تَوَقَّفُوا if you became unmindful⁹
 عَنْ أَسْلِحَتِكُمْ of your arms
 وَأَمْتِعَتِكُمْ and your equipment¹⁰
 فَيَسْبِغُونَ عَلَيْكُمْ so they could sweep down¹¹
 مِثْلَهُ وَاحِدَةً on you in a single sweep.

1. This 'āyah teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel. See also 2:239, *supra*, pp. 120-121. أقمت

'aqamta = you performed, straightened, made rise (v. iii. m. s. past in form IV of qāma [قوم] qawmah/قام qiyām) to get up, stand up. See yuqimūna at 2:3, p. 5, n. 3).

2. طائفة tā'ifah (pl. طوائف ṭawā'if) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يأخذوا ya'khudhū(na) = they take, receive, get, seize (v. iii. m. pl. impfct. from 'akhadha [أخذ] 'akhdh), to take. The terminal nūn is dropped because of the lām of command coming before the verb. See khudhū at 4:79, p. 281, n. 2.

4. أسلحة 'asliḥah (pl., s. سلاح silāḥ) = arms, weapons.

5. وراء warā' = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يصلوا yuṣallū (na) = they pray, perform ṣalāh, worship (v. iii. m. pl. impfct. from ṣallā [صلى], to pray, to worship. The terminal nūn is dropped because of the particle lam coming before the verb. It also gives the imperfect verb the sense of past tense. See muṣallan at 2:125, p. 59, n. 12).

7. حذر ḥidhr = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. ود wadda = he loved, liked, wished (v. iii. m. s. past from wadd /wudd /widd /wadād /wudād /mawaddah, to love, to like. See at 2:109, p. 51, n. 8.

9. تغفلون taghfulūna = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from ghafala [غفل] ghafah/ghufūl), to neglect. See ghāfil at 3:99, p. 194, n. 13).

10. أمتعة 'amti'ah (pl., s. متاع matā') = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See matā' at 4:76, p. 275, n. 5.

11. يسبغون yamilūna = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from māla [مال] mayl/maylān), to incline, to tilt. When followed by the particle 'alā it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin¹ lies on you
 إِنْ كَانَ بِكُمْ if there is with you
 أَدَى any trouble²
 مِنْ مَطَرٍ due to rain³
 أَوْ كُنتُمْ مَرْضَى or you are unwell⁴
 أَنْ تَضَعُوا that you put down⁵
 أَسْلِحَتِكُمْ your arms,⁶
 وَخُذُوا حِذْرَكُمْ but take⁷ your precautions.⁸
 إِنَّ اللَّهَ أَعَدَّ Verily Allah has got ready⁹
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا مُهِينًا a humiliating¹⁰ punishment.
 فَإِذَا قُضِيَتْكُمْ 103. Then when you finish¹¹
 الصَّلَاةَ the prayer
 فَادْكُرُوا اللَّهَ remember¹² Allah
 قِيَمًا وَقُعُودًا standing and sitting,
 وَعَلَى جُنُوبِكُمْ and while on your sides.¹³
 فَإِذَا أَطْمَأْنَنْتُمْ So when you feel safe¹⁴
 فَأَقِمُوا الصَّلَاةَ properly perform the prayer.
 إِنَّ الصَّلَاةَ كَانَتْ Verily prayer is
 عَلَى الْمُؤْمِنِينَ upon the believers
 كِتَابًا a prescript¹⁵
 مَوْقُوتًا set with time.¹⁶

1. جناح *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
2. أذى *'adhan* = trouble, offence, harm, injury, hurt, painful thing. See at 3:186, p. 229, n. 6.
3. مطر *matar* (s.; pl. أمطار *'amtâr*) = rain.
4. مرضى *marḍâ* (pl.; s. مريض *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients.
5. تضعوا *tada'û(na)* = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *wada'a* [*wad'*], to place, to put down. The terminal *nûn* is dropped for the particle 'an comes before the verb. See *mawâḍi'* at 4:45, p. 261, n. 30.
6. أسلحة *'asliḥah* - see n. 4 on the previous page.
7. خذوا *khudhû* = you all take, receive (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*]), to take. See at 2:63, p. 30, n. 10).
8. حذر *hidhr* - see n. 7 on the previous page.
9. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*]), to count. See at 4:93, p. 284, n. 4).
10. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*]), to be of little importance. See at 4:37, p. 257, n. 13).
11. قضيتم *qadaytum* = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qadâ* [*qadâ'*]), to finish. See *qadâ* at 2:117, p. 55, n. 9).
12. اذكروا *udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*]), to remember. See at 2:198, p. 96, n. 10).
13. i. e., while you are lying down. جنب *junûb* (pl.; s. *janb*) = sides. See also 3:191, *supra*, p. 231.
14. اطمأنتم *iṭma'nantum* = you felt safe, were at ease (v. ii. m. pl. past from *iṭma'anna*. See *tatma'inna* at 3:126, p. 205, n. 12).
15. i.e., an obligatory duty. كتاب *kitâb* = writing, writ, prescript, book, document, contract. See at 3:145, p. 211, n. 8.
16. موقت *mawqûṭ* = given specified time, set with time, time-assigned.

104. And do not languish¹
 وَلَا تَهِنُوا
 in pursuing² the people.³
 فِي آيْتَاءِ الْقَوْمِ
 If you be suffering pain,⁴
 إِنْ تَكُونُوا تَأْلَمُونَ
 they too are suffering pain
 فَإِنَّهُمْ يَأْلَمُونَ
 as you are suffering;
 كَمَا تَأْلَمُونَ
 but you expect⁵ from Allah
 وَتَرْجُونَ مِنَ اللَّهِ
 what they cannot expect;
 مَا لَا يَرْجُونَ
 and Allah is All-Knowing,⁶
 وَكَانَ اللَّهُ عَلِيمًا
 All-Wise.⁷
 حَكِيمًا

Section (Rukū') 16

105. We indeed have sent
 إِنَّا أَنْزَلْنَا
 down⁸ to you the Book
 إِلَيْكَ الْكِتَابَ
 with the truth
 بِالْحَقِّ
 so that you may adjudicate⁹
 لِتَحْكُمَ
 between men with what
 بَيْنَ النَّاسِ بِمَا
 Allah has shown you;¹⁰
 أَرَاكَ اللَّهُ
 and be not for the traitors¹¹
 وَلَا تَكُنْ لِلْخَائِبِينَ
 an advocate.¹²
 خَصِيمًا
 106. And seek forgiveness
 وَاسْتَغْفِرْ
 of Allah.
 مِنَ اللَّهِ
 Verily Allah is
 إِنَّ اللَّهَ كَانَ
 Most Forgiving,
 عَفُورًا
 Most Merciful.
 رَحِيمًا

1. i.e., do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [wahn], to be weak. See *wahani* at 3:146, p. 212, n. 3).

2. *ṭalab* = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uhud; but the instruction is general.

4. *ta'lamūna* = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from '*alima* ['alam], to be in pain).

5. *tarjūna* = you (all) expect, hope for, look forward, from *rajā* [rajā'], to hope. See *yarjūna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. *'anzalnā* = we sent down (v. i. pl. past from '*anzala*, form IV of *nazala* [nuzāl], to come down. See at 2:159, p. 75, n. 3).

9. *tahkuma* (u) = you adjudicate, judge, decide (v. ii. m. s. from *hakama* [hukm], to pass judgement. See *yuhakkimū* at 4:65, p. 269, n. 9. The last letter takes *fathah* because of a hidden '*an* in the *lām* (*li* in the sense of *kay*, *lām* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'an and *sunnah*.

10. i.e., what Allah has taught you by means of *wahy*. *أرأى* = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'ā* [ra'yru'yah], to see, notice. See *ra'ayta* at 4:61, p. 268, n. 3).

11. *khā'inīn* (pl.; s. *khā'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khāna* [khawn/khiyānah], to be treacherous. See *takhtānūna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banū Zafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. *khasīm* (s.; pl. *khusāmā'/khusmān*) = advocate, defender, one who controverts and argues. See *khisām* at 2:204, p. 99, n. 4.

وَلَا تُجَادِلْ 107. And do not plead¹

عَنِ الَّذِينَ on behalf of those who

يَخْتَانُونَ أَنفُسَهُمْ betray² themselves.

إِنَّ اللَّهَ لَا يُحِبُّ³ Verily Allah does not like

مَنْ كَانَ the one who is

خَوَانًا آثِمًا⁴ perfidious,⁴ sinful.⁵

يَسْتَحْفُونَ 108. They seek to hide⁶

مِنَ النَّاسِ from men

وَلَا يَسْتَحْفُونَ and do not seek to hide

مِنَ اللَّهِ from Allah

وَهُوَ مَعَهُمْ while He is with them

إِذْ يُبَيِّنُونَ⁷ when they design by night

مَا لَا يَرْضَى what He does not approve⁸

مِنَ الْقَوْلِ of the saying.

وَكَانَ اللَّهُ And Allah is

بِمَا يَعْمَلُونَ about what they do

مُحِيطًا⁹ All-Encompassing.⁹

هَٰئِنْتُمْ هَٰؤُلَاءِ 109. Here you are those¹⁰

جَدَلْتُمْ عَنْهُمْ who plead on behalf of them

فِي الْحَيَاةِ الدُّنْيَا in this worldly life; but

فَمَنْ يُجَادِلِ اللَّهَ who will plead with Allah

1. لا تجادل *lā tujādil* = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jādala*, form III of *jadala*, [jadl], to tighten. See *jidāl* at 2:197, p. 96, n. 1).
2. يختانون *yakhṭānūna* = they betray, deceive, dupe (v. iii. m. pl. impfct. from *ikhṭāna*, form VIII of *khāna* [*khawn/khiyānah*], to be treacherous. See *takhṭānūna* at 2:187, p. 89, n. 7).
3. لا يحب *lā+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 3:57, p. 178, n. 8).
4. خوان *khawwān* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa'āl* from *khāna* [*khawn/khiyānah*]. See n. 2 above and n. 11 on the previous page).
5. آثم *'athim* (s. ; pl. *'uthamā'*) = sinful, criminal, evil. Active participle in the form of *fa'il* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See *'athim* at 2:283, p. 150, n. 10).
6. يستحفون *yastakhfūna* = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafiyā* [*khafā' / khīfah / khufyah*], to be hidden. See *yukhfāna* at 3:154, p. 215, n. 13).
7. يبَيِّنُونَ *yubayyitūna* = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bāta* [*bayt / bayāt / mabīt / mabūt / bayītah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).
8. يَرْضَى *yardā* = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *raḍiya* [*ridan / ridwān / mardāh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).
9. i.e., in knowledge, so that none can hide anything from Allah. مُحِيط *muhīṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahāṭa*, form IV of *hāṭa* [*hawṭ/hīṭah/hiyāṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.
10. The address is to the sort of people who sided with Tu'mah ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them

يَوْمَ الْقِيَامَةِ on the day of resurrection

أَمْ مَنْ يَكُونُ عَلَيْهِمْ or who will be over them

وَكَيْلًا a guardian?¹

وَمَنْ يَمْعَلْ 110. And whoever does

سُوءًا an evil²

أَوْ يَظْلِمُ نَفْسَهُ or wrongs³ himself

ثُمَّ يَسْتَغْفِرْ and then seeks forgiveness⁴

اللَّهِ of Allah

يَجِدُ اللَّهَ will find⁵ Allah

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَمَنْ يَكْسِبْ 111. And whoever acquires⁶

إِنَّمَا a sin

فَأَنَّمَا يَكْسِبُهُ he only acquires it

عَلَى نَفْسِهِ against himself.⁷

وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,

حَكِيمًا All-Wise.

وَمَنْ يَكْسِبْ 112. And whoever acquires

خَطِيئَةً أَوْ إِثْمًا a fault⁸ or a sin⁹

1. i.e., none will be able to help anyone against Allah's judgement. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukûl*], to entrust. See at 4:81, p. 277, n. 7).

2 *sû'* (pl. '*aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. *Yazlim(u)* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *zalamâ* [*zalm/zulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *zalamû* at 3:135, p. 208, n. 3.)

4. *yastaghfir(u)* = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirû* at 4:64, p. 269, n. 5).

5. *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. *yaksib(u)* = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabû* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. *khatî'ah* (s.; pl. *khatâyâ*) = sin, mistake, fault, offence. See *khatâyâ* at 2:58, p. 27, n. 9.

9. *ithm* (pl. '*âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ رَوَّيَهُ and then hurls¹ it

بَرِيئًا at an innocent person²

فَقَدَّ أَحْتَمَلَ undertakes the burden³ of

بُهْتَانًا وَإِنَّمَا مِينَا a clumsy⁴ and a flagrant⁵ sin.



Section (Rukû') 17

وَلَوْلَا 113. And were not

فَضَّلُ اللَّهُ عَلَيْكَ Allah's grace upon you

وَرَحْمَتُهُ and His mercy, surely

لَهَيَّتْ there would have designed⁶

طَائِفَةً مِنْهُمْ a group⁷ of them

أَنْ يُضِلُّوكَ to mislead⁸ you;

وَمَا يُضِلُّونَ but they do not mislead

إِلَّا أَنْفُسَهُمْ anyone except themselves;

وَمَا يَضُرُّونَكَ and they do not harm⁹ you

مِنْ شَيْءٍ of anything;

وَأَنْزَلَ اللَّهُ for Allah has sent down

عَلَيْكَ الْكِتَابَ upon you the Book and the

وَالْحِكْمَةَ wisdom¹⁰

وَعَلَّمَكَ and has taught¹¹ you what

مَا لَمْ تَكُن تَعْلَمُ you were not in the know of ;

وَكَانَ فَضْلُ اللَّهِ and Allah's grace

عَلَيْكَ عَظِيمًا upon you is immense.



1. *yarmi*(î) = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of } (v. iii. m. s. impfct. from *ramâ* [*ramy/rimâyah*], to throw. The last letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. *barî'* (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See *tabarra'u'a* at 2:166, p. 78, n. 5.

3. *ih tamala* = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *hamala* [*haml*], to carry. See *lâ tuhammil* at 2:286, p. 153, n. 4).

4. *buh tân* = slander, defamation, libel, calumny.

5. *mubin* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. *hammat* = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. *tâ'ifah* (pl. *tawâ'if*) = section of people, sect, group. See at 4:102, p. 289, n. 2).

8. *yudillûna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yudillûna* at 3:69, p. 182, n. 7).

9. *ya durrûna* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *darra* [*darr*], to harm. See *ya durrû* at 3: 177, p. 225, n.2).

10. i. e., the non-Qur'anic *wa hy* (*sunnah*). This part of the *âyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instructions and guidance from Allah not only through the Qur'ân but through non-Qur'anic *wa hy* as well (see 3:164, 2:269).

hikmah (pl. *hikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

114. لَا خَيْرَ فِي كَثِيرٍ 114.No good is there in most
 مِنْ نَجْوَاهُمْ of their secret conversation¹
 إِلَّا مَنْ أَمَرَ except of the one who bids²
 بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity³ or fairness⁴ or
 أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ conciliation⁵ between men;
 وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that
 آتِيَآءَ مَرْضَاتِ اللَّهِ desiring⁶ Allah's pleasure,
 فَسَوْفَ نُوْتِيهِ We shall give him
 أَجْرًا عَظِيمًا an immense reward.

115. وَمَنْ 115. And whoever
 يُشَاقِقِ turns hostile⁷ to
 الرَّسُولَ the Messenger,
 مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁸
 لَهُ الْهُدَى to him the guidance,
 وَيَتَّبِعْ عَيْرَ and follows⁹ other than
 سَبِيلَ الْمُؤْمِنِينَ the way of the believers,
 فَوَلَّوْهُ We shall assign¹⁰ him
 مَا تَوَلَّى to what he has undertaken¹¹
 وَنُصَلِّهِمْ جَهَنَّمَ and shall broil¹² him in hell;
 وَسَاءَتْ and evil it shall be
 مَصِيرًا as a destination.

1. نحوى *najwâ* (s.; pl. نحاوى *najâwâ*) = secret talk, confidential conversation.

2. أمر *'amara* = He commanded, ordered, bid (v. iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. صدقة *ṣadaqah* (pl. صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. معروف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *shari'ah* (passive participle from *'arafa'* *arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. إصلاح *'islâh* = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* / *saluha* [*ṣalâh* / *ṣalâhiyah* / *ṣulâh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. ابتغاء *ibtighâ'* = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *bagha* [*bughâ*], to desire. See at 3:7, p. 156, n. 18).

7. يشاقق *yushâqiq(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. تبين *tabayyana* = he or it became clear / open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. يتبع *yattabi'(u)* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. نول *nwalli(i)* = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nwalliyanna* at 2:144, p. 68, n. 9).

11. تولى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. نصل *nuṣli(i)* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ ṣulṭy/ ṣilâ*], to roast. See at 4:56, p. 265, n. 5).

Section (Rukû') 18

116. Verily Allah
 لَا يَغْفِرُ أَنْ لَا يَغْفِرُ أَنْ
 does not forgive¹ that
 يَشْرِكُ بِهِ partners are set² with Him,
 وَيَغْفِرُ and may forgive
 مَا دُونَ ذَلِكَ whatever is besides that
 لِمَنْ يَشَاءُ for whomsoever He will.
 وَمَنْ يُشْرِكْ And whoever sets partners
 بِاللَّهِ with Allah
 فَقَدْ ضَلَّ has indeed lost the way,³
 ضَلَّالًا بَعِيدًا straying far away.⁴

117. They invoke⁵ not
 مِنْ دُونِهِ besides Him
 إِلَّا إِنثًا but females,⁶
 وَإِنْ يَدْعُونَ and they invoke not
 إِلَّا سَيِّطَنًا مَرِيدًا but the recalcitrant⁷ Satan.

118. Allah cursed⁸ him;
 وَقَالَ and he said:
 لَأَتَّخِذَنَّ "I shall surely get hold"⁹
 مِنْ عِبَادِكَ of your servants
 قِصَبًا مَفْرُوضًا a portion¹⁰ appointed."¹¹

1. يَغْفِرُ *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufirân], to forgive. See at 3: 136, p. 208, n. 10).
2. يَشْرِكُ *yushraku(u)* = he is given share, partners are set with him (v. iii. m. s. impfct. passive from '*ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle '*an* coming before the verb.
3. i.e., from the way of the truth. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 2:108, p. 51, n. 6 See also *yudillu* at 4:60, p. 267, n. 13).
4. بعيد *ba'id* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).
5. يَدْعُونَ *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 3:104, p. 197, n. 10).
6. i.e., idols to whom they give female names, such as al-Lât, al-'Uzzâ, etc. *'inâth* (pl.; s. '*unthâ*) = females.
7. مرِيد *marîd* = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'il* from *marada* /*marada* [*murûd / murâdah/ murâdah*], to rebel, to be rebellious.
8. لَعَنَ *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:93, p. 284, n. 3).
9. لَأَتَّخِذَنَّ *la+attakhidhanna* = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadhâ*, form VIII of '*akhadhâ* [*akhdh*], to take. The initial *la* and the terminally doubled *nân* are for emphasis . See *lâ tattakhidhû* at 4:89, p. 280, n. 13).
10. نَصِيب *naşîb* (s.; pl. *nuşub /anşîbah' /anşîbah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.
11. مَفْرُوض *mafrûd* = supposed, presumed, promised, ordained, appointed. Passive participle from *faraða* [*farâ*], to decree, to appoint. See *farîdah* at 4:24, p. 250, n. 12.

وَلَا ضَلَّانَهُمْ 119. "And I shall surely
mislead¹ them
and will arouse vain hopes²
in them

وَلَا أَمْرًا لَهُمْ 120. "And I shall surely
command them,
so they will surely cut off³

مَا آذَانَ الْآخَنَةِ 121. "And I shall surely
cut off the ears of cattle;
and I will order them

فَلْيَعْبُرَنَّ 122. "So they will indeed alter⁴
the creation of Allah."⁵

وَمَنْ يَتَّخِذِ 123. "And whoever takes up
الشَّيْطَانَ وَرِيًّا Satan as guardian
مِنْ دُونِ اللَّهِ in lieu of Allah

فَقَدْ خَسِرَ 124. "Whoever does indeed incur⁶
خُسْرَانًا مُبِينًا a loss glaringly obvious⁷."

﴿١١٩﴾

يَعِدُّهُمْ 120. He makes promises⁷
to them and

وَيُعِينُهُمْ 121. "And he inspires vain hopes in them;

وَمَا يَعِدُهُمُ الشَّيْطَانُ 122. "But Satan promises them not

إِلَّا غُرُورًا 123. "Except delusion."⁸

أُولَئِكَ 121. Such people,

مَا أُوْتُوا مِنْهَا 120. "Their abode¹⁰ shall be hell;

وَلَا يَجِدُونَ 121. "And they shall not find

عَنْهَا مَخْرَجًا 122. "From it any escape."¹¹

1. *لا ضلّانهم* *la+udillanna* = I shall mislead, lead astray (v. i. m. s. impfct. from *'adalla*, from IV of *dalla* [*ḍalāl/ ḍalālah*], to go astray. The initial *la* and the terminally doubled *nūn* are for emphasis. See *dalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc.

3. *لا أمرًا لهم* *la+umannianna* = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannā*, form II of *manā* [*manw/many*], to try, to put to test. See *lā tatamannaw* at 4:32, p. 254, n. 6).

4. *لا يعبُرَنَّ* *la+yubbattikunna* = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

5. *لا يغترون* *la+yughayyirunna* = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghāra* [*ghayr/ghayrah*], to be jealous.

6. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dīn* by innovation, omission and alteration of the rules (Al-Tabarī, pt. V, 282-285).

7. *قد خسّر* *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasār* /*khasārah* /*khusrān*. See *khāsirīn* at 3:149, p. 213, n. 5).

8. *مبين* *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

9. *يعد* *ya'ida* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 2:268, p. 140, n. 13).

10. *غرور* *ghurūr* = delusion, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

11. *ماوى* *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* [*'awiy*], to seek shelter. See at 4:97, p. 286, n. 10).

12. *مخرج* *mahīṣ* = escape, flight, place of refuge, retreat.

وَالَّذِينَ آمَنُوا 122. And those who believe
وَعَمِلُوا الصَّالِحَاتِ and do good deeds¹

سَنُدْخِلُهُمْ We shall put them in²

جَنَّاتٍ gardens

تَجْرِي مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا أَبَدًا abiding⁴ therein for ever,

وَعَدَ اللَّهُ a promise of Allah

حَقًّا in truth.

وَمَنْ أَصْدَقُ And who is more truthful⁵

مِنَ اللَّهِ قِيلًا ۞ than Allah in speech.

لَيْسَ بِأَمَانِيكُمْ 123. Not by your desires,⁶

وَلَا أَمَانِي nor the desires of

أَهْلِ الْكِتَابِ the People of the Book –

مَنْ يَعْمَلْ سُوءًا whoever does an evil

يُجْزَى بِهِ shall be recompensed⁷ for it;

وَلَا يَجِدْ لَهُ and shall not find⁸ for him,

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَلِيًّا وَلَا نَصِيرًا a gurdian⁹ nor a helper.¹⁰

وَمَنْ يَعْمَلْ 124. And whoever does

مِنَ الصَّالِحَاتِ of the good deeds,

1. صالحات *ṣāliḥāt* (sing. صالحة *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*. See at 4:57, p. 265, n. 11).

2. ندخل *nudkhilu* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhūl*], to enter. See at 4:57, p. 265, n. 12).

3. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:198, p. 234, n. 2).

4. خالدین *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live for ever. See at 4:57, p. 265, n. 14).

5. أصدق *'asdaq* = truer, more veracious, more truthful (relative for *ṣādiq*, act. participle from *ṣadaqa* [*ṣadq/ṣīdq*], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous *'āyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ān and *sunnah*. أماني *'amāniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la+'umanniyyanna* at 4:119, p. 297, n. 2).

7. يجزى *yujza(ā)* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazā* [*jazā'*], to repay, to reward. The last letter *yā'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See *yajzī* at 3:144, p. 211, n. 6).

8. يجد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. نصير *naṣīr* = (pl. نصراء *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِنْ ذَكَرٍ أَوْ أُنْثَىٰ² of a male¹ or a female,

وَهُوَ مُؤْمِنٌ³ and he is a believer,

فَأُولَٰئِكَ يَدْخُلُونَ³ such ones shall enter

الْجَنَّةَ وَ³ the paradise and

لَا يُظْلَمُونَ⁴ they will not be wronged⁴

نَقِيرًا⁵ a tiny bit.⁵

وَمَنْ أَحْسَنُ⁶ 125. And who is better⁶

دِينًا مِمَّنْ⁶ in religion than the one who

أَسْلَمَ وَجْهَهُ⁷ submits⁷ himself

لِلَّهِ⁷ to Allah

وَهُوَ مُحْسِنٌ⁸ and is beneficent⁸

وَاتَّبَعَ⁹ and follows⁹

مِلَّةَ إِبْرَاهِيمَ¹⁰ the religion¹⁰ of Ibrâhîm

حَنِيفًا¹¹ as a true monotheist?¹¹

وَاتَّخَذَ اللَّهُ¹² And Allah took¹²

إِبْرَاهِيمَ حَبِيبًا¹³ Ibrâhîm for a friend.¹³

وَلِلَّهِ¹⁴ 126. And to Allah belongs

مَا فِي السَّمَاوَاتِ¹⁴ all that is in the heavens

وَمَا فِي الْأَرْضِ¹⁴ and all that is in the earth.

وَكَانَ اللَّهُ¹⁴ And Allah is of everything

يَكِلُ شَيْئًا¹⁴ All-Encompassing.¹⁴

مُحِيطًا¹⁴

1. ذكر *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of goods deeds *without believing* will not earn any merit.

3. يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadkhulû* at 2:114, p. 54, n. 11).

4. يظلمون *yuẓlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نقير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *hasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 3:83, p. 188, n. 7).

8. محسن *muhsin* (s.; pl. *muhsinân*) = one who does good deeds according to the Qur'ân and *sunnah*, does good to others, beneficent (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be good). See at 2:113, p. 53, n. 8.

9. اتبع *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف *hanîf* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12. اتخذ *ittakhadha* = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 2:116, p. 55, n. 5).

13. خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (Rukū') 19

وَيَسْتَفْتُونَكَ 127. They seek your ruling¹

فِي النِّسَاءِ about the women.

قُلِ اللَّهُ Say: Allah gives you the

يُفْتِيكُمْ فِيهِنَّ ruling² about them; and [it is]

وَمَا يَتْلَى عَلَيْكُمْ what is recited³ on you

فِي الْكِتَابِ in the Book⁴

فِي يَسْمَى النِّسَاءِ about the orphan women

الَّتِي لَا تُوْتُوهُنَّ مَا whom you do not give what

كُتِبَ لَهُنَّ has been written for them

وَرَغِبُونَ while you desire⁵.

أَنْ تَنْكِحُوهُنَّ to marry them;

وَالْمُسْتَضْعَفِينَ and the oppressed ones⁶

مِنَ الْوَالِدِينَ of the children;

وَأَنْ تَقْوَمُوا and that you mete out⁷

لِلْيَتَامَى to the orphans

بِالْقِسْطِ justice;⁸

وَمَا تَقْعَلُوا and whatever you do

مِنْ حَيْرٍ of a good thing

فَإِنَّ اللَّهَ كَانَ بِهِ Allah is definitely of it

عَلِيمًا All-Knowing.

وَإِنْ أَمْرًا خَافَتْ 128. And if a woman fears

مِنْ بَعْلِهَا from her husband⁹

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This 'āyah and other 'āyahs of the Qur'ān prohibit these practices and give women and children the right of inheritance (see Bukhārī, no. 4600 ; Muslim, no. 3018; Ibn Kathīr, II, 376-377). *yastaftūna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatā* [fatw/fatā'], to be youthful, young).

2. *yuftī* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftā, form IV of *fatā*. See n. 1 above.

3. *yutlā* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talā* [tilāwah], to recite. See *tutlā* at 3:101, p. 195, n. 4).

4. e. g., this 'āyah and at 4:3

5. *targhabūna* = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. *mustad'afīn* (pl.; acc./gen. of *mustad'afūn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'afa* [da'f/da'f], to be weak. See at 4:97, p. 286, n. 7).

7. *taqūmūna* = you all stand. When followed by the particle *bi*, the verb means to perform, to do, to act upon. *taqūmūna bi al-qist* = you do justice, mete out justice.

8. *qist* = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. *ba'l* (s., pl. *ba'ūlah*) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner. See *ba'ūlah* at 2:228, p. 112, n. 5.

نُزُورًا أَوْ إِعْرَاصًا antipathy¹ or avoiding²

فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them

أَنْ يُصْلِحَا بَيْنَهُمَا if they make³ between them

صُلْحًا a reconciliation –

وَالصُّلْحُ خَيْرٌ and reconciliation is better –

وَأَحْضَرْتَ الْأَنْفُسُ and set⁴ are the selves

السُّخَّ with avarice.⁵

وَإِنْ تَحْسَبُوا And if you be nice⁶

وَتَتَّقُوا and act righteously,⁷

فَإِنَّ اللَّهَ كَانَ Allah definitely is

بِمَا تَعْمَلُونَ of what you do

حَبِيرًا All-Aware.

وَلَنْ تَسْتَطِيعُوا 129. And able you cannot be⁷

أَنْ تَعْدِلُوا to equalize⁸

بَيْنَ النِّسَاءِ between the wives

وَلَوْ حَرَّصْتُمْ even if you desired to;⁹

فَلَا تَبِيلُوا but do not deflect¹⁰

كُلَّ الْمَيْلِ all the deflecting

فَتَذَرُوهَا thus leaving her¹¹

كَالْمَعْلُوقَةِ like a suspended one.¹²

وَإِنْ تُصْلِحُوا And if you conciliate

وَتَتَّقُوا and beware of Allah

1. نشوز *nushûz* = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.

2. اعراض *'i'râd* = avoidance, turning away, shunning. Verbal noun in form IV from *'aruda* /*arada* ['ard], to be wide, to be visible. See 'a'rid at 4:81, p. 277, n. 5.

3. يصلحا *yusliḥā(ni)* = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlahā*, form IV of *ṣalaha* [ṣalāh /sulūh/ ṣalāhiyah], to be good, right. The terminal *nūn* is dropped. See *'aṣlahā* at 4:16, p. 245, n. 11).

4. أحضرت *'uhḍirat* = she was brought, set, supplied (v. iii. f. s. past passive from *'ahḍara*, for IV of *ḥadara* [ḥudūr], to be present. See *ḥadara* at 4:18, p. 246, n. 6).

5. سخ *shuḥḥ* = avarice, stinginess, covetousness.

6. i.e., to the wives. تحسبوا *tuḥsinū(na)* = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good, to be nice. The terminal *nūn* is dropped. See *'ihsân* at 4:62, p. 268, n. 12).

7. تتقوا *tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /*wiqāyah*), to guard. See at 3:126, p. 229, n. 8).

8. لن تستطيعوا *lan + tastaḥṣi'ū(na)* = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. from *istatā'a*, form X of *tā'a* [ṭaw'], to obey. The terminal *nūn* is dropped. See *la+yastaḥṣi'ūna* at 4:98, p. 287, n. 4).

9. حرصتم *ḥarastum* = you desired, coveted, intended, wished (v. ii. m. pl. past from *ḥarasa/hariṣa* [ḥirṣ], to covet. See *'ahraṣ* at 2:96, 45, n. 9).

10. لا تبيلوا *lā tamilū* = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative {prohibition} from *māla* [mayl /maylān], to incline. See *tamilū* at 4:27, p. 252, n. 11).

11. تذرُوا *tadharū(na)* = you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. The terminal *nūn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).

12. i. e., neither divorced nor in the state of conjugal life. معلقة *mu'allaqah* (f. s.; pl. *mu'allaqāt*) = suspended.

فَإِنَّ اللَّهَ كَانَ

ثُمَّ صَدَقَ اللَّهُ بِمَا وَعَدَ
 Most Forgiving,



رَحِيمًا Most Merciful.

وَإِنْ يَنفَرَا 130. And if they break up,¹

يُغْنِي اللَّهُ كُلًّا

أَنْ يَكُونَ مِنْ سَعَتِهِ² Allah will suffice² each

وَكَانَ اللَّهُ وَاسِعًا³ Allah is All-Reaching,⁴



حَكِيمًا All-Wise.

وَلِلَّهِ 131. And to Allah belongs

مَافِي السَّمَوَاتِ

وَمَافِي الْأَرْضِ⁴ all that is in the heavens

وَلَقَدْ وَصَّيْنَا⁵ Indeed We have directed⁵

الَّذِينَ أُوتُوا الْكِتَابَ

مِن قَبْلِكَ⁶ those who were given

وَأَيَّاكُمْ⁶ the Scripture before you,

أَنْ تَتَّقُوا اللَّهَ⁶ and also you,

وَإِنْ تَكْفُرُوا⁶ that you beware⁶ of Allah;

فَإِنَّ اللَّهَ⁶ but if you disbelieve,

مَافِي السَّمَوَاتِ

وَمَافِي الْأَرْضِ⁶ then verily to Allah belongs

وَكَانَ اللَّهُ غَنِيًّا⁷ all that is in the heavens

وَمَافِي الْأَرْضِ⁷ and all that is in the earth;

وَكَانَ اللَّهُ غَنِيًّا⁷ and Allah is Above Want,⁷

1. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). *yughni(i)* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. The last letter *yâ*' is vowelless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb shart*). See *tughni* at 3:116, p. 201, n. 6).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). *yughni(i)* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. The last letter *yâ*' is vowelless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb shart*). See *tughni* at 3:116, p. 201, n. 6).

3. *sa'ah* = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity): active participle from *wasî'awasu'a* [*wasâ'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *wasâ* [*wasy*], to be joined, lightened, degraded. See *waṣṣâ* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. *ghanîyy* (s.; pl. 'aghnîyâ') = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of: "has no need". See *tughniya* at 3:10, p. 157, n. 10.

حَمِيدًا Most Praiseworthy.

وَلِلَّهِ 132. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكَفَىٰ بِاللَّهِ and suffices¹ it of Allah

وَكَيْلًا as a Guardian-Trustee.²

إِن يَشَأْ 133. Were He to will,

يُذِيبِكُمْ He could eliminate³ you,

أَيُّهَا النَّاسُ O mankind,

وَيَأْتِي بِتَآخَرِينَ and could produce⁴ others.

وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ

قَدِيرًا Omnipotent.

مَنْ كَانَ يُرِيدُ 134. Whoever is to desire⁵

ثَوَابَ الدُّنْيَا the reward⁶ of the world,

فَعِنْدَ اللَّهِ then with Allah lies

ثَوَابَ الدُّنْيَا the reward of the world

وَالْآخِرَةِ and of the hereafter.⁷

وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing,

بَصِيرًا All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:79, p. 276, n. 8).

2. *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakîl* /*wukâl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, II, 383). Of similar import are 'âyahs 6:133, 35:16, 47:38. *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from 'adh-haba, form IV of *dhababa* [*dhihâb* /*madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. *ya'ti* (*ti*) + *bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive. The last *yâ'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. *thawâb* = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The 'ayah calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathîr, II, 383-384). Of similar import are 'âyahs 2:200-202, 17:18 and 42:20.

Section (Rukû') 20

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 135. O you who believe,
 كُوْنُوْا قَوَّٰمِيْنَ بِالْقِسْطِ be custodians¹ of justice,²
 شُهَدَآءَ لِلّٰهِ as witnesses³ for Allah,
 وَلَوْ عَلٰى اَنْفُسِكُمْ even if against yourselves
 اَوْ الْوَالِدِيْنَ or both the parents
 وَالْاَقْرَبِيْنَ and the relatives.⁴
 اِنْ يَكُنْ غَنِيًّا If he be rich
 اَوْ فَقِيْرًا or poor,
 فَاللّٰهُ اَوْلٰى then Allah's is the best claim⁵
 بَيْنَهُمَا to take care of the two.
 فَلَا تَتَّبِعُوْا So do not follow⁶
 الْهَوٰى the desire⁷
 اَنْ تَمَدُّوْا lest you should deflect,⁸
 وَاِنْ تَلَوْا and if you distort⁹
 اَوْ تَعْرِضُوْا or avoid¹⁰
 فَاِنَّ اللّٰهَ كَانَ then verily Allah is
 بِمَا تَعْمَلُوْنَ of what you do
 خَبِيْرًا All-Aware.
 يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 136. O you who believe,
 ءَامِنُوْا بِاللّٰهِ believe in Allah
 وَرَسُوْلِهِ and His Messenger,¹¹

1. قوَّامِيْنَ *qawwâmin* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmîn* at 4:34, p. 255, n. 5.
2. قِسْطٌ *qist* = justice, equity, fairness. See at 4:127, p. 300, n. 2.
3. شُهَدَآءَ *shuhadâ'* (pl.; s. شَهِيد *shahîd*) = witnesses, martyrs. See at 4:69, p. 271, n. 7.
4. اَقْرَبِيْنَ *'aqrabîn* (accusative/genitive of *'aqrabîn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).
5. i.e., if either party to the case is rich or poor you should not be swayed by that. اَوْلٰى *'awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*). See at 3:68, p. 182, n. 1).
6. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).
7. هَوٰى *hawan* (s.; pl. *'ahwâ'*) = affection, desire, craving, inclination. See *'ahwâ'* at 2:145, p. 69, n. 8.
8. i.e., from the course of justice. تَمَدُّوْا *ta'dillû(na)* = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* [*'udûl*]), to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).
9. تَلَوْا *talwû(na)* = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*]), to distort, crook, bend. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *talwûna* at 3:154, p. 214, n. 8).
10. تَعْرِضُوا *tu'ridû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'arada*, form IV of *'aruda /arada* [*'ard*]), to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *'a'rid* at 4:81, p. 277, n. 5. See *'i'râd* at 4:128, p. 301, n. 2).
11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَالْكِتَابِ الَّذِي
 نَزَّلَ He has sent down¹
 عَلَى رَسُولِهِ on His Messenger;
 وَالْكِتَابِ الَّذِي
 أَنْزَلَ مِنْ قَبْلُ He had sent down² before.³
 وَمَنْ يَكْفُرْ And whoever disbelieves
 بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,
 وَكُتُبِهِ and His Books
 وَرُسُلِهِ and His Messengers,
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 فَقَدْ ضَلَّ has indeed lost the way,⁴
 ضَلَالًا بَعِيدًا straying far away.⁵

137. Those who believe
 ثُمَّ كَفَرُوا then disbelieve,
 ثُمَّ آمَنُوا then believe
 ثُمَّ كَفَرُوا and then disbelieve
 ثُمَّ أَزْدَادُوا and then increase⁶
 كُفْرًا in disbelief,
 لَنْ يَكُنَّ اللَّهُ to forgive⁷ them
 لِيَعْفُوَهُمْ nor to guide them⁸
 وَلَا يَهْدِيَهُمْ سَبِيلًا to the way.⁹

1. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*]), to come down, to descend. See at 3:3, p. 154, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*]), to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. i.e., the way of the truth. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This *'ayah* speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*]), to be more, to increase. See at 3:89, p. 191, n. 2).

7. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufirân*]), to forgive. The last letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation having the sense of *kay*) coming before the verb. See *yaghfiru* at 4: 116, p. 296, n. 1).

8. يهدي *yahdiya* (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudân/ hidâyah*]), to guide, to lead. The last *yâ* takes *fathah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. سبيل *sabil* (pl. *subul/سبل asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9).

بَشِيرٍ 138. Deliver the glad tidings¹

لِلْمُنَافِقِينَ to the hypocrites²

يَأْنُ لَهُمْ that there is for them

عَذَابًا أَلِيمًا a punishment most painful –

الَّذِينَ يَتَّخِذُونَ 139. Those people who take³

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁴

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَيَبْتَغُونَ عِنْدَهُمْ Do they seek⁵ with them

الْعِزَّةَ honour?⁶

فَإِنَّ الْعِزَّةَ

لِلَّهِ belongs to Allah

جَمِيعًا in toto.

وَقَدْ نَزَّلَ 140. And already He has sent

عَيْنَكُمْ down⁷ on you

فِي الْكِتَابِ in the Book

أَنْ إِذَا سَمِعْتُمْ that if you hear⁸

مَا نَزَّلَ اللَّهُ Allah's revelations

يُكْفَرُ بِهَا being disbelieved⁹ in

وَيَسْتَهْزِئُ بِهَا and scoffed¹⁰ at,

فَلَا تَقْعُدُوا مَعَهُمْ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This 'ayah indicates that the hypocrites belong to the type of people described in the previous 'ayah. منافقين *munâfiqîn* (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish).

3. يتخذون *yattakhidhûna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See *lâ ttakhidhû* at 4:89, p. 280, n. 13).

4. أولياء *'awliyâ* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يبتغون *yabtaghûna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, desire. See *yabtagh* at 3:85, p. 189, n. 3).

6. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*sarat al-'An'âm*) which was revealed at Makka. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*], to come down. See at 4:136, p. 305, n. 1).

8. سمعتم *sami'tum* = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *sami'nâ* at 4:45, p. 261, n. 4).

9. يكفر *yukfaru* = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [*kufri*], to disbelieve, to cover. See *yukfarû* at 3:115, p. 201, n. 4).

10. يستهزئ *yustahza'u* = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [*haz'* /*huz'* /*huzû'* /*mahza'ah*] to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لا تقعدوا *lâ taq'udû* = do not sit (v. ii. m. pl. imperative (prohibition) from *qa'ada* [*qu'ûd*], to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

حَتَّىٰ يَخُوضُوا فِي unless they go¹ into

حَدِيثٍ a conversation²

عَدِيرَةٍ other than that.

إِنكُرُوا Verily you will then be

مِثْلَهُمْ like them.³

إِنَّ اللَّهَ جَامِعٌ Verily Allah will muster

الْمُتَّقِينَ the hypocrites

وَالْكَافِرِينَ and the unbelievers

فِي جَهَنَّمَ جَمِيعًا in hell all together –



الَّذِينَ 141. Those ones who⁴

يَدْرَبُونَ lie in wait⁵ for you.

فَإِنْ كَانَ لَكُمْ So if there is for you

فَتْحٌ مِنَ اللَّهِ a victory⁶ from Allah

فَقَالُوا they say:

أَلَمْ نَكُنْ مَعَكُمْ "Were we not with you?"

وَإِنْ كَانَ And if there is

لِلْكَافِرِينَ for the unbelievers

نَصِيبٌ قَالُوا any luck⁷ they say:

أَلَمْ نَسْتَحِذْ عَلَيْكُمْ "Did we not look after⁸ you

وَنَنْتَعِمُ and protect⁹ you

مِنَ الْمُؤْمِنِينَ from the believers?¹⁰

1. *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâda* [*khawd/ kхийâd*], to rush, dive into. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb.

2. *hadîth* (s.; pl. *ahâdîth*) = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathîr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding 'âyahs.

5. *yatarabbasûna* = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbasa*, form V of *rabasa* [*rabs*], to wait, to watch. See *yatarabbasna* at 2:234, p. 117, n. 14).

6. *fath* (s., pl. *fatûh/fatûhât*) = opening, victory, triumph, conquest. See *yastafîhûna* at 2:89, p. 42, n. 4.

7. *naşîb* (s.; pl. *nuşub /anşîbâ' /anşîbah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. *nastahwidh(u)* = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istahwadha*, form X of *hâdha* [*hawdh*], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. *namna* ('u) = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mna'a* [*man'*] to prevent. When followed by the particle 'an the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَاللَّهُ يَحْكُمُ So Allah will judge¹

بَيْنَكُمْ between you²

يَوْمَ الْقِيَامَةِ on the Day of Resurrection;

وَلَنْ يَجْعَلَ اللَّهُ and Allah will not set³

لِلْكَافِرِينَ for the unbelievers

عَلَى الْمُؤْمِنِينَ against the believers

سَبِيلًا any way.⁴

Section (Rukû') 21

142. Verily the hypocrites

يُخَادِعُونَ اللَّهَ try to deceive⁵ Allah,

وَهُوَ خَادِعُهُمْ but He will outwit⁶ them;

وَإِذَا قَامُوا and when they stand up

إِلَى الصَّلَاةِ to pray

قَامُوا كَسَالًا they stand up lazily,⁷

بِرَأْءِ وَنَ النَّاسِ showing off⁸ to men;

وَلَا يَذْكُرُونَ and they do not keep in mind

اللَّهِ Allah

إِلَّا قَلِيلًا except a little –

143. Vacillating⁹

بَيْنَ ذَلِكَ between that¹⁰ –

لَا إِلَى هَؤُلَاءِ going neither to these

وَلَا إِلَى هَؤُلَاءِ nor to those.¹¹

1. *yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*]), to pass judgement. See at 2:113, p. 54, n. 4).

2. i.e., you the believers and unbelievers.

3. *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*]) to make, to put. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).

4. *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:100, p. 287, n. 10.

5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يخادعون

yukhâdi'âna = they try to deceive, trick, dupe, (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*]), to deceive. See at 2:9, p. 7, n.1).

6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ân to use the same expression which describes the offence to indicate the punishment for it too. خادع *khâdi'* = one who deceives, dupes, outwits. Active participle from *khada'a*. See n. 5 above.

7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كسالى *kusâlâ* (pl., s. *kaslân*) = lazy, idle, indolent, sluggish.

8. *yurâ'âna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'a*, form III of *ra'a* [*ra'yru'yah*]), to see, notice. See 'arâka at 4:105, p. 291, n. 10).

9. *mudhabdhabîn* (acc./genitive of *mudhabdhabîn*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.

10. i.e., between belief and unbelief.
11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathîr, II, 390).

وَمَنْ يُضِلِلِ اللَّهُ And whom Allah lets stray¹

فَلَنْ يَجِدَهُ you shall not find² for him

سَبِيلًا a way.³

يَا أَيُّهَا الَّذِينَ آمَنُوا 144. O you who believe,

لَا تَتَّخِذُوا do not take⁴

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁵

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَتُرِيدُونَ Do you intend⁶

أَنْ تَجْعَلُوا اللَّهَ

عَلَيْكُمْ against you

سُلْطَانًا مُبِينًا an evidence⁸ all too clear?

إِنَّ الْمُنَافِقِينَ 145. Verily the hypocrites

فِي الدَّرَكِ الْأَسْفَلِ will be in the lowest⁹ abyss¹⁰

مِنَ النَّارِ of the Fire; and

لَنْ يَجِدَهُمْ you shall not find for them

نَصِيرًا a helper.

إِلَّا الَّذِينَ 146. Except those who

تَابُوا وَأَصْلَحُوا repent and rectify¹¹

وَأَعْتَصَمُوا بِاللَّهِ and hold fast¹² to Allah

1. يضلل *yudlil* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause [preceded by *man*]. See *yudillu* at 4:60, p. 267, n. 13).

2. تجد *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidûna* at 4:91, p. 282, n. 1).

3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. أولياء *'awliyâ'* (pl.: sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. تريدون *turidûna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. تجعلوا *taj'alû (na)* = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yajja'ala* at 4: 141, p. 308, n. 3).

8. سلطان *sulâtân* = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. أسفل *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean).

10. درك *dark* = abyss, depth, level, reach.

11. i. e., rectify their intentions and deeds. أصلحوا *'aslahû* = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aslahâ*, form IV of *salaha*. [*salâh/ sulâh/ mâslahah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. اعتصموا *i'taşamû* = they held fast, clung, (v. iii. m. pl. past from *i'taşama*, form VIII of *'aşama* [*'aşm*], to restrain, to protect. See *ya'taşim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا¹ and are sincere¹

دِينَهُمْ لِلَّهِ² in their faith² in Allah.³

فَأُولَئِكَ⁴ Then such ones will be

مَعَ الْمُؤْمِنِينَ⁴ with the believers,⁴

وَسَوْفَ يُؤْتِيهِ اللَّهُ⁵ and Allah will give

الْمُؤْمِنِينَ⁵ the believers

﴿١١٣﴾ أَجْرًا عَظِيمًا⁵ a magnificent⁵ reward.

﴿١١٤﴾ مَا يَفْعَلُ اللَّهُ 147. What will Allah do

بِعَذَابِكُمْ⁶ with punishing you

إِنْ شَكَرْتُمْ⁶ if you be grateful⁶

وَأَمَنْتُمْ⁶ and do believe?

وَكَانَ اللَّهُ⁷ And Allah is

شَاكِرًا⁷ Ever-Appreciative,⁷

﴿١١٥﴾ عَلِيمًا⁷ All-Knowing.

PART (JUZ') 6

﴿١١٦﴾ لَا يُحِبُّ اللَّهُ 148. Allah does not like⁸

الْجَهْرَ بِالسُّوءِ⁹ publicity⁹ of the evil¹⁰

مِنَ الْقَوْلِ¹¹ of words

إِلَّا مَنْ ظَلِمَ¹¹ except for the one wronged.¹¹

﴿١١٧﴾ وَكَانَ اللَّهُ سَمِيعًا¹¹ And Allah is All-Hearing.

﴿١١٨﴾ عَلِيمًا¹¹ All-Knowing.

1. أَخْلَصُوا 'akhlaṣû = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from 'akhlaṣa, form IV of khalasa [khalûs], to be pure, unadulterated. See mukhlisân at 2:139, p. 65, n. 11).

2. دِينِ dîn (s.; pl. adyân) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عَظِيمِ 'azîm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شَكَرْتُمْ shakartum = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from shakara [shukr/shukrân], to thank, be grateful. See tashkurâna at 2:185, p. 88, n. 8).

7. شَاكِرٍ shâkir = appreciative, thankful, grateful. Active participle from shakara [shukr/shukrân], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لَا يُحِبُّ lâ+yuhibbu = he does not like, does not love (v. iii. m. s. impfct. from 'ahabba, form IV of habba. See at 4:107, p. 292, n. 3).

9. جَهْرٍ jahr = publicity, notoriety. See jahrah at 2:55, p. 26, n. 2.

10. سُوءٍ sâ' (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظَلِمَ zulima = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from zalama [zalm/zulm], to do wrong. See yazlim at 4:110, p. 293, n. 3).

149. If you make known¹

حَيْراً a good thing

أَوْ تُخْفَوْهُ or keep it secret²

أَوْ تَعْمُوا عَنْ سُوءٍ or excuse³ an offence,

فَإِنَّ اللَّهَ كَانَ

عَفْوَاً Most Forgiving,

قَدِيرٌ All-Powerful.⁴

150. Verily those who

يَكْفُرُونَ بِاللَّهِ

وَرُسُلِهِـ and His Messengers,

وَيُرِيدُونَ أَنْ يُفَرِّقُوا⁶

بَيْنَ اللَّهِ

وَرُسُلِهِـ and His Messengers and say:

"نُؤْمِنُ بِبَعْضِ

وَنَكْفُرُ بِبَعْضِ

وَيُرِيدُونَ أَنْ يَتَّخِذُوا⁷

بَيْنَ ذَلِكَ

سَبِيلًا a course.⁸

151. Those people,

هُمُ الْكَافِرُونَ they are the unbelievers

حَقًّا in truth.

1. *tubdû(na)* =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of badâ [budâww/badâ'] to appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by 'in}. See at 3:29, p. 166, n. 10).

2. *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of khafiya [khafâ' /khifah/khufyah], to be hidden. The terminal *nûn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. *ta'fû(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from 'afû [afw/afâ], to be effaced. The terminal *nûn* is dropped for the reason given in n. 1 above. See *ya'fû* at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The 'ayah has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See at 4:91, p. 282, n. 2).

6. *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [farq/furqân], to separate, divide). The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yufarriqûna* at 2:102, p. 48, n.9).

7. *yattakhidhû(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [akhdh], to take. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yattakhidhûna* at 4:139, p. 306, n. 3).

8. *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعَدَدْنَا And We have made ready¹
لِلْكَافِرِينَ for the unbelievers
عَذَابًا مُهِينًا a humiliating² punishment.

وَالَّذِينَ آمَنُوا 152. And those who believe
بِاللَّهِ وَرُسُلِهِ in Allah and His Messengers
وَلَمْ يَفْرُقُوا and do not differentiate³
بَيْنَ أَحَدِهِمْ between any of them,
أُولَئِكَ such people,
سَوْفَ يُؤْتِيهِمْ He will give them
أُجُورَهُمْ their rewards;⁴
وَكَانَ اللَّهُ غَفُورًا and Allah is Most Forgiving,
رَحِيمًا Most Merciful.

Section (Rukū') 22

يَسْأَلُكَ 153. There ask⁵ you
أَهْلَ الْكِتَابِ the People of the Book
أَنْ تُزِيلَ عَلَيْهِمْ that you bring down⁶ on them
كِتَابًا مِنَ السَّمَاءِ a Book from the heaven.
فَقَدْ سَأَلُوا مُوسَى Indeed they had asked Mūsā
أَكْبَرَ مِنْ ذَلِكَ a graver thing than that;
فَقَالُوا for they said: '
أَرِنَا اللَّهَ جَهْرَةً " Show us⁷ Allah openly".⁸

1. أَعَدَدْنَا 'a'tadnā = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atād], to be ready. See at 4:18, p. 246, n. 9).

2. مُهِينٌ muhīn = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahāna, form IV of hāna [haw], to be of little importance. See at 4:102, p. 290, n. 10).

3. يَفْرُقُوا yufarriqū(na) = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from farraqa, form II of faraqa [farq/furqān], to separate, divide). The terminal nūn is dropped because of the particle lam coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n.6).

4. أُجُورٌ 'ujūr (pl.; s. اجر 'ajr) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يَسْأَلُ yas'alu = he asks, enquires, demands, claims (v. iii. m. s. impfct. from sa'ala [su'āl/mas'alah/tas'āl]), to ask. See yas'alūna at 2:215, p. 104, n. 1).

6. تُزِيلُ tunazzila(u) = you bring down, cause to come down (v. ii. m. s. impfct. from nazzala, form II of nazala (nuzūl), to come down. The last letter takes fathah because of the particle 'an coming before the verb. See nazzala at 4:140, p. 306, n. 7).

7. أَرِنَا 'ari + nā = show + us (v. ii. m. s. imperative from ra'ā [ra'y/ru'yah], to see, notice. See at 2:128, p. 61, n. 4).

8. جَهْرَةً jahratan = openly, overtly, publicly. The Children of Isrā'il made this demand to see Allah with their own eyes either when Mūsā was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrā'il. See at 2:55, p. 26, n. 2.

فَأَخَذَتْهُمُ So there seized¹ them
 الصَّاعِقَةُ the thunderbolt²
 بِظُلْمِهِمْ for their transgression.
 ثُمَّ أَخَذُوا Then they took up³
 الْعِجْلَ مِنْ بَعْدِ مَا the calf⁴ after even that
 جَاءَتْهُمْ there had come to them
 الْبَيِّنَاتُ the clear proofs;⁵
 فَعَفَوْنَا عَنْ ذَلِكَ but We pardoned that
 وَءَاتَيْنَا مُوسَى and gave Mûsâ
 سُلْطَانًا مُبِينًا an authority⁶ all too clear.⁷

154. And We raised⁸
 رَفَعْنَا فوقَهُمُ الصُّورَ above them the Mount Sinai
 بِمِيثَاقِهِمْ for their covenant;⁹
 وَقُلْنَا لَهُمْ and We said to them:
 ادْخُلُوا الْبَابَ "Enter¹⁰ the gate¹¹
 مُجِدًّا making prostration";
 وَقُلْنَا لَهُمْ and We said to them:
 لَا تَعْدُوا "Do not transgress¹²
 فِي السَّبْتِ about the Sabbath";¹³
 وَأَخَذْنَا مِنْهُمُ and We took from them
 مِيثَاقًا a covenant
 عَزِيزًا sacred and inviolable.¹⁴

1. أخذت 'akhadhat = she or it took, seized, grasped (v. iii. f. s. past from 'akhadha ['akhdh]), to take, to receive. See at 2:55, p. 26 n. 3).

2. صاعقة sā'iqah (s.; pl. sawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

3. i.e., they took up the calf for worshipping it. اتخذوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh]), to take. yattakhidhû at 4:150, p. 311, n. 7).

4. عجل 'ijl (s.; pl. 'ujûl/'ijalah) = calf.

5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. bayyinât (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 3:183, p. 228, n 1).

6. سلطان sultân = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

7. مبين mubîn = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.

8. رَفَعْنَا rafa'nâ = we raised, lifted up, hoisted up (v. i. pl. past from rafa'a [raf]), to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

9. ميثاق mithâq (pl. mawâthiq) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.

10. ادخلوا udkhulû = you (all) enter, go in, join (v. ii. m. pl. imperative from dakhala [dukhûl]), to enter. See at 2:208, p. 100, n. 5).

11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.

12. لا تعدوا lâ ta'tadû = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative (prohibition) from i'tadâ, form VIII of 'adâ ['adw]), to speed, to race. See at 2:229, p. 113, n. 7).

13. See 2:65, p. 31, n. 6.

14. غليظ ghalîz = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فِيَسَاقُضُهُمْ 155. So for their breach¹

وَمِيَسَقُضُهُمْ of the covenant of theirs

وَكُفْرِهِمْ and their disbelieving

بِآيَاتِ اللَّهِ in the revelations² of Allah,

وَقَتْلِهِمُ الْأَنْبِيَاءَ and their killing the Prophets

بِغَيْرِ حَقٍّ without any right,³

وَقَوْلِهِمْ and their saying:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped"⁴

بَلْ طَعَّ اللَّهُ – nay, Allah set a seal⁵

عَلَيْهَا يَكْفُرِهِمْ on them for their unbelief.

فَلَا يُؤْمِنُونَ So they do not believe

إِلَّا قَلِيلًا except a few.

وَيَكْفُرِهِمْ 156. And for their unbelief

وَقَوْلِهِمْ and their saying

عَلَىٰ مَرْيَمَ against Maryam

بِهْتَانًا عَظِيمًا a monstrous⁶ calumny⁷ –

وَقَوْلِهِمْ 157. And their saying:

إِنَّا قَتَلْنَا "Verily we killed⁸

الْمَسِيحَ عِيسَى the Messiah 'Îsâ",

ابْنَ مَرْيَمَ son of Maryam,

رَسُولَ اللَّهِ the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. *naqd* = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yahyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications. *ghulf* = (pl.; s. *aghlaf*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. *taba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *tab**, to impress, to set a seal).

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Îsâ, peace be on him. *buhâtân* = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Îsâ, peace be on him. The Qur'ân belies this claim in this and the following *'ayah*. *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5 and *yaqtulûna* at 3:112, p. 200, n. 2).

وَمَا قَتَلُوهُ They did not kill him
 وَمَا صَلَبُوهُ nor did they crucify¹ him;
 وَلَكِنْ سُيِّمَهُ وَلَكِنْ شُبِّهَ but it was made to appear² so
 لَهُمْ to them;
 وَإِنَّ الَّذِينَ أَخْلَفُوا فِيهِ and those who
 disagree³ therein
 لَفِي شَكٍّ مِنْهُ are indeed in doubt⁴ about it.
 مَا لَهُمْ بِهِ They do not have of it
 مِنْ عِلْمٍ إِلَّا any knowledge except
 اتِّبَاعَ الظَّنِّ the pursuit⁵ of conjecture;⁶
 وَمَا قَتَلُوهُ and they did not kill him
 يَقِينًا for a certainty.⁷

بَلْ رَفَعَهُ اللَّهُ 158. Nay, Allah raised⁸ him
 إِلَيْهِ towards Him;
 وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,
 حَكِيمًا All-Wise.

وَإِنَّ 159. And none will there be⁹
 مِنْ أَهْلِ الْكِتَابِ of the People of the Book
 إِلَّا لَيُؤْمِنَنَّ but shall certainly believe
 فِيهِ in him
 قَبْلَ مَوْتِهِ before his death;

1. *صَلَبُوا* *ṣalabû* = they crucified (v. iii. m. pl. from *ṣalaba* [*ṣalb*]), to crucify.

2. i.e., the person put on the cross was made to appear like 'Īsâ, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. *شِبِّهَ*

shubbihâ = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh* /*shabah*]), resemblance, similarity. See *tashâbaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crucifixion of 'Īsâ, peace be on him. The Jews thought that they had killed him. Some of the Christians held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even today. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). *اِخْتَلَفَ* *ikhhtalafû*

= they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhhtalafa*, form VIII of *khalafa* [*khalf*]), to come after. See at 3:105, p. 197, n. 10).

4. *شَكَّ* *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving.

5. *اتِّبَاعَ* *ittibâ'* = pursuit, following up (verbal noun in form VIII of *tabi'a* [*taba* /*tabâ'ah*]), to follow. See at 2:178, p. 84, n. 12; and *ittaba'a* at 4:125, p. 299, n. 9).

6. *ظَنَّ* *zann* (s.; pl. *zunûn*) = conjecture, surmise, supposition, assumption. See *yazunnûna* at 3:154, p. 215, n. 12).

7. *يَقِينًا* *yaqîn* = certainty, certitude, conviction. See *yâqinûna* at 2:118, p. 56, n. 7.

8. *رَفَعَ* *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*), to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nâ* at 4:154, p. 313, n. 8).

9. i.e., when he will be sent down for the second time before the end of the world.

وَيَوْمَ and on the Day of
 الْقِيَامَةِ Resurrection
 يَكُونُ عَلَيْهِمْ he will be against them
 شَهِيدًا a witness.¹

فَيَظُنُّ 160. So, for the injustice²
 مِنَ الَّذِينَ هَادُوا of those who were Jews²
 حَرَمْنَا عَلَيْهِمْ We made unlwful⁴ on them
 طَيِّبَاتٍ good things⁵ that
 أُجِلَّتْ لَهُمْ had been lawful to them;⁶
 وَيَصُدُّهُمْ and for their preventing⁷
 عَنِ سَبِيلِ اللَّهِ from the way of Allah
 كَثِيرًا a good many –

وَأَخَذَهُمُ 161. And their taking of
 الرِّبَا usurious interest⁸ –
 وَقَدْ هُمُوعَتْهُ and they were forbidden it⁹ –
 وَأَكَلْتَهُمْ and their consuming¹⁰
 أَمْوَالِ النَّاسِ of people's wealth
 بِالْبَاطِلِ illegitimately.¹¹
 وَأَعَدْنَا And We have made ready¹²
 لِلْكَافِرِينَ مِنْهُمْ for the unbelievers of them
 عَذَابًا أَلِيمًا a punishment very painful.¹³

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah.

شَهِيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participate in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 4:79, p 276, n. 9).

2. ظلم *zulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:110, p. 293, n. 3.

3. هَادُوا *hādû* = they became Jews (v. iii. m. pl. past from *hâda* [*hawd*], to be a Jew).

4. حَرَمْنَا *harramnâ* = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *haruma/harima*, to be prohibited. See *harrama* at 3:93, p. 192, n. 7; and *hurrima* at 4:23, p. 248, n. 11).

5. طَيِّبَاتٍ *tayyibât* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أُجِلَّتْ *'uhjillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *halla* [*hal/hill*], to unbind, to solve, to be lawful. See *'uhilla* at 4:24, p. 250, n. 5).

7. صَدَّ *ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddûna* at 4:61, p. 268, n. 4.

8. رِبَا *riban* = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. هُمُوعَتْهُ *nuhû* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahû* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أَكَلْ *'akl* = to eat, devour, consume. See *lâ ta'kulû* at 4:29, p. 253, n. 3.

11. بِالْبَاطِلِ *bâṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bî al-bâṭil* or *bâṭilan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أَعَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:37, p. 257, n. 12).

13. أَلِيمٌ *'alim* = agonizing, anguishing, very painful. See at :18, p. 246, n. 10.

لَنَكِينِ الرَّاسِخُونَ 162. But the well-versed¹
 فِي الْعِلْمِ مِنْهُمْ in knowledge among them
 وَالْمُؤْمِنُونَ and the believers
 يُؤْمِنُونَ بِمَا believe in what
 أَنْزَلَ إِلَيْكَ has been sent down² to you
 وَمَا أَنْزَلَ and in what was sent down
 مِنْ قَبْلِكَ before you;
 وَالْمُقِيمِينَ الصَّلَاةَ and the performers³ of prayer
 وَالْمُؤْتُونَ الزَّكَاةَ and the givers⁴ of zakâh,
 وَالْمُؤْمِنُونَ بِاللَّهِ and the believers in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 أُولَئِكَ such people,
 سَنُؤْتِيهِمْ We shall give them
 أَجْرًا عَظِيمًا a magnificent⁵ reward.

Section (Rukû') 23

إِنَّا 163. Verily We made the
 أَوْحَيْنَا إِلَيْكَ communication⁶ to you
 كَمَا أَوْحَيْنَا as We communicated
 إِلَى نُوحٍ وَالنَّبِيِّينَ to Nûh and the Prophets
 مِنْ بَعْدِهِ after him;⁷
 وَأَوْحَيْنَا إِلَى and We communicated to
 إِبْرَاهِيمَ and Ismâ'îl,
 إِسْمَاعِيلَ

1. راسخون *râsikhûn* (pl.; s. *râsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. مقيمين *muqimîn* (pl. in the acc./gen. of *muqimûn*, s. *muqim*) = performers, those who erect/set up /lift up, residents, permanent (act. participle from *'aqâma*, form IV of *qâma* [*qawm* /*qawmah* /*qiyâm*], to stand up. See *yûqimûna* at 2:3, p. 5, n. 3).

4. مؤتون *mu'tân* (pl., s. *mu'tin*) = the givers (active participle from *'âtâ*, form IV of *'atâ* [*ityân* / *aty* / *ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. أوحينا *'awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *nûhî* at 3:44, p. 172, n. 10) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

7. The *'âyah* emphasizes three things: (a) that the coming of *wahy* to the Prophet Muhammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Isâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Isâ. All of them were only Allah's Prophets and Messengers.

وَأِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb

وَالْأَسْبَاطَ and the Tribes,¹

وَعِيسَىٰ وَأَيُّوبَ and 'Îsâ and 'Ayyûb,

وَيُونُسَ وَهَارُونَ and Yûnus and Hârûn

وَسُلَيْمَانَ and Sulaymân,

وَأَتَيْنَا دَاوُدَ and We gave Dâwûd

زُورًا ﴿١١٣﴾ the Book of Psalms.²

وَرُسُلًا 164. And Messengers

فَدَقَّصْنَاهُمْ We have given an account³

عَلَيْكَ مِنْ قَبْلُ of to you before,

وَرُسُلًا and Messengers

لَمْ نَقْضُصْهُمْ We have not given account⁴

عَلَيْكَ of them to you;

وَكَلَّمَ اللَّهُ مُوسَىٰ and Allah spoke⁵ to Mûsâ

تَكْلِيمًا ﴿١١٤﴾ in a conversation⁶ –

رُسُلًا 165. Messengers

مُبَشِّرِينَ delivering good tidings⁷

وَمُنذِرِينَ and giving warnings⁸

لِتَلَّا يَكُونَ so that there may not be

لِلنَّاسِ عَلَى اللَّهِ for men against Allah

حُجَّةٌ any plea⁹

1. أسباط *'asbât* (sing. *sibî*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور *Zabûr* = the Book of Psalms, which contained only praises of Allah and words of wisdom, but no rules and orders. See *zûbur* at 3:184, p. 228, n. 7.

3. قَصَصْنَا *qashaṣnâ* = we related, narrated, gave an account, told (v. i. pl. past from *qashaṣa* [qashaṣ], to relate, narrate).

4. ناقص *naqṣu* (نقص *naqṣu*) = we relate, give an account, narrate (v. i. pl. impfct. from *qashaṣa*). The last letter is vowelless because of the particle *lam* coming before the verb, which particle also gives it the sense of past tense. See *qashaṣnâ* above.

5. كلم *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [kalm], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تكليم *taklîm* = speaking, conversation (verbal noun in form II of *kalama* [kalm]. See n. 5 above.

7. i.e., giving the good tidings of Allah's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين

mubashshirîn (pl.; accusative/genitive of *mubashshirîn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [bishr/bushr], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:138, p. 306, n. 1).

8. i.e. of Allah's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرين

mundhirîn (pl.; accusative/ genitive of *mundhirîn*, sing. *mundhir*) = warners, (active participle from *andhara*, to warn, form IV of *nadhara*, [nadhhr/nudhûr], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حجة *ḥujjah* (s.; جمع *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعْدَ الرُّسُلِ after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,

حَكِيمًا All-Wise.

لَيَكُنَ اللَّهُ يَشْهَدُ 166. But Allah bears witness¹

بِمَا أَنْزَلَ إِلَيْكَ to what He sent down to you

أَنْزَلَهُ that He sent it down²

بِعِلْمِهِ with the knowledge³ of it;

وَالْمَلَائِكَةُ يَشْهَدُونَ and the angels bear witness;

وَكَفَى بِاللَّهِ and suffices⁴ it of Allah

شَهِيدًا as a Witness.⁵

إِنَّ الَّذِينَ كَفَرُوا 167. Those who disbelieve

وَصَدُّوا and prevent⁶

عَنِ سَبِيلِ اللَّهِ from the way of Allah

قَدْ ضَلُّوا do indeed go astray,⁷

ضَلَّالًا بَعِيدًا straying far away.⁸

﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا 168. Those who disbelieve

وَطَلَمُوا and do wrong,⁹

لَمْ يَكُنِ اللَّهُ Allah would not be

لِيُغْفِرَ لَهُمْ وَلَا to forgive¹⁰ them nor to

لِيَهْدِيَهُمْ طَرِيقًا show them a way -

﴿١٦٨﴾

1. The 'āyah is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhūd*], to witness. See *shahidū* at 4:15, p. 245, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzūl*], to come down, get down. See at 4:136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. علم *'ilm* = knowledge, learning, cognizance.

4. كفى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شهيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. i.e., prevent others from the way of Allah. صدوا *ṣaddū* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *yaṣuddūna* 4:61, p. 268, n. 4).

7. ضلوا *dallū* = they went astray, lost the way, strayed (v. iii. m. pl. past from *dalla* [*dalāl/dalālah*], to loose one's way. See *dalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بعيد *ba'īd* = (s.; pl. *bu'adā' /bu'ūd /bu'dân /bi'ād*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظلموا *ẓalamū* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuzlamūna* at 4:124, p. 299, n. 4).

10. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafir /maghfirah ghufirān*], to forgive. The last letter takes *fathah* because of a hidden 'an in li { *lām* of motivation having the sense of *kay*) coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ 169. Except the way to Hell,

خَالِدِينَ فِيهَا abiding¹ therein

أَبَدًا for ever;

وَكَانَ ذَلِكَ

عَلَى اللَّهِ

بَسِيرًا² quite easy.²

يَا أَيُّهَا النَّاسُ 170. O mankind,

فَدَجَاءَكُمْ there has indeed come to you

الرَّسُولُ بِالْحَقِّ the Messenger with the truth³

مِنْ رَبِّكُمْ from your Lord.

فَتَأْمِنُوا So believe,

خَيْرًا لَكُمْ it will be better⁴ for you;

وَإِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ لِلَّهِ then to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;⁵

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

يَا أَهْلَ الْكِتَابِ 171. O People of the Book,⁶

لَا تَمْتَلُوا do not overdo⁷

فِي دِينِكُمْ in your religion⁸

1. خالدین *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. *yasîr* = easy, simple, insignificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e. it will be better for you in this world as well as in the hereafter. *khayr* = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exists in the heavens and the earth is His.

6. The 'ayah is addressed particularly to the Christians.

7. *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative [prohibition] from *ghalâ* [*ghulûw*], to exceed the bounds).

8. *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
 عَلَىٰ آلِهَةٍ إِلَّا الْحَقُّ anything but the truth.¹
 إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
 ابْنُ مَرْيَمَ son of Maryam,
 رَسُولُ اللَّهِ is the Messenger of Allah
 وَكَلِمَتُهُ and His word²
 أَلْقَاهَا إِلَىٰ مَرْيَمَ that He offered³ to Maryam,
 وَرُوحٌ and a breath of life⁴
 مِنْهُ فَآمِنُوا from Him. So believe in
 بِاللَّهِ وَرُسُلِهِ Allah and His Messengers;
 وَلَا تَقُولُوا ثَلَاثَةً and do not say "Three",⁵
 أَنْتَهُمْ refrain,⁶
 خَيْرًا لَّكُمْ it will be better for you.
 إِنَّمَا اللَّهُ Verily Allah is the Only
 إِلَهٌ وَحْدٌ One God.
 مُسَبِّحُهُ Sacrosanct⁷ is He,
 أَنْ يَكُونَ لَهُ a son.
 لَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 وَكَفَىٰ بِاللَّهِ And suffices⁸ it of Allah
 وَكَيْلًا as a Guardian-Trustee.⁹

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. كلمة *kalimah* (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3.

3. ألقى *'alqâ* = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' luqyân luqy luqyah/luqan*], to meet. See 'alqaw at 4:90, p. 281, n. 13).

4. روح *râh* (s.; pl. 'arwâh) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. انتهوا *intahû* = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahû*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word سبحان *Subhân* is derived from *sabaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:166, p. 319, n. 4).

9. وكيل *wakil* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukûl*], to entrust. See at 4:132, p. 303, n. 2).

لَنْ يَسْتَنْكِفَ 172. Never will disdain¹
 الْمَسِيحُ أَنْ يَكُونَ the Messiah to be
 عَبْدًا لِلَّهِ a slave of Allah
 وَلَا الْمَلَائِكَةُ nor the angels
 الْمُقَرَّبُونَ stationed nearby;²
 وَمَنْ يَسْتَنْكِفَ and any that spurns
 عَنْ عِبَادَتِهِ at worshipping Him
 وَيَسْتَكْبِرُ and turns proud,³
 فَسَيَحْشُرُهُمْ إِلَيْهِ He will muster them to Him
 جَمِيعًا all together.⁴

فَأَمَّا الَّذِينَ 173. And as to those who
 ءَامَنُوا believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁵
 فَيُؤْتِيهِمْ He will give them in full⁶
 أَجُورَهُمْ their rewards⁷
 وَيَزِيدُهُمْ and will give them more⁸
 مِنْ فَضْلِهِ from His Grace.
 وَأَمَّا الَّذِينَ And as to those who
 اسْتَنْكَفُوا disdain⁹
 وَاسْتَكْبَرُوا and be proud¹⁰
 فَيُعَذِّبُهُمْ He will inflict on them
 عَذَابًا أَلِيمًا an agonizing¹¹ punishment;

1. *yastankif(u)* = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [*nakf*], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. *muqarrabûn* = those placed near, brought near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See *muqarrabîn* at 3:45, p. 173, n. 8.

3. *yastakbir(u)* = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*}. See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. *ṣâlihât* (pl.; sing. *ṣâliha*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:122, p. 298, n. 1.

6. *yuwaffî* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ*] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. *'ujûr* (pl.; s. *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. *istankafû* = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa*. See n. 1 above).

10. *istakbarû* = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura*. See n. 3 above).

11. *'alîm* = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ and they shall not find¹

لَهُمْ for them

مِن دُونِ اللَّهِ وَلَا لِنَا in lieu of Allah any friend

وَلَا نَصِيرًا nor anyone to help.²

يَا أَيُّهَا النَّاسُ 174. O mankind,

فَدَجَاءَكُمْ there indeed has come to you

بُرْهَانٌ a proof³

مِن رَّبِّكُمْ وَ from your Lord; and

أَنْزَلْنَا إِلَيْكُمْ We have sent down⁴ to you

نُورًا مُّبِينًا a light⁵ most clear.⁶

فَأَمَّا الَّذِينَ 175. So as to those who

ءَامَنُوا بِاللَّهِ believe in Allah

وَأَعْتَصَمُوا بِهِ and hold fast⁷ to Him,⁸

فَسَيُدْخِلُهُمْ He will admit⁹ them

فِي رَحْمَتِيهِ into Mercy from Him

وَفَضْلٍ and grace¹⁰

وَيَهْدِيهِمْ and will show them

إِلَيْهِ towards Him¹¹

صِرَاطًا مُسْتَقِيمًا a way¹² straight and correct.¹³

يَسْتَفْتُونَكَ 176. They seek your ruling.¹⁴

1. يَجِدُونَ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*]), to find. See *yajid* at 4:123, p. 298, n. 8).

2. i.e., against Allah's judgement and retribution. *nasîr* نصير *nasîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).

3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence.

4. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*]), to come down. See at 4:105, p. 291, n. 8).

5. i.e., the Qur'ân. *nûr* (s.; pl. *'anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.

6. مَبِين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.

7. اِعْتَصَمُوا *i'taşamû* = they held fast, clung, (v. iii. m. pl. past from *i'taşama*, form VIII of *'aşama* [*'aşm*]), to restrain, to protect. See at 4:145, p. 309, n. 12).

8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.

9. يَدْخُلُ *yudkhillu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*]), to enter, to go in. See *yudkhill* at 4:13, p. 244, n. 6.

10. i.e., *jannah*, paradise.

11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.

12. صِرَاطٍ *şîrâṭ* = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8; 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

13. مُسْتَقِيمٍ *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*]), to stand up, to get up. See at 4:68, p. 271, n. 3.

14. يَسْتَفْتُونَكَ *yastaftûna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*]), to be youthful, young. See at 4:127, p. 300, n. 1).

قُلْ اللَّهُ يُفْتِيكُمْ Say: Allah gives you the
 فِي الْكَلَالَةِ ruling¹ about the heirless:²
 إِنْ أَمَرَ وَرِثَاكَ If a person dies³
 لَيْسَ لَهُ وَلَدٌ and he has no child⁴
 وَلَهُ أُخْتٌ but has a sister,⁵
 فَلَهَا then she will get
 نِصْفُ مَا تَرَكَ a half⁶ of what he left;⁷
 وَهُوَ بِرِثَتِهَا and he will inherit⁸ from her
 إِنْ لَمْ يَكُنْ لَهَا if she does not have
 وَلَدٌ a child;
 فَإِنْ كَانَتَا اثْنَتَيْنِ but if there be two females⁹
 فَلَهُمَا الثَّلَاثِينَ they shall have two-thirds
 مِنْ تَرَكَ of what he left;
 وَإِنْ كَانُوا and if they are
 إِخْوَةً brothers and sisters –
 رِجَالًا وَنِسَاءً men and women –
 فَلِلذَّكَرِ then the male shall have
 مِثْلُ the equal of
 حِظِّ الْأُنثَيْنِ the share¹⁰ of two females.¹¹
 يُسِّئُ اللَّهُ لَكُمْ Allah makes clear¹² for you
 أَنْ تَضِلُّوا lest you should go wrong;¹³
 وَاللَّهُ بِكُلِّ شَيْءٍ and Allah is of everything
 عَلِيمٌ All-Knowing.¹⁴

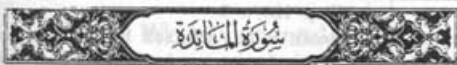
1. يفتي *yufti* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftâ, form IV of fatâ. See note 14 on the previous page. See at 4:127, p. 300, n. 2.
2. كاللّٰله *kalâlah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.
3. هلك *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halûk/tahlukah*. See 'ahlakat at 3:117, p. 202, n. 5).
4. i.e., neither any direct descendant nor any ascendant, a *kalâlah*.
5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in 'âyah 12 of this *sûrah*.
6. نصف *nisf* (pl. *nusuḥ*) = half, middle. See at 2:237, p. 120, n. 3.
7. taraka = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).
8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. يرث *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth*/*irth*/*irthah*/*wirâthah*/*rithah*/*turâth*], to inherit. See *yûrathu* at 4:12, p. 243, n. 6).
9. i.e., two sisters of the deceased brother.
10. حظ *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.
11. اثنتين *'untha'ayn* (dual; acc./gen. of *'untha'ân*, s. *'unthâ*) = two females. See *'unthâ* at 4:124, p. 299, n. 2.
12. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:25, p. 252, n. 4).
13. تضلوا *taḍillu(na)* = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:44, p. 260, n. 14).
14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. SŪRAT AL-MĀ'IDAH (The Table)

Madīnan: 120 'āyahs

This sūrah is called *Al-Mā'idah* (The Table) on account of the reference in it ('āyahs 112-115) to the demand of the disciples of 'Īsā, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the sūrah was revealed shortly after the Treaty of Hudaibiyah (7 H.).

Like other Madīnan sūrahs this sūrah also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrā'il to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qābil's (Cain's) killing of his brother Hābil (Abel). At the end of the sūrah attention is drawn to the mistake in regarding 'Īsā, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 1. O you who believe,

اَوْفُوا بِالْعُقُوْدِ fulfil¹ the contracts.²

اُحِلَّتْ لَكُمْ Lawful is made³ for you

بِهَيْمَةَ الْاَنْعَامِ the quadruped⁴ of livestock⁵

اِلَّا مَا يَتْلُو عَلَيْكُمْ save what is recited⁶ on you,

غَيْرِ مَحَلِّي الصَّيْدِ not allowing hunting⁷

وَاَنْتُمْ حُرْمٌ while you are in 'ihrām.⁸

اِنَّ اللَّهَ يَحْكُمُ Verily Allah decrees

مَا يُرِيْدُ what He wills.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 2. O you who believe,

لَا تُخْلُوْا do not violate⁹

1. اوفوا 'awfū = you (all) fulfil, carry out, redeem,

give in full (v. ii. m. pl. imperative from wafā [wafā'], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others.

3. عقود 'uqūd (pl., s. عقد 'aqd) = contracts, agreements.

4. أُحِلَّتْ 'uḥillat = she or it is made lawful, made permissible (v. iii. f. s. past passive from 'aḥalla, from IV of ḥalla [ḥall/hill], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

5. بهيمة bahimah (s., pl. bahā'im) = quadruped, beast, animal.

6. أنعام 'an'ām (pl.; s. نعم na'am) = grazing livestock (sheep, cattle, camels, goats)

7. i.e., what is recited hereafter as unlawful. يتلى yutlā = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from talā [tilāwah], to recite. See at 4:127, p. 300, n. 3).

8. حرم ḥayd = hunting.

9. i. e. ceremonial garb for ḥajj or 'umrah. hurum (pl.; s. ḥarām) = inviolate, forbidden, prohibited, interdicted, in the state of 'ihrām.

9. لا تخلوا lā tuḥillū = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from 'aḥalla. See n. 3 above).

سَعَىٰ رَبِّهِ ۗ the rites¹ set by Allah,
 وَلَا الشَّهْرَ الْحَرَامَ nor the sacred month,²
 وَلَا الْهَدْيَ nor the sacrificial animal,³
 وَلَا الْقَلَائِدَ nor the necklaces,⁴
 وَلَا آيِينَ nor the repairers⁵
 إِلَيْتَ الْحَرَامِ to the Sacred House⁶
 يَبْتَغُونَ فَضْلًا seeking the grace
 مِنْ رَبِّهِمْ وَرِضْوَانًا of their Lord and Pleasure.
 وَإِذَا حَلَلْتُمْ And when you end 'ihrâm⁷
 فَأَصْطَادُوا you may undertake hunting.⁸
 وَلَا يُجْرِمَكُمُ And let there not impel⁹ you
 شَيْئَانُ قَوْمٍ the detestation¹⁰ for a people
 أَنْ صَدُّوكُمْ that they prevented¹¹ you
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 أَنْ تَعْتَدُوا to committing excesses.¹²
 وَتَعَاوَنُوا And assist one another¹³
 عَلَى الْبِرِّ in piety
 وَالْتَّقْوَىٰ and righteousness;
 وَلَا تَعَاوَنُوا and do not assist one another
 عَلَى الْإِثْمِ وَالْعُدْوَانِ in sin and aggression;
 وَاتَّقُوا اللَّهَ and beware of Allah.
 إِنَّ اللَّهَ Verily Allah is
 شَدِيدُ الْعِقَابِ Severe in punishing.

1. شعائر *sha'â'ir* (sing. *sha'îrah*) = signposts,

tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab.

3. هدى *hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قلائد *qalâ'id* (pl.; s. قِلَادَة *qilâdah*) = necklaces.

The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *hajj*. This part of the 'ayah prohibits preventing the person from performing *hajj* and making the sacrifice.

5. آييين *'âmmîn* (acc./gen. of *'ammîn*, s. *'amm*) = repairers, betakers, those who go to see something or someone (act. participle from *'amma* ('*amm*), to go, to betake oneself.

6. i. e., the Ka'ba.

7. حللتهم *halaltum* = you (all) untied, unfastened, dissolved, ended the state of 'ihrâm (v. ii. m. pl. past from *halla* [*hall*], to unbind, untie).

8. اصطادوا *istâdû* = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *istâda*, form VIII of *šada* [*šayd*], to hunt).

9. لا يجرمنا *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence).

10. شئان *shana'ân* = hatred, detestation.

11. As happened in the year of the Hodaybiyah Treaty. صدوا *šaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *šadda* [*šadd*], to turn away. See at 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تعدوا *ta'tadû(na)* = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *adâ* [*adw*], to speed, to race. The terminal *nûn* is dropped for the particle 'an coming before the verb. See at 2:231, p. 114, n. 15).

13. تعاونوا *ta'âwanû* = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root '*awn*).

حُرِّمَتْ عَلَيْكُمْ 3. Unlawful is made on you
 أَلْمَيْتَةُ وَالْدَّمُ the dead¹ and blood,²
 وَلَحْمُ الْخِنْزِيرِ and meat of swine,
 وَمَا أُهِلَّ and what has been offered³
 لِغَيْرِ اللَّهِ to anyone than Allah;
 وَالْمَسْخُوقَةُ and that which is strangled,⁴
 وَالْمَوْقُودَةُ that which is beaten to die,⁵
 وَالْمَرْدِيَّةُ that which has a fatal fall,⁶
 وَالنَّطِيحَةُ that which is gored by horns⁷
 وَمَا and that which
 أَكَلَ السَّبُعُ a beast of prey⁸ has eaten⁹
 إِلَّا مَا - save what
 ذَكَيْتُمْ you may duly slaughter¹⁰ -
 وَمَا ذُبِحَ and that which is slaughtered
 عَلَى النُّصُبِ on altars;¹¹
 وَأَنْ and [unlawful is also] that
 تَسْتَفْسِمُوا you seek apportionment¹²
 بِالْأَزْلَامِ with divining arrows.¹³
 ذَلِكَمُ فَسْقٌ That is¹⁴ sinfulness.¹⁵
 الْيَوْمَ Today
 يَيْسَ hopeless have become¹⁶
 الَّذِينَ كَفَرُوا those who disbelieve
 مِنْ دِينِكُمْ about your religion.

1. i. e., an animal naturally dead.
2. i. e., blood which is caused to flow.
3. i. e., that which is slaughtered in the name of any being other than Allah. أهل *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [hall], to appear, to come up).
4. منخقة *munkhaniqah* = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [khanq], to choke, to strangle).
5. موقودة *mawqdhah* = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [waqdh], to hit fatally).
6. مردية *mutaraddiyah* = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [rady], to perish).
7. نطيحة *naṭīḥah* = that which is gored by horns.
8. سبع *sabu'* (s., pl. *sibâ'*) = beast of prey, predatory animal.
9. i. e., captured and wounded to eat without having completely killed the prey.
10. The exception applies to the categories starting from "that which is strangled". ذكيتم *dhakkaytum* = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkâ*, form II of *dhakiya* [dhaky], to be intelligent).
11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نصب *nuṣub* (pl., s. *'anṣâb*) = altars, images, idols.
12. تاستقسوا *tastaqsimû(na)* = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqsama*, form X of *qasama* [qasm], to divide). The terminal *nûn* is dropped for the particle *'an* coming before the verb).
13. أزلام *'azlâm* (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.
14. i. e., the eating of the prohibited things in disregard of the prohibition.
15. فسق *fisq* = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.
16. i. e., they have lost all hope of your ever reverting to unbelief. ييس *ya'isa* = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear¹ them

وَأَخْشَوْنِي and fear Me.

أَلْيَوْمَ أَكْمَلْتُ Today I have perfected²

لَكُمْ دِينَكُمْ for you your religion³

وَأَتَمَمْتُ عَلَيْكُمْ and have completed⁴ on you

بِعَمَلِي My favour.⁵

وَرَضِيْتُ لَكُمْ and have approved for you

الْإِسْلَامَ دِينًا Islam as religion.

فَمَنْ اضْطُرَّ But if anyone is constrained⁶

فِي مَحْضَةٍ in extreme hunger⁷

غَيْرَ مُتَجَانِفٍ without being inclined⁸

لِلْإِسْمِ to sin,

فَإِنَّ اللَّهَ then verily Allah is

أَعْفُوٌّ Most Forgiving,

رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ مَاذَا 4. They ask⁹ you what is

أُحِلَّ لَهُمْ made lawful¹⁰ for them.

قُلْ أُحِلَّ لَكُمْ Say: Lawful are made for

الطَّيِّبَاتِ you the good things.¹¹

وَمَا عَلَّمْتُمْ And that which you teach¹²

مِنَ الْجَوَارِحِ of the predatory animals,¹³

مُكَلِّبِينَ being trainers,¹⁴

1. لا تخشوا *lâ takhshaw* = you (all) do not fear (v.

ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

2. i.e., perfected and completed the rules of *shari'ah*. أكملت *'akmaltu* = I perfected, completed (v. i. s. past from *'akmala*, form IV of *kamala/kamila/kamula* [*kamâl/kumûl*], to be perfect, complete. See *tukmilû* at 2:185, p. 88, n. 6).

3. دين *dîn* is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.

4. أتمت *'atmamtu* = I completed, finished (v. i. s. past from *'atamna*, form IV of *tamma* [*tamâm*], to be completed. See *'atimmû* at 2:195, p. 94, n. 2).

5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islâm.

6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضطر *idturra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idtarra*, form VIII of *darra* [*darr*], to harm, impair. See 2:173; p. 81, n. 11).

7. محضة *makhmaṣah* = extreme hunger (verbal noun from *khamasa*, to be of empty stomach, hungry).

8. متجانف *mutajârif* = inclined, wilfully deviating (active participle from *tajânafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).

9. يسألون *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*]), to ask. See at 2:215, p. 104, n. 1).

10. See at 4:24, p. 250, n. 5.

11. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.

12. تعلمون *tu'allimûna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).

13. حوارح *jawâriḥ* (pl.; s. *jâriḥah*) = predatory animals or birds.

14. مكليبين *mukallibîn* (acc./gen. of *mukallibân*; s. *mukallib*) = trainers, instructors.

تَعَلَّمُوا مِنْمَّا تُعَلِّمُونَ ۖ تَعَلَّمُوا مِنْمَّا تُعَلِّمُونَ ۖ teaching them of what
 عَلَّمَكُمُ اللَّهُ Allah has taught you –
 فَكُلُوا مِمَّا آَمَسَكُمُ اللَّهُ eat of what they catch¹
 عَلَيْكُمْ on your behalf
 وَادْكُرُوا اسْمَ اللَّهِ and mention² Allah's Name
 عَلَيْهِ over it.³
 وَأَنْفُوا اللَّهَ And beware⁴ of Allah.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt⁵ in taking account.

أَلْيَوْمَ أُحِلَّ لَكُمْ الْطَيِّبَاتُ ۗ 5. Today lawful is made
 لَكُمْ الْطَيِّبَاتُ for you the good things;
 وَطَعَامَ الَّذِينَ وَطَعَامَ الَّذِينَ
 أُوتُوا الْكِتَابَ were given the Book
 حِلٌّ لَكُمْ is lawful⁷ for you;
 وَطَعَامَكُمْ and your food is
 حِلٌّ لَهُمْ lawful for them;
 وَالْمُحْصَنَاتُ and the chaste women⁸
 مِنَ الْمُؤْمِنَاتِ of those believing
 وَالْمُحْصَنَاتُ مِنَ and the chaste women of
 الَّذِينَ أُوتُوا those who were given
 الْكِتَابَ مِنَ قَبْلِكُمُ the Book before you
 إِذَا آتَيْتُمُوهُنَّ if you pay⁹ them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying. *amsakna* = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from *'amsaka*, form IV of *masaka* [mask], to grasp. See *'amsikū* at 4:15, p. 245, n. 5).

2. اذكروا *udhkurū* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkār], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See *Bukhārī*, no. 5473).

4. اتقوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سريع *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the precepts of their Scriptures. طعام *ta'ām* (pl. *at'imah*) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حل *hill* = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the *'āyah* are fulfilled. محصنات *muḥṣanāt* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i. e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n. 1).

9. آتيتهم *'ātaytum* = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'ātā*, from IV of *'atā* [*ityān/aty/ma'tāh*], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ¹ their dowries,
 مُحْصِنِينَ² being chaste,
 عَيْرٍ مُسْفِحِينَ³ not being fornicators,
 وَلَا مُتَّخِذِي أَخْدَانٍ⁴ nor taking⁴ paramours.
 وَمَنْ يَكْفُرْ بِالْإِيمَانِ
 فَقَدْ حِطَّ عَمَلُهُ⁵ And whoever denies the faith
 his deeds shall fall through
 وَهُوَ فِي الْآخِرَةِ
 مِنَ الْخَاسِرِينَ⁶ and he will be in the hereafter
 among those in loss.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ
 آمَنُوا
 إِذَا قُمْتُمْ
 إِلَى الصَّلَاةِ
 فَغَسِّلُوا
 وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
 وَأَمْسَحُوا بِرُءُوسِكُمْ
 وَأَرْجُلَكُمْ
 إِلَى الْكَعْبَيْنِ
 وَإِنْ كُنْتُمْ
 جُنُبًا
 فَاطَّهَّرُوا
 وَإِنْ كُنْتُمْ مَرْضَى
 أَوْ عَلَى سَفَرٍ
 أَوْ جَاءَ أَحَدٌ مِنْكُمْ

6. O you who believe,
 when you get up
 to the prayer,
 wash⁶ your faces and your
 hands up to the elbows;⁷
 and wipe⁸ your heads
 and (wash) your feet
 up to the two ankles.⁹
 And if you are
 in a state of impurity,¹⁰
 purify yourselves.¹¹
 And if you are ill¹²
 or on a journey,
 or any of you comes

1. أُجُورٌ 'ujûr (pl.; s. أجر 'ajr) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. مُحْصِنِينَ muḥṣinîn (acc./gen. of muḥṣinûn, s. muḥṣin) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مُسْفِحِينَ musâfiḥîn (acc./gen. of musâfiḥûn, s. musâfiḥ) = fornicators (act. participle from sāfaḥa, form III of safaḥa [safḥ/sufūḥ], to shed. See at 4:24, p. 250, n. 9).

4. 'akhdân (pl.; s. khidn) = intimate friends, i. e., paramours, illicit lovers.

5. حِطَّ ḥabīṭa = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See ḥabīṭat at 3:22, p. 163, n. 7).

6. اغسلوا ighsilû = you (all) wash (v. ii. m. pl. imperative from ghasala [ghust], to wash). This 'ayah lays down the rules for cleanliness.

7. مرفق marâfiq (pl.; s. رفق mirfaq) = elbows.

8. i. e., wipe with the wet hand. امسحوا imsaḥû = you (all) wipe, stroke with the hand, clean (v. ii. m. pl. imperative from masaḥa [mash], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. ka'bayn (dual, acc./gen. of ka'bân; s. ka'b) = two ankles.

10. جنب junub = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اطهروا ittahharû = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from tathahara, form V of tahara/tahura [tahr /tahârah], to be pure, clean. See mutahhir at 3:55, p. 177, n. 5).

12. مرضى marḍâ (pl.; s. مريض marīd) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِنَ النَّبَاطِ from the call of nature¹
 أَوْ لَمَسْتُمْ or has had contact²
 الْبَنَاتِ with women
 فَلَمْ تَجِدُوا مَاءً and do not find water,
 فَتَيَمَّمُوا then have recourse to³
 صَعِيدًا طَيِّبًا a ground,⁴ good and clean,⁵
 فَامْسَحُوا and wipe⁶
 بِوُجُوهِكُمْ your faces
 وَأَيْدِيكُمْ مِنْهُ and your hands with it.
 مَا يُرِيدُ اللَّهُ Allah does not intend⁷
 لِيَجْعَلَ عَلَيْكُمْ to put on you
 مِنْ حَرَجٍ any difficulty⁸
 وَلَكِنْ يُرِيدُ but He intends
 لِيُطَهِّرَكُمْ to purify⁹ you
 وَلِيُتِمَّ and to complete¹⁰
 نِعْمَتَهُ عَلَيْكُمْ His grace on you
 لَعَلَّكُمْ that you may
 تَشْكُرُونَ express gratitude.¹¹

7. And remember
 وَادْكُرُوا
 نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you
 وَمِيثَاقَهُ الَّتِي and His Covenant¹² which
 وَاتَّقَاهُ He covenanted with you for,

1. غائط *ghâ'it* (s.; pl. *ghût/ghiyât*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لامستم *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تيمموا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صعيد *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طيب *tayyib* = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*masḥ*], to stroke. See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:133, p. 303, n. 5).

8. حرج *ḥaraj* = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *ṭahara/ṭahura* [*ṭahr/ṭahârah*], to be clean. The last letter takes *fathah* because of an implied 'an in *li* (*lâm* of motivation) coming before the verb. See *ṭahhara* at 3:42, p. 172, n. 6).

10. يتم *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*ṭamâm*], to be completed. The last letter takes *fathah* for the same reason as given in the previous note. See *'atmamu* at 5:3, p. 328, n. 4).

11. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 185, p. 88, n. 8).

12. ميثاق *mithâq* (pl. ميثاق *mawâthiq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا	when you said: "We hear ¹ and we obey". ²
وَاتَّقُوا اللَّهَ	And beware of Allah.
إِنَّ اللَّهَ عَلِيمٌ بِدَاتِ الصُّدُورِ	Verily Allah is All-Knowing of the secrets of hearts. ³
يَا أَيُّهَا الَّذِينَ آمَنُوا	8. O you who believe,
كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ	be steadfast ⁴ for Allah bearing witness with justice; ⁵
وَلَا يَجْرِمَنَّكُمْ سِتْرَانِ قَوْمٍ عَلَىٰ آلَاَعْدَائِهِمْ	and let there not impel ⁶ you the detestation ⁷ for a people on to not doing justice. ⁸
أَعْدِلُوا	Do justice;
هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ	it is the closest ⁹ to godliness; and beware of Allah;
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ	verily Allah is All-Aware of what you do.
وَعَدَّ اللَّهُ	9. Allah promises ¹⁰
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ	those who believe and do good deeds,
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ	they will have forgiveness and a magnificent reward.

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaybiyah. سمعنا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See at 4:45, p. 261, n. 2).

2. اطعنا *'aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [ṭaw'] to obey. See at 2:285, p. 152, n. 3).

3. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudûr* = that which possesses the hearts, i.e., the secrets of hearts.

4. قوامين *qawwâmîn* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قسط *qist* = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لا يجرمنا *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [jarm], to commit an offence. See at 5:2, p. 326, n. 9).

7. شانه *shana'ân* = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تعدوا *ta'dilû(na)* = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala* [adl' /adâlah], to act justly. The terminal *nûn* is dropped for the particle *'an* {'an lā} come before the verb. See at 4:135, p. 304, n. 8).

9. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See at 4:11, p. 242, n. 4).

10. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَالَّذِينَ كَفَرُوا 10. But those who disbelieve

وَكَذَّبُوا and call lies¹

وَيَأْتِنَا to Our revelations,²

أُولَئِكَ such ones will be

أَصْحَابُ الْعَجِيْبِ the inmates³ of hell.⁴

﴿١٠﴾

يَا أَيُّهَا الَّذِينَ

آمَنُوا 11. O you who believe,

أَذْكُرُوا remember⁵

بِعَمَتِ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ هُمْ قَوْمٌ when a people meditated⁶

أَنْ يَبْسُطُوا إِلَيْكُمْ to stretch⁷ towards you

أَيْدِيَهُمْ their hands and

فَكَفَّ أَيْدِيَهُمْ He restrained⁸ their hands

عَنْكُمْ from you.

وَاتَّقُوا اللَّهَ And beware⁹ of Allah;

وَعَلَى اللَّهِ and upon Allah

فَلْيَتَوَكَّلِ should the believers rely.¹⁰

﴿١١﴾

Section (Rukû') 3

وَلَقَدْ أَخَذَ اللَّهُ 12. Allah did indeed take

مِيثَاقَ the covenant¹¹

بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl.

وَبَعَثْنَا مِنْهُمُ And We raised¹² from them

أَتْنَى عَشَرَ قَبِيْلًا twelve chiefs,¹³

1. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 3:184, p. 228, n. 5).

2. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.

3. أصحاب *'ashâb* (pl.; sing. صاحب *sâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 3:115, p. 201, n. 8).

4. جهيم *jahîm* = hellfire, hell.

5. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr*/*tadhkâr*], to remember. See at 5:4, p. 329, n. 2).

6. هم *hamma* = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).

7. يسطوا *yabsu'û* (*na*) = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from *basata* [*bas*], to spread. The terminal *nûn* is dropped because of the particle 'an before the verb. See *yabsu'û* at 2:245, p. 123, n. 9).

8. كف *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See *yakuffû* at 4: 91, p. 282, n. 9).

9. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqayah*), to guard, safeguard. See at 5:4, p. 329, n. 4).

10. يتوكل *yatawakkal* (*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl*/*wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).

11. i. e., to worship Allah Alone and to obey their Prophet. ميثاق *mithâq* (pl. موائيق *mawâthiq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.

12. بعثنا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 2:56, p. 26, n. 6).

13. i. e., for their twelve tribes. ناقيب *naqîb*, (s.; pl. *nuqabâ'*) = leader, chief, headman.

وَقَالَ اللَّهُ and Allah said:
 إِنِّي مَعَكُمْ " I am with you.¹
 لَئِن أَقَمْتُمُ الصَّلَاةَ If you perform² the prayer
 وَأَن تَبِيتُمُ الزَّكَاةَ and pay *zakâh* and
 وَأَآمَنْتُمُ بِرُسُلِي believe in Our messengers
 وَعَزَّرْتُمُوهُمْ and support³ them
 وَأَقْرَضْتُمُ اللَّهَ and lend⁴ Allah
 قَرْضًا حَسَنًا a benevolent loan,
 لَأَكْفِرَنَّ عَنْكُمْ I will efface⁵ from you
 سَيِّئَاتِكُمْ your sins⁶
 وَلَا أَدْخِلَنَّكُمْ and will admit⁷ you in
 جَنَّاتٍ gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them
 الْأَنْهَارِ the rivers;
 فَمَنْ كَفَرَ بَعْدَ but whoever disbelieves
 ذَلِكَ مِنْكُمْ after this from amongst you
 فَقَدْ ضَلَّ will have gone astray⁹
 سَوَاءَ السَّبِيلِ from the right way."
 13. But due to their breach¹⁰
 of the covenant of theirs
 We cursed¹¹ them
 and made¹² their hearts

1. i. e., in help and protection.

2. أقمتم *'aqamtum* = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* قَامَ *qawmah/qiyâm*) to get up, stand up. See *'aqamta* at 4:102, p. 289, n. 1).

3. عزرتهم *'azzartum* = you (all) supported, assisted (v. ii. m. pl. past from *'azzara*, form II of *'azara* [ʿazr], to turn away, to prevent).

4. i. e., spend in the way of Allah. أقرضتم *'aqradtum* = you (all) lent, advanced (v. ii. m. pl. past from *'aqrada*, form IV of *qarada* [qard], to cut, to sever. See *yuqridu* at 2:245, p. 123, n. 4).

5. لا أكفرن *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [kafir /kufr /kufrân/kufûr], to hide, to disbelieve. See at 3:195, p. 233, n. 6).

6. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.

7. لا أدخلن *la+'udkhillanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [dukhâl], to enter. See at 3:195, p. 233, n. 7).

8. تجري *tajri* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 4:122, p. 298, n. 3).

9. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/dalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).

10. نقض *naqḍ* = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.

11. لعنا *la'annâ* = We condemned, damned, cursed, banished from mercy (v. i. past from *la'ana* [la'n], to damn, to curse. See *la'ana* 4:117, p. 296, n. 8).

12. جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'ʾl], to make, to set. See at 2:125, p. 59, n. 6).

قَسِيَةً¹ relentless.

يُحْرِفُونَ² الْكَلِمَةَ They deflect the word

عَنْ مَوَاضِعِهِ³ from its positions,

وَسَوَّأُوا حَظًّا⁴ وَمَا and they forgot a portion of

ذُكِّرُوا بِهِ⁵ what they were reminded of;

وَلَا تَزَالُ⁶ and you will not cease to

تَطَّلِعُ⁷ عَلَى come to know of

خَائِنَةٍ⁸ مِنْهُمْ treachery on their part

إِلَّا قَلِيلًا⁹ مِنْهُمْ except a few of them.

فَاعْفُ¹⁰ عَنْهُمْ So forgive them

وَأَصْفَحْ¹¹ and forbear.

إِنَّ اللَّهَ يُحِبُّ¹² Verily Allah loves

الْمُحْسِنِينَ¹³ the benevolent.



14. And of those who say:

إِنَّا نَصْرِيَّةٌ¹⁴ "We indeed are Christians",

أَخَذْنَا مِنْهُمُ¹⁵ اَلْعَهْدَ but they forgot a part of

فَسَوَّأُوا حَظًّا¹⁶ what they were reminded of.

وَمَا ذُكِّرُوا بِهِ¹⁷ So We brought about

بَيْنَهُمُ¹⁸ اَلْعَدَاوَةَ among them enmity

وَالْبَغْضَاءَ¹⁹ and hatred

إِلَى يَوْمِ²⁰ اَلْقِيَامَةِ till the Day of Judgement.

1. قاسية *qāsiyah* (f.; m. *qāsin*) = relentless, harsh, hard. Active participle from *qasā* [*qaswah/qisāwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يحرّفون *yuharrifūna* = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *harrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it. مواضع *mawāḍi'* (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book).

4. نسوا *nasū* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyān*], to forget. See *nasinā* at 2:286, p. 152, n. 10).

5. حظ *ḥaẓẓ* (s.; pl. *ḥuẓūẓ*) = portion, share, lot, good luck, good thing. See at 4:176, p. 324, n.

6. ذكروا *dhuḥkirū* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkār*], to remember. See at *udhkurū* at 5:4, p. 329, n. 2).

7. تطالع *taṭṭali'u* = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *ittala'a*, form VIII of *tala'a* [*tal'*], to rise).

8. خائنة *kha'inah* = treachery, perfidy, disloyalty

9. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afā* [*'afw/'afā*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اصفح *isfah* = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaha* [*ṣafh*], to forbear, overlook, broaden, flatten. See *isfahū* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. ميثاق *mīthāq* (pl. مواثيق *mawāthiq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أغرينا *'aghraynā* = we caused to grow, brought about, produced (v. i. pl. past from *'aghrā*, form IV of *gharā* [*gharw*], to glue).

13. عداوة *'adāwah* = enmity, hostility, animosity, antagonism

14. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon

يُنَبِّئُهُمُ اللَّهُ بِمَا Allah will apprise¹ them

كَانُوا يَصْنَعُونَ of what they use to do.

يَا أَهْلَ الْكِتَابِ 15. O People of the Book,

قَدْ جَاءَكُمْ there indeed has come to you

رَسُولُنَا Our Messenger

يُبَيِّنُ لَكُمْ making² clear to you

كَثِيرًا مِمَّا a good deal of what

كُنْتُمْ تُخْفُونَ you use to conceal³

مِنَ الْكِتَابِ of the Book

وَيَعْفُوا عَنْ كَثِيرٍ and waiving⁴ a good deal.

قَدْ جَاءَكُمْ There indeed has come to you

مِنَ اللَّهِ نُورٌ from Allah a light⁵

وَكِتَابٌ مُبِينٌ and a Book all too clear.⁶

﴿١٩﴾

يَهْدِي بِهِ اللَّهُ 16. Therewith Allah guides

مَنْ اتَّبَعَ those who pursue⁷

رِضْوَانَهُ His Pleasure

سُبُلَ السَّلَامِ to the ways⁹ of peace;¹⁰

وَيُخْرِجُهُمْ and brings them out

مِنَ الظُّلُمَاتِ from the darknesses¹¹

إِلَى النُّورِ بِإِذْنِهِ to the light¹² by His leave;

وَيَهْدِيهِمْ and leads them to

1. i. e., throwing light on and explaining. *yunabbi'u* = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubū*], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 4:176, p. 324, n. 12).

3. i. e., not requiring you to do. *tukhfūna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfā*, form IV of *khafiya* [*khafā'* /*khifāh*/ *khufyah*], to be hidden. See *tukhfū* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. *ya'fūna* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afā* [*'afw/afā*], to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ān.

6. *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 4:125, p. 299, n. 9).

8. *subul* (pl.; s. *sabil*) = ways, paths, roads, means. See *sabil* at 4:141, p. 308, n. 4.

9. *yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurūj*], to go out. See at 2:257, p. 132, n. 13).

10. i. e., of Islām and salvation, of peace in this world and peace and happiness in the hereafter.

11. i. e., the darkness of ignorance, unbelief and sins. *zulūmāt* (sing. *zulmah*) = darkness, gloom. See at 2:258, p. 132, n. 14.

12. i. e., to the light of guidance and faith, of Islām.

إِلَى صِرَاطٍ a way¹ staright and right.²

مُسْتَقِيمٍ

لَقَدْ كَفَرَ 17. They indeed disbelieve

أَلَّذِينَ قَالُوا إِنَّ اللَّهَ

هُوَ الْمَسِيحُ He is the Messiah,

ابْنُ مَرْيَمَ son of Maryam."

قُلْ فَمَنْ يَمْلِكُ Say: "Then who can hold³

مِنَ اللَّهِ شَيْئًا against Allah anything

إِذَا أَرَادَ if He intends⁴

أَنْ يُهْلِكَ الْمَسِيحَ to destroy⁵ the Messiah,

ابْنِ مَرْيَمَ son of Maryam,

وَأُمَّهُ and his mother

وَمَنْ فِي الْأَرْضِ and whoever is in the earth,

جَمِيعًا all together"⁶

وَلِلَّهِ To Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion⁷ of the heavens

وَالْأَرْضِ and the earth

وَمَا بَيْنَهُمَا and all that is between them.

يَخْلُقُ He creates⁸

مَا يَشَاءُ whatever He wills;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ Omnipotent.⁹

1. صِرَاطٍ *ṣirāt* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مُسْتَقِيمٍ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يَمْلِكُ *yamlīku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malak/mulk/milk*], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. أَرَادَ *'arāda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *rāda* [*rawd*], to walk about. See *'aradnā* at 4:62, p. 268, n. 11).

5. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins (v. iii. m. s. impfct. from *ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'āyah* emphatically asserts that 'Īsā (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kāfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including 'Īsā and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubūbiyah*) nor in the right to be worshipped (*'ulūhiyah*).

7. مُلْكُ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يَخْلُقُ *yakhluqu* = he creates, brings into being (v. iii. m. s. impfct. from *khalāqa* [*khalq*], to create. See *khuliqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قَدِيرٌ *qadīr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

وَقَالَتِ الْيَهُودُ 18. There say the Jews
 وَالنَّصَارَى and the Christians:
 "عَنْ أَنْبَتُوا اللَّهَ "We are Allah's sons
 وَأَجْسَتُوهُ and His beloved ones."¹
 قُلْ فَلِمَ Say: "Why then
 يُعَذِّبُكُمْ He punishes² you
 بِذُنُوبِكُمْ for your sins?"³
 بَلْ أَنْتُمْ بَشَرٌ Nay, you are human beings,
 مِمَّنْ خَلَقَ of those whom He created.⁴
 يَغْفِرُ لِمَن يَشَاءُ He forgives whom He wills
 وَيُعَذِّبُ and punishes
 مَن يَشَاءُ whom He wills.
 وَلِلَّهِ And to Allah belongs
 مُلْكُ السَّمَاوَاتِ the dominion of the heavens
 وَالْأَرْضِ وَمَا and the earth and all that is
 بَيْنَهُمَا between the two;
 وَإِلَيْهِ الْمَصِيرُ and to Him is the destination.⁵

يَا أَهْلَ الْكِتَابِ 19. O People of the Book,
 قَدْ جَاءَكُمْ there has come to you
 رَسُولُنَا Our Messenger,
 مُبَيِّنٌ لَكُمْ making clear⁶ to you,
 عَلَى قَدَرٍ مِّنَ الرُّسُلِ on a pause⁷
 after the Messengers,

1. The 'āyah belies the claim made by the Jews and Christians that they were Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days (see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ān and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. 'ahībbā' (pl.: s. ḥabīb) = beloved ones, dear ones, friends.

2. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhba ['adhb]), to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the 'āyah stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مَصِيرٌ *maṣīr* = destination, place at which one arrives, destiny, end. See at 4:97, p. 287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharī'ah*). يَبَيِّنُ *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān]), to be clear. See at 5:15, p. 336, n. 2).

7. فتره *fatarah* (s.; pl. *fatarāt*) = pause, interval of time, intermission.

أَنْ تَقُولُوا lest you should say:

مَا جَاءَنَا " There did not come to us

مِنْ بَشِيرٍ any giver of good tidings,¹

وَلَا نَذِيرٍ nor any warner."²

فَقَدْ جَاءَكُمْ So there has come to you

بَشِيرٌ a giver of good tidings

وَنَذِيرٌ and a warner.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿١١﴾ Omnipotent.³

Section (Ruû') 4

وَإِذ قَالَ 20. And [recall] when Mûsa

مُوسَى لِقَوْمِهِ said to his people:

يَقَوْمِ أَذْكُرُوا " O my people, remember⁴

بِعِصْمَةِ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ جَعَلَ فِيكُمْ when He made⁵ amongst you

أَنْبِيَاءَ Prophets;

وَجَعَلَكُمْ مُلُوكًا and made you kings

وَأَتَانَكُمْ and gave you

مَا لَمْ يُؤْتِ أَحَدًا what He did not give anyone

مِنَ الْعَالَمِينَ ﴿١٢﴾ of all the beings.⁶

يَقَوْمِ ادْخُلُوا 21. "O my people, enter⁷

الْأَرْضَ الْمُقَدَّسَةَ the Holy⁸ Land

1. بشير *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نذير *nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'il* from *nadhara* [*nadhîr/nudhûr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قدير *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n. 11).

6. i. e., all the beings of the time. عالمين *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *عالم* *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e., Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مقدسة *muqaddasah* (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

الَّتِي كَتَبَ اللَّهُ لَكُمْ
which Allah wrote¹ for you;

وَلَا تَرْتَدُّوا
and do not retreat²

عَلَىٰ أَدْبَارِكُمْ
turning your backs³

فَنَنْقَلِبُوا
for then you will be reversed⁴

خَسِرِينَ ﴿١١﴾
as losers.⁵

قَالُوا يَا مُوسَىٰ
22. They said; "O Mûsâ,

إِنَّ فِيهَا قَوْمًا
surely therein are a people

جَبَّارِينَ
of colossal build and might;⁶

وَأِنَّا لَنَدْخُلُهَا
and we shall not enter it

حَتَّىٰ يَخْرُجُوا مِنْهَا
until they depart⁷ from it.

فَإِن يَخْرُجُوا مِنْهَا
So if they depart from it

فَأِنَّا دَاخِلُونَ
we will be entering.

﴿١٢﴾

قَالَ رَجُلَانِ
23. There said two men

مِنَ الَّذِينَ يَخَافُونَ
of those who feared,⁸

أَنْعَمَ اللَّهُ عَلَيْهِمَا
whom Allah had graced⁹ on:

أَدْخُلُوا عَلَيْهِمُ الْبَابَ
"Go in on them at the gate;

فَإِذَا دَخَلْتُمُوهُ
if you make an entry into it

فَأِنَّكُمْ عَلَيْهِونَ
you will be victorious.¹⁰

وَعَلَى اللَّهِ فَتَوَكَّلُوا
And upon Allah you rely,

إِنْ كُنْتُمْ مُؤْمِنِينَ
if you are believers.

﴿١٣﴾

قَالُوا يَا مُوسَىٰ
24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كَتَبَ *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* /*kitâbah*, to write. See *kutiba* at 4:77, p. 274, n. 10).

2. لا تَرْتَدُّوا *lâ tartaddû* = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [*radd*], to send back. See *ruddû* at 4:91, p. 282, n. 5).

3. أَدْبَارُ *'adbâr* (pl.; sing. *dubr*/*dubur*) = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.

4. تَنْقَلِبُوا *tanqalibû(na)* = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nân* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).

5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'il to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next *'ayah*.

خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirîn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 3:149, p. 213, n. 5).

6. جَبَّارِينَ *jabbârin* (pl. acc./gen. of *jabbârin*; s. *jabbâur*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fa'âl* from *jabara* [*jabr*/*jubûr*], to force, to compel, to restore).

7. يَخْرُجُوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nân* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'akhrîj* at 4:75, p. 273, n. 5).

8. i. e. feared Allah. يَخَافُونَ *yakhâfûna* = they fear, are afraid of (v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. See *yakhâfû* at 2:229, p. 113, n. 1).

9. i. e., graced with the quality of piety and obedience. أَنْعَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah*/*man'am*], to be in ease. See at 4:72, p. 272, n. 6).

10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb*/*ghalbah*], to subdue, to conquer. See *yaghlîb* at 4:74, p. 273, n. 3).

إِنَّا لَن نَدْخُلُهَا أَبَدًا
مَادَامُوا فِيهَا

we will not enter it ever
as long as they are¹ in there.

فَاذْهَبْ أَنْتَ وَرَبُّكَ
فَقَاتِلَا

So, go you and your Lord
and fight;²

إِنَّا هُنَا قَاعِدُونَ

we here do remain seated.³

﴿١١﴾

قَالَ رَبِّ
إِنِّي لَأَآمِلُكَ

25. He said: "My Lord,
indeed I have no power⁴

إِلَّا نَفْسِي
وَإِخِي

except over myself
and my brother.

فَافْرُقْ بَيْنَنَا
وَبَيْنَ الْقَوْمِ

So divide⁵ between us
and the people

الْفَاسِقِينَ

insolently disobedient.

قَالَ 26. He [Allah] said:

فَإِنَّهَا

"Then it [the land] shall be

مُحَرَّمَةٌ عَلَيْهِمْ

forbidden⁶ to them

أَرْبَعِينَ سَنَةً

for forty years,

يَبْهُوتُونَ فِي الْأَرْضِ

they wandering⁷ in the earth.

فَلَا تَأْسَ عَلَى

So do not be sad⁸ over

الْقَوْمِ الْفَاسِقِينَ

the sinful people."

﴿١٢﴾

Section (Rukū') 5

وَأَتْلُ عَلَيْهِمْ 27. And recite⁹ upon them

1. *مَا دَامُوا* *mā dāmū* = as long as they were, as long as they remained (v. iii. m. pl. past from *dāma* [dawm], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. *قَاتِلَا* *qātilā* = you two fight, wage war (v. ii. m. dual, imperative from *qātala*, form III of *qatala* [qat], to kill. See *qātil* at 4:84, p. 278, n. 5).

3. *قَاعِدُونَ* *qā'idūn* (pl.; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [qu'id], to sit down. See at 4:95, p. 285, n. 4).

4. *أَمْلِكُ* *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See *yamliku* at 5:17, p. 337, n. 3).

5. i.e., Mūsā prayed to be separated and dissociated from his sinful followers. *افْرُقْ* *ufruq* = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faruqa* [farq/furuqān], separate. See *yufarriqu* at 4:152, p. 312, n. 3).

6. *مُحَرَّمَةٌ* *muḥarramah* (f. s., pl. *muḥarramāt*; m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarramā* at 4:160, p. 316, n. 4).

7. *يَبْهُوتُونَ* *yatihūna* = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tāha* [tīh], to wander about, to get lost).

8. *لَا تَأْسَ* *lā ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [ya's/ya'āsah], to give up hope).

9. *اتْلُ* *utlu* = recite, read aloud (v. ii. m. s. imperative from *talā* [tilāwah], to recite. See *yutlā* at 5:1, p. 325, n. 6).

بِنَاءِ the intelligence¹

أَبْنَىٰ آدَمَ of the two sons of Adam

بِالْحَقِّ in truth.

إِذْ قَرَّبَا قُرْبَانًا Lo, they offered² a sacrifice³

فَتُقْبَلُ but it was accepted⁴

مِنَ أَحَدِهِمَا وَلَمْ of one of the two and it was

يُتَقَبَّلَ مِنَ الْآخَرِ not accepted⁵ of the other.

قَالَ لَا أَقْتُلُكَ He⁶ said: "I will kill you".

قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ He⁷ said: "Allah but accepts

مِنَ الْمُتَّقِينَ of the godfearing."⁸

لَئِن بَسَطْتَ 28. "Even if you stretch out⁹

إِلَىٰ يَدِكَ towards me your hand

لَيَقْتُلَنِي to kill me,

مَا أَنَا بِبَاسِطٍ I am not going to stretch out

يَدِي إِلَيْكَ my hand towards you

لَأَقْتُلَنَّكَ to kill you;

إِنِّي أَخَافُ اللَّهَ, I fear Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings."¹⁰

إِنِّي أُرِيدُ أَنْ تَبُوءَ 29. "I wish that you be laden¹¹

بِإِثْمِي وَإِثْمِكَ with my sin and your sin

وَتَكُونَنَّ and thus be

مِنَ أَصْحَابِ النَّارِ of the inmates of the fire;

1. The reference here is to the story of the two sons of Ādam, (peace be on him), Qābil and Hābil and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نَبَأٌ *naba'* (s.; pl. 'anbā') = news, tidings, intelligence. See 'unabbi'u at 5:14, p. 336, n. 1.

2. قَرَّبَا *qarrabā* = they (two) offered up, presented (v. iii. m. dual, past in form II of *qariba* [*qurb/maqrabah*]), to get close, to come near.

3. قُرْبَانٌ *qurbān* (s.; pl. *qarābīn*) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. تَقْبَلُ *tuqubila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabūl/qubūl*]), to accept. See *taqabbala* at 3:37, p. 169, n. 8.

5. يُتَقَبَّلُ *yutaqabbal(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*). The last letter is vowelless because of the particle *lam* coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. مُتَّقِينَ *muttaqīn* (acc./gen. of *muttaqīn*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqāyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

9. *basaṭ-ta* = you stretched, spread out (v. ii. m. s. past from *basaṭa* [*basṭ*]), to spread. See *yabsutu* at 5:11, p. 333, n. 7).

10. عَالَمِينَ *'ālamīn* (acc./gen. of *'ālamīn*, sing. *'ālam*, i. e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. تَبُوءُ *tabū'a(u)* = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from *bā'a* [*baw*]), to return. The last letter takes *fathah* because of the particle 'an coming before the verb. See *bā'a* at 3:162, p. 219, n. 8).

وَذَلِكَ جَزَاءُ
الظَّالِمِينَ¹ and that is the reward
of the wrong-doers."¹

فَوَوَّعَتْ لَهُ نَفْسُهُ² 30. But his ego allowed²
قَتَلَ أَخِيهِ him to kill his brother;
فَقَتَلَهُ so he killed him.

فَأَصْبَحَ Thus he became³
مِنَ الْخَاسِرِينَ⁴ of those in loss.⁴

فَبَعَثَ اللَّهُ غُرَابًا⁵ 31. Then Allah sent⁵ a raven⁶
يَسْحُطُ فِي الْأَرْضِ scratching⁷ into the earth
لِيُرِيَهُ كَيْفَ يُورِي to show him how to hide⁸
سَوْءَةَ أَخِيهِ the shame⁹ of his brother.

قَالَ يَوَيْلَايَ He said: "Woe to me;
أَعَجَزْتُ أَنْ أَكُونَ Am I unable¹⁰ to be
مِثْلَ هَذَا الْغُرَابِ like this raven
فَأُورِيَ and so to cover up¹¹

سَوْءَةَ أَخِي the shame of my brother?"¹¹
فَأَصْبَحَ Thus he became
مِنَ النَّادِمِينَ¹² of the repentants.¹²

مِنَ أَجْلِ ذَلِكَ¹³ 32. On account of that¹³
كَتَبْنَا عَلَى We ordained on the
بَنِي إِسْرَائِيلَ Children of Isrâ'îl

1. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [*zûlm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طوعت *tawwa'at* = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *tâ'a* [*taw'*], to obey. See *tatawwa'a* at 2:184, p. 87, n. 8).

3. أصبح *'asbaha* = he became, became in the morning (v. ii. m. s. past in form IV of *shabaha* [*shabih*], to be in the morning. See *'asbahtum* at 3:103, p. 196, n. 9).

4. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khûsr* / *khasâr* / *khasârah* / *khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غراب *ghurâb* (s.; pl. *ghirbân* / *aghrub* / *aghrubah*) = raven, crow.

7. يبحث *yab-hathu* = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *bahatha* [*bahth*], to look, to search).

8. يورى *yuwârî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warâ* [*wary*], to kindle).

9. سوءة *saw'ah* (s.; pl. *saw'ât*) = shame, disgrace, disgraceful act.

10. عجزت *'ajiztu* = I was unable, became incapable (v. i. past from *'ajaza* [*ajz*], to be unable, weak).

11. أورى *'uwâriya(rî)* = I conceal, hide, secrete, cover up (v. i. impfct. from *warâ*. The last letter takes *fathah* because of a hidden 'an in *fâ* (*fâ* of causality) coming before the verb. See n. 8 above).

12. نادمين *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* [*nadam* / *nadâmah*], to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُمَنْ قَتَلَ نَفْسًا
 other than for a life
 بِغَيْرِ نَفْسٍ
 أَوْ فَسَادٍ
 or for mischief-making²
 فِي الْأَرْضِ
 in the land,
 فَكَأَنَّمَا قَتَلَ
 then as if he killed
 النَّاسَ جَمِيعًا
 mankind as a whole;
 وَمَنْ أَحْيَاهَا
 and whoever saves it,³
 فَكَأَنَّمَا أَحْيَا
 then as if he saves the life of
 النَّاسَ جَمِيعًا
 mankind as a whole.
 وَلَقَدْ جَاءَتْهُمْ
 And there indeed had come
 رُسُلُنَا
 to them Our Messengers
 بِالْبَيِّنَاتِ
 with the clear evidences.⁴
 ثُمَّ إِنَّا كَثِيرًا مِّنْهُمْ
 Even then many of them
 بَعَدَ ذَلِكَ فِي الْأَرْضِ
 after that were in the earth
 لَمُسْرِفُونَ
 indeed committing excesses.⁵

33. Verily the punishment⁶
 of those who
 يُحَارِبُونَ
 war⁷ against
 اللَّهَ وَرَسُولَهُ
 Allah and His Messenger
 وَيَسْعَوْنَ فِي الْأَرْضِ
 and strive⁸ in the earth
 فَسَادًا
 making mischief⁹
 أَن يُقْتَلُوا
 is that they be executed¹⁰

1. نفس *nafs* (s.; pl. *nufûs/`anfus*)= living being, person, individual, nature, self. See 'anfus at 4:1, p. 236, n. 4.

2. فساد *fasâd* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.

3. i. e., the life of an individual. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 2:243, p. 122, n. 10).

4. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).

5. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from 'asrafa, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See 'israf at 4:6, p. 239, n. 3).

6. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.

7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. يحرابون *yuhâribûna* = they war, wage war, fight (v. iii. m. pl. impofct. from *haraba*, form III of *hariba* [*harab*], to be angry, furious. See *harb* at 2:279, p. 146, n. 2).

8. يسعون *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*] to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

9. i. e., by causing bloodshed and committing crimes.

10. يقتلوا *yūqattalû(na)* = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qat*], to kill. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *qâtîlâ* at 5:24, p. 341, n. 2).

أَوْصَلَبُوا¹ or be crucified¹

أَوْتَقَطَّعَ² or there be cut off²

أَيْدِيَهُمْ their hands

وَأَرْجُلُهُمْ مِنْ خِلَافٍ³ and legs on opposite sides³

أَوْيُنْفَوُا⁴ or they be exiled⁴

مِنَ الْأَرْضِ from the land.

ذَلِكَ لَهُمْ That is for them

خِزْيٌ فِي الدُّنْيَا the disgrace⁵ in the world;

وَلَهُمْ and they will have

فِي الْآخِرَةِ in the hereafter

عَذَابٌ عَظِيمٌ⁶ a punishment very grave.⁶

إِلَّا الَّذِينَ 34. Except for those who

تَابُوا مِنْ قَبْلِ أَنْ repent⁷ before that

تَقَدَّرُوا عَلَيْهِمْ you gain mastery⁸ over them.

فَاعْلَمُوا أَنَّ اللَّهَ So know that Allah is

غَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ 35. O you who believe,

مُؤْمِنُوا beware⁹ of Allah

وَأَسْتَفْعُوا إِلَيْهِ and seek¹⁰ towards Him

الْوَسِيلَةَ the means of approach;¹¹

1. وصلبوا *yusallabû(na)* = the are crucified (v. iii. m. pl. impfct. passive from *sallaba*, form II of *ṣalaba* [ṣalb], to crucify. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by 'an.

2. تقطع *tuqatta'a(u)* = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qatta'a*, form II of *qata'a* [qaṭ'], to cut. The final letter takes *fathah* because of the reason stated at n. 1 above. See *taqatta'a* at 2:166, p. 78, n. 8).

3. من خلاف *min khilâf* = on opposite sides, alternately.

4. ينفوا *yunfaw(na)* = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafâ* [nafy], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1. above).

5. خزي *khizy* = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.

6. عظيم *'azîm* = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).

7. تابوا *tâbû* = they returned, turned to (v. iii. m. pl. past from *tâba* [tawb/tawbah / matâb]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

8. تقدروا *taqdirû[na]* = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara* / *qadira* [qudrah/ maqdurah/ maqdarah/ qadar], to have power, to be master. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).

9. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).

10. ابتغوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [bughâ'], to seek).

11. وسيلة *wasilah* (s.; pl. *wasâ'il*) = means, means of approach, device, medium.

وَجَاهِدُوا فِي سَبِيلِهِ and fight¹ in His way²
 لَعَلَّكُمْ that you may
 تَفْلِحُوا attain success.³

إِنَّ الَّذِينَ كَفَرُوا 36. Those who disbelieve,
 لَوْ أَنَّ لَهُمْ even if they had
 مَا فِي الْأَرْضِ whatever is in the earth
 جَمِيعًا in toto,
 وَمِثْلَهُ مَعَهُ and its equivalent⁴ with it,
 لَيَفْتَدُوا to ransom themselves⁵
 بِهِ therewith
 مِنْ عَذَابِ from the punishment
 يَوْمِ الْقِيَامَةِ of the Day of Judgement,
 مَا نَقْبَلُ it will not be accepted⁶
 مِنْهُمْ of them;
 وَهُمْ and they will have
 عَذَابٌ أَلِيمٌ a punishment very painful.⁷

يُرِيدُونَ 37. They will intend⁸
 أَنْ يَخْرُجُوا مِنَ النَّارِ to come out⁹ of the fire
 وَمَا هُمْ بِخَارِجِينَ but they shall not get out¹⁰
 مِنْهَا of it; and they will have
 عَذَابٌ مُّقِيمٌ an abiding¹¹ punishment.

1. جاهدوا *jâhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تفلحون *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from '*afaha*, form IV of *falaḥa* [*falḥ*], to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مثل *mithl* (s.; pl. *amthâl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يفتدوا *yaftadû(na)* = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ*], to redeem, to ransom, to sacrifice. The terminal *nûn* is dropped because of an implied '*an* in *li* {*lâm* of motivation} coming before the verb. See *iftadû* at 3:91, p. 191, n. 6).

6. تقبل *tuqubbila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See at 5:27, p. 342, n. 4).

7. أليم *'alim* = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11; 4:161, p. 316, n. 13.

8. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يخرجوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See ' at 5:22, p. 340, n. 7).

10. خارجين *khârijîn* (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مقيم *muqim* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from '*aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See *muqimîn* at 4:162, p. 317, n. 3).

38. The male thief¹ and the
female thief,

فَأَقْطَعُوا أَيْدِيَهُمَا cut off² the hands of the two,

جَزَاءً as penalty³

بِمَا كَسَبُوا for what they have earned⁴ –

نَكَالًا an exemplary punishment⁵

مِّنَ اللَّهِ from Allah.

وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,

حَكِيمٌ All-Wise.⁶

39. But whoever repents⁷

مِّنْ بَعْدِ ظُلْمِهِ after his transgression⁸

وَأَصْلَحَ and reforms,⁹

فَإِنَّ اللَّهَ يُتَوَبُّ إِلَى اللَّهِ تَتُوبُ Allah turns in forgiveness¹⁰

عَلَيْهِ to him.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving;

رَحِيمٌ Most Merciful.

40. Do you not know

أَنَّ اللَّهَ

لَهُ الْمُلْكُ to Him belongs the dominion

of the heavens and the earth?

يُعَذِّبُ مَنْ يَشَاءُ He punishes¹¹ whom He wills

1. سارق *sâriq* (m. s.; pl. *sâriqûn, saraqah, sarrâq*; f. *sâriqah*, pl. *sawâriq*) = thief, stealer. Active participle from *saraqah* [*saraqah/ sariq/ saraqah/ sariqah/surqân*], to steal).

2. اقْطَعُوا *iqṭa'û* = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qata'a* [*qat'*], to cut. See *yaqṭa'a* at 3:127, p. 206, n. 1).

3. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كَسَبُوا *kasabû* = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نَكَالٌ *nakâl* = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تَابَ *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظَلَمَ *zulm* = injustice, wrong, transgression, oppression. See *yaẓlim* at 4:160, p. 316, n. 2.

9. i. e., reforms his conduct and deeds, أَصْلَحَ *'aṣlahā* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalâh/ṣulâh/ maṣlahah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يُتَوَبُّ *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*]], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يُعَذِّبُ *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* [*adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَعْفِرُ لِمَن يَشَاءُ and forgives¹ whom He wills;
 وَاللَّهُ عَلَى كُلِّ and Allah is over everything
 شَيْءٍ قَدِيرٌ All-Powerful.

يَا أَيُّهَا الرَّسُولُ 41. O you the Messenger,
 لَا يَحْزَنكَ لَا let there not grieve² you
 الَّذِينَ يَسْتَعْجِلُونَ those who rush³
 فِي الْكُفْرِ into disbelief –
 مِنَ الَّذِينَ قَالُوا of those who say
 "آمَنَّا" "We believe"
 بِأَفْوَاهِهِمْ وَ their mouths⁴ while
 لَمْ تُؤْمِنْ قُلُوبُهُمْ their hearts do not believe,⁵
 وَمِنَ الَّذِينَ هَادُوا and of those who are Jews –
 سَمِعُونَ lending ready ear⁶
 لِلْكَذِبِ to the lie,
 سَمِعُونَ lending ready ear
 لِقَوْمٍ آخَرِينَ to another people
 لَمْ يَأْتُواكَ who did not come to you.⁷
 يُحَرِّفُونَ الْكَلِمَ مِنْ They distort⁸ the words
 بَعْدَ مَوَاضِعِهِ after their settings,⁹
 يَقُولُونَ إِنْ أُوتِيتُمْ saying: "If you are given
 هَذَا فَخُذُوهُ this take it,¹⁰
 وَإِنْ لَمْ تُؤْتَوْهُ and if you are not given it,
 فَاحْذَرُوا be cautious!"¹¹

1. يغفر *yaghfira* (u) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah ghufrán*], to forgive. See at 4:168, p. 319, n. 10).
2. لا يحزن *lā yahzun* (u) = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan/huzn*]. The last letter is vowelless because of the *lā* of prohibition coming before the verb. See *yahzanūna* at 3:170, p. 222, n. 14).
3. يستعجلون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).
4. أفواه *'afwâh* (pl.; sing. فوهة *fūhah*) = mouths, vents. See at 3:167, p. 221, n. 8.
5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.
6. سامعون *sammâ'ûn* (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fā'âl* from *sami'a* [*sam' /samâ' /samû'ah /masma*], to hear).
7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.
8. يحرفون *yuharrifûna* = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harrafa* [*harrf*], to deflect, to change. See at 5:13, p. 335, n. 2).
9. i. e., after the setting of their proper contexts and meanings. مواضع *mawâḍi'* (pl.; s. موضع *mawḍi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.
10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).
11. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See *hadhar* at 2:19, p. 10, n.11).

وَمَنْ And anyone whom
يُرِيدُ اللَّهُ فَنَنَتَهُ، Allah intends¹ the trial² of,
فَلَنْ تَمْلِكَ لَهُ، you can never avail³ him
مِنْ اللَّهِ شَيْئاً as against Allah in any way.
أُولَئِكَ الَّذِينَ Such ones are they whom
لَمْ يَرِدْ اللَّهُ Allah did not intend
أَنْ يُطَهِّرَ قُلُوبَهُمْ to purify⁴ their hearts.
هُمْ فِي الدُّنْيَا They will have in the world
خِزْيٌ disgrace,⁵
وَأَلْهَمَ and they will have
فِي الْآخِرَةِ in the hereafter
عَذَابٌ عَظِيمٌ a grave⁶ punishment.

﴿٤١﴾

سَمْعُونَ 42. Ready listeners⁷
لِلْكَذِبِ to the lie,
أَكَلُونَ hearty consumers⁸ of
لِلشَّحْتِ the forbidden thing.⁹
فَإِنْ جَاءُوكَ So if they come to you,¹⁰
فَأَحْكَمْ بَيْنَهُمْ adjudicate¹¹ between them
أَوْ أَعْرِضْ عَنْهُمْ or refrain¹² from them.
وَإِنْ تَعْرِضْ عَنْهُمْ If you refrain from them,
فَكَانَ يَضُرُّوكَ they can never harm¹³ you
شَيْئاً whatever;

1. يريد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. تملك *tamlika(u)* = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamliku* at 5:17, p. 337, n. 3).

4. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara/tahura* [*tuhr/tahârah*], to be clean. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. خزي *khizy* = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. آكلون *'akkâlûn* (pl.; s. *'akkâl*) = hearty consumers, voracious eaters (active participle in the intensive form of *fa'âl* from *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3).

9. شئت *suht* (s.; pl. اسمات *'ashât*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. احكم *uhkum* = judge, adjudicate, give decision (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See *tahkuma* at 4:105, p. 291, n. 11).

12. أعرض *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'rada*, form IV of *'arada* [*'ard*], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. يضرؤا *yaqurrû(na)* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *qarra* [*qarr*], to harm. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2.

وَأِنْ حَكَمْتَ and if you do adjudicate,¹

فَأَحْكُم بَيْنَهُمْ adjudicate between them

بِالْقِسْطِ with equity.²

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُقْسِطِينَ the doers of justice.³

وَكَيْفَ 43. And how can

يُحْكِمُونَكَ they make you judge⁴

وَعِنْدَهُمْ while there is with them

التَّوْرَةَ فِيهَا the *Tawrâh* wherein

حُكْمُ اللَّهِ is the decree of Allah,

ثُمَّ يَتَوَلَّوْنَ yet they turn away⁵

مِنْ بَعْدِ ذَلِكَ after that?

وَمَا أَوْلِيَاكُمْ And they are not

بِالْمُؤْمِنِينَ the believing ones.⁶

Section (Rukû') 7

إِنَّا أَنْزَلْنَا 44. Indeed We sent down

التَّوْرَةَ فِيهَا the *Tawrâh* wherein

هُدًى وَنُورٌ is guidance⁷ and light.⁸

بِحُكْمِهَا By it there gave judgement

النَّبِيِّينَ الَّذِينَ the Prophets⁹ who

أَسْلَمُوا surrendered¹⁰ [to Allah]

1. *hakamta* = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *hakama* [*hukm*], to pass judgement. See *uhkum* at 5:42, p. 349, n. 11).

2. *qist* = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. *muqsitîn* = just, equitable, doers of justice (active participle from *'aqasata*, form IV of *qasata* [*qast/qist/qusût*], to act justly. See *tuqsitû* at 4:3, p. 237, n. 6).

4. *yuhakkimûna* = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*hukm*], to pass judgement.. See *hakamta* at n. 1 above).

5. i. e., they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the *Tawrâh*, which they professed to believe in and in which they interpolated other things. يتولون *yatawallawna* = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. هدى *hudan* = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. نور *nûr* (s.; pl. *'anwâr*) = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Îsâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the *Tawrâh*.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. أسلموا *'aslamû* = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;

وَالرَّبَّانِيُونَ and [so did] the rabbis¹

وَالْأَحْبَارَ and the savants,²

بِمَا أَسْتُحْفِظُوا as they were given charge³

مِن كِتَابِ اللَّهِ of the Book of Allah

وَكَانُوا عَلَيْهِ and they were over it

شُهَدَاءَ witnesses.⁴

فَلَا تَخْشَوُا النَّاسَ So do not fear⁵ men

وَأَخْشَوْنِي وَلَا

تَشْتَرُوا بِمَا يَأْتِي buy⁶ with My Revelations⁷

ثَمَنًا قَلِيلًا a little value.⁸

وَمَنْ لَمْ يَحْكَمْ And whoever judges not by

بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,⁹

فَأُولَئِكَ such people,

هُمُ الْكَافِرُونَ they are the unbelievers.

وَكُنَّا 45. And We ordained¹⁰

عَلَيْهِمْ فِيهَا on them therein¹¹

أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,

وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,

وَالْأَنْفَ بِالْأَنْفِ and a nose for a nose,

وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,

وَاللِّسَانَ بِاللِّسَانِ and a tooth for a tooth,

1. ربايون *rabbāniyyūn* (pl.; sing. *rabbānī*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See *rabbāniyyūn* at 3:79, p. 187, n. 1).

2. أحبار *'ahbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men.

3. استُحْفِظُوا *ustuhfiẓū* = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istahfaza*, form X of *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥafīẓ* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء *shuhadā'* (pl.; s. شهد *shahīd*) = witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تخشوا *lā takhshaw* = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See at 5:3, p. 328, n. 1).

7. آيات *'āyāt* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تشتروا *lā tashtarū* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharā* [*shiran/shirā'*], to buy, sell. See at 2:41, p. 21, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن *thaman* (pl. *athmān/أثمنة athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ān and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzūl*], to come down, get down. See at 4: 166, p. 319, n. 2).

10. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitābah*], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrah*.

وَالْحُرُوحِ قِصَاصٌ and wounds¹ equal for equal.²

فَمَنْ But whoever

تَصَدَّقَ بِهِ gives it up charitably³

فَهُوَ كَفَّارَةٌ لَهُ it will be an expiation⁴ for him.

وَمَنْ لَمْ يَحْكَمْ And whoever judges not by

بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,

فَأُولَئِكَ such ones,

هُمُ الظَّالِمُونَ they are the transgressors.⁵

وَقَفَّيْنَا 46. And We despatched⁶

عَلَىٰ آثَرِهِمْ in their wake⁷

عِيسَى ابْنِ مَرْيَمَ 'Îsâ, son of Maryam,

مُصَدِّقًا confirming⁸

لِمَا بَيْنَ يَدَيْهِ what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*;

وَمَا آتَيْنَاهُمُ الْإِنْجِيلَ and We gave him the Gospel

فِيهِ هُدًى وَنُورٌ wherein is guidance and light

وَمُصَدِّقًا and as confirmation

لِمَا بَيْنَ يَدَيْهِ of what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*, and

وَهُدًى وَمَوْعِظَةً as guidance and admonition⁹

لِلْمُتَّقِينَ for the godfearing.¹⁰

1. حروح *jurûh* (pl.; s. حرح *jarh*) = wounds, injuries.

2. قِصَاصٌ *qisâs* = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق *tasaddaqa* = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqu* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the one who charitably forgoes taking retaliation. كفارة *kaffârah* = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. الظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. قَفَّيْنَا *qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. آثَارٍ *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his wake.

8. مُصَدِّقٌ *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. مَوْعِظَةٌ *maw'izah* (pl. *mawâ'iz*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqîn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

وَلِيَحْكُمُوا 47. Let there adjudicate¹
 أَهْلَ الْإِنجِيلِ the followers of the Gospel
 بِمَا أَنْزَلَ اللَّهُ by what Allah has sent down
 فِيهِ therein.

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And whoever judges not by what Allah has sent down, such persons, they are the defiant ones.²



وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ

And We have sent down to you the Book³ in truth,⁴ confirming⁵ what was before it of the Book⁶ and overriding and saving⁷ it.

فَأَحْكُمُوا بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعُوا أَهْوَاءَ هُمْ عَمَّا جَاءَكَ مِنْ الْحَقِّ

So adjudicate between them by what Allah has sent down and do not follow⁸ their whims⁹ away from what has come to you of the truth.

لِكُلِّ جَمَلْنَا مِنْكُمْ شَرْعًا وَمِنْهَا جَاءَ شَرْعًا وَمِنْهَا جَاءَ شَرْعًا

We set for every one of you a code¹⁰ and a norm.¹¹

1. It is a command to the professed followers of the Gospel (*Injil*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fiṣq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ān.

4. i. e., the Qur'ān is truly sent down by Allah, there is no doubt in it.

5. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ān prevails over all previous scriptures and preserves their original and unaltered messages. مهيمن *muhaymin* = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect).

8. لا تتبع *lā tattabi'* = do not follow (v. ii. m. s. imperative [prohibition] from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See at *lā tattabi'ū* at 4:135, p. 324, n. 6).

9. أهواء *'ahwā'* (sing. *hawā'*) = desires, fancies, wishes, caprices, whims. See at 2:145, p. 69, n. 8).

10. شريعة *shir'ah* = code, *shari'ah*.

11. منهج *minhāj* (s.; pl. *manāhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَسْبِقُكُمْ فِي مَا آتَاكُمْ فَأَسْبِقُوا أَلْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	And if Allah so willed, he would have made you a single community; ¹ but that He may test ² you in what He has given you. So vie with one another ³ in the good things. ⁴ To Allah shall be the return ⁵ of you all; then He will apprise ⁶ you of what you use to differ ⁷ in.
وَأَن آخِزَكُمْ بَيْنَهُمْ أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرَهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا	49. And that you judge between them by what Allah has sent down; and do not follow their whims ⁸ and beware ⁹ of them lest they should entice ¹⁰ you away from some of what Allah has sent down to you. Hence if they turn away, ¹¹

1. أمة 'ummah (pl. أمم 'umam) = community, people, nation, generation, species, class, category, See at 3:114, p. 200, n. 8.

2. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw* / *balâ*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See *ibtalû* at 4:6, p. 238, n. 12).

3. استبقوا *istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).

4. i. e., good deeds approved by the Qur'an and *sunnah*. خيرات *khayrât* (pl.; sing. خيرة *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

5. i. e., on the Day of Judgement. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 3:55, p. 177, n. 9).

6. ينبيء *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab* / *nubû*], to be prominent. See 'unabbi'u' at 5:14, p. 336, n. 1).

7. تختلفون *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 3:55, p. 177, n. 11).

8. أهواء *'ahwâ'* (sing. هوى *hawân*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

9. احذروا *ihdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr* / *hadhar*], to be cautious. See at 5:41, p. 348, n. 11).

10. يفتنوا *yafthinû(na)* = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [*fain* / *fatân*], to put to trial, to tempt. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *yafthina* at 4:101, p. 288, n. 11).

11. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 4:89, p. 281, n. 1).

فَاعْلَمْ	then know that
أَنَّهَا يُرِيدُ اللَّهُ	Allah only intends ¹
أَنْ يُصِيبَهُمْ	to hit ² them
بِبَعْضِ ذُنُوبِهِمْ	for some of their sins. ³
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ	And many of mankind
لَفَاسِقُونَ ﴿١١﴾	are indeed wantonly sinful. ⁴
أَفَحُكْمَ	50. Is it then the judgement
الْبَهِيَّةِ	of paganism ⁵
يَبْعُونَ	they seek? ⁶
وَمَنْ أَحْسَنُ مِنَ اللَّهِ	And who is better than Allah
حُكْمًا	in judgement
لِقَوْمٍ	for a people
يُوقِنُونَ ﴿٥٠﴾	who believe with certitude? ⁷

Section (Rukû') 8

يَا أَيُّهَا الَّذِينَ آمَنُوا	51. O you who believe,
لَا تَتَّخِذُوا الْيَهُودَ	do not take ⁸ the Jews
وَالنَّصَارَىٰ	and the Christians
أَوْلِيَاءَ	as allies. ⁹
بَعْضُهُمْ أَوْلِيَاءُ	They are allies
بَعْضٍ	of each other.
وَمَنْ يَتَوَلَّ	And whoever takes allies ¹⁰
	of them

1. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV of *râda*[rawd], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب *yusiba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of *sâba* [sawb / saybûbah], to hit the mark, to be right. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'asâba at 4:79, p. 276, n. 2).

3. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism.

6. يبعون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqana, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 2:118, p. 56, n.7).

8. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 4:144, p. 309, n. 4).

9. أولياء *'awliyyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى *yatawallâ* = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [walâ/waly to come near. See at 3:23, p. 164, n. 2).

مِنْكُمْ from amongst you,
 فَإِنَّهُمْ he surely is of them.
 وَإِنَّ اللَّهَ لَا يَهْدِي Allāh does not give guidance
 ٥١ الْقَوْمَ الظَّالِمِينَ to the transgressing people.

فَرَى الَّذِينَ 52. So you see those
 فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease¹
 يُسْرِعُونَ فِيهِمْ rushing² into their midst
 يَقُولُونَ نَخْشَى أَنْ saying: "We fear³ that
 تُصِيبَنَا دَائِرَةٌ there may hit⁴ us a round"⁵.
 فَصَى اللَّهُ But maybe that Allāh
 أَنْ يَأْتِيَ بِالْفَتْحِ will bring victory⁶
 أَوْ أَمْرٍ مِنْ عِنْدِهِ or a decree⁷ from Him,
 فَيَصْبِحُوا so they will become
 عَلَى مَا أَسْرَوْا for what they had concealed⁸
 فِي أَنْفُسِهِمْ within themselves
 ٥٢ نَدِيمِينَ full of remorse.⁹

وَيَقُولُ الَّذِينَ آمَنُوا 53. Those who believe say:
 "أَهَؤُلَاءِ الَّذِينَ
 أَقْسَمُوا بِاللَّهِ swore¹⁰ by Allāh
 جَهْدَ أَيْمَانِهِمْ their strongest oaths¹¹ that
 ذُكِرْتُمْ بِهِمْ they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.
2. يَسْرِعُونَ *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira/sara/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).
3. نَخْشَى *nakhshâ* = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).
4. تُصِيبُ *tusîba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'asâba*, form IV of *sâba* [*sawb / saybûbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yusîba* at 5:49, p. 355, n. 2).
5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دائرة *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit.
6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فَتْحٌ *fath* (s.; pl. فتح *futûh*/فوحات *futûhât*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.
7. i. e., Allāh may bring about a state of affair or may decree something in favour of the Muslims. أمر *'amr* (s.; pl. أمر *'awâmîr*/أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.
8. i. e., of hypocrisy and secret love for the Jews and the Christians. أسروا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *yusirrûna* at 2:77, p. 36, n. 8).
9. نَدِيمِينَ *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* [*nadam/nadâmah*], to repent. See at 5:30, p. 343, n. 12).
10. أقسموا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimû* at 5:3, p. 327, n. 12).
11. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

حِطَّتْ أَعْمَالُهُمْ 1 Their deeds fell through;¹

فَأَصْبَحُوا خَاسِرِينَ 2 so they became losers.²



يَا أَيُّهَا الَّذِينَ آمَنُوا 54. O you who believe,

مَنْ رَدَّدَ مِنْكُمْ 3 whoever apostatizes³ of you

عَنْ دِينِهِ 4 from his religion,

فَسَوْفَ يُأْتِي اللَّهُ 5 Allah will bring up

بِقَوْرٍ يُحِبُّهُمْ 6 a people whom He loves

وَيُحِبُّونَهُ 7 and they love Him,

أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ 8 docile⁴ to the believers

وَأَعَزَّةٌ 9 and strong⁵

عَلَى الْكَافِرِينَ 10 on the unbelievers,

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ 6 fighting⁶ in the way of Allah

وَلَا يَخَافُونَ 7 and not fearing⁷

لَوْمَةَ لَائِمٍ 8 the blame⁸ of a critic.⁹

ذَٰلِكَ فَضْلُ اللَّهِ 10 This is Allah's grace¹⁰

يُؤْتِيهِ 11 He gives it to

مَنْ يَشَاءُ 12 whom He will;

وَاللَّهُ وَاسِعٌ 11 and Allah is All-Reaching,¹¹

عَلِيمٌ 12 All-Knowing.

إِنَّمَا وَلِيُّكُمُ 55. Your Patron-Friend¹²

اللَّهُ 13 is but Allah,

1. i. e., because of their hypocrisy and lack of faith. *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabāta* [*hubūt*], to come to nothing. See at 3:22, p. 163, n. 7).

2. *khāsirīn* (acc./gen. of *khāsīrān*, sing. *khāsīr*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasār* /*khasārah* /*khusrān*] to lose. See at 5:30, p. 343, n. 4).

3. *yartadda* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lā tartaddū* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves.

adhillah (pl.; s. ذليل *dhalīl*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. *'a'izzah* (pl.; s. عزيز *'azīz*) = strong, mighty, hard, respected, distinguished, honourable. See *'azīz* at 2:129, p. 61, n. 10; and *yu'izzu* at 3:26, p. 165, n. 4.

6. *yujāhidūna* = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhidū* at 5:35, n.1).

7. *yakhāfūna* = they fear, are afraid of (v. iii. m. pl. impfct. from *khāfa* [*khawf* /*makhāfah* /*khīfah*], to fear. See *takhāfūna* at 4:34, p. 255, n. 12).

8. *lawmah* = blame, reproach, censure.

9. *lā'im* = critic, censurer, accuser.

10. i. e., such qualities

11. i. e., in His grace and favour. *wāsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'a/wasu'a* [*wasā'ah*], to be wide. See at 4:130, p. 302, n. 4).

12. *waliyy* (s.; pl. وليء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُ
وَالَّذِينَ آمَنُوا
الَّذِينَ
يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ رَاكِعُونَ ﴿٥٥﴾

and His Messenger,
and those who believe –
who
properly perform¹ the prayer
and pay *zakâh*,
and they bow in prayer.²

وَمَنْ
يَتَوَلَّ
اللَّهُ وَرَسُولُهُ
وَالَّذِينَ آمَنُوا
فَإِنَّ حِزْبَ اللَّهِ
هُمُ الْغَالِبُونَ ﴿٥٦﴾

56. And whoever
takes³ as friend-protector
Allah and His Messenger,
and those who believe,
then it is the party⁴ of Allah
that will be the victorious.⁵

Section (Rukū') 9

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا
الَّذِينَ اتَّخَذُوا دِينَكُمْ
هُزُوًا وَلَعِبًا
مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ
مِن قَبْلِكَ
وَالْكَافِرَ
أَوْلِيَاءَ

57. O you who believe,
do not adopt⁶
those who take your religion
in ridicule⁷ and fun,⁸
from among those who
were given the Book
before you,
and the unbelievers,
as friend-patrons.⁹

1. *yuqimūna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqūma, form IV of qāma[qiyaṃ/qawmah], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

2. *rāki'ūn* (sing. *rāki'*) = those bowing in submission (active participle from *raka'a* (*rukū'*), to bow, bend the body, especially in prayer. See *rāki'in* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. *yatawallā* (ā) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. The last letter *yā'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See *yatawallā* at 5:51, p. 355, n. 12).

4. *ḥizb* (s.; pl. *ahzāb*) = party, band, group.

5. *ghālibūn* (pl.; s. *ghālib*) = victors, conquerors, the victorious, the triumphant.

6. *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:51, p. 355, n. 8).

7. *huzuwan* (مزج *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest.

9. *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَاتَّقُوا اللَّهَ and beware¹ of Allah
 إِن كُمْ مُؤْمِنِينَ if you are believers.

وَإِذَا نَادَيْتُمْ 58. When you make the call²

إِلَى الصَّلَاةِ to the prayer

اتَّخَذُوهَا they take³ it

هَزْوا وَلِغَا in mockery⁴ and fun.⁵

ذَلِكَ بِأَنَّهُمْ That is so because they are
 قَوْمٌ لَا يَعْقِلُونَ a people that do not realize.⁶



قُلْ 59. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

هَلْ تَتَّقُونَ اللَّهَ do you take revenge⁷ on us

إِلَّا أَنْ آمَنَّا except for that we believe

بِاللَّهِ وَمَا in Allah and what has been

أُنزِلَ إِلَيْنَا sent down to us and

وَمَا أُنزِلَ مِن قَبْلُ what was sent down before;

وَأَنَّ أَكْثَرَكُمْ and that the majority of you

فَسِيقُونَ are wantonly sinful?"⁸

قُلْ هَلْ أُنَبِّئُكُمْ 60. Say: "Shall I inform⁹ you

بِشَرِّ مِمَّنْ ذَاكَ of the worse than that

مُتَّوِّبَةً عِنْدَ اللَّهِ as recompense from Allah?

1. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous 'ayah mocked at the Muslims and Islam. ناديتهم *nâdaytum* = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتخذوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هزوا *huzuwan* (جز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from 'aqala [*'aql*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تتقمون *tanqimûna* = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqa'm* at 3:4, p. 155, n. 5).

8. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أنبئ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَنْ Those whom

لَعَنَهُ اللَّهُ Allah banished from mercy¹

وَعَصَبَ عَلَيْهِ and became angry with,²

وَجَعَلَ مِنْهُمْ and made of some of them

الْقِرَدَةَ وَالخَنَازِيرَ monkeys³ and swines,⁴

وَعَبَدَ and [who] worshipped

الطَّاغُوتِ the false god,⁵

أُولَئِكَ those people are

شَرَّ مَكَانًا worse⁶ in position

وَأَضَلَّ عَن and farthest astray⁷ from

السَّبِيلِ the right way.

﴿٦٠﴾

وِإِذَا جَاءَهُمْ وَإِذَا جَاءَهُمْ وَكَمْ 61. And when they come to

قَالُوا آمَنَّا you they say: "We believe";

وَقَدْ خَلَوْا but they just enter

بِالْكَفْرِ وَهُمْ with unbelief and they

قَدْ خَرَجُوا بِهِ just leave with it.

وَاللَّهُ أَعْلَمُ بِمَا And Allah is best aware of

كَانُوا يَكْتُمُونَ what they use to conceal.

﴿٦١﴾

وَتَرَى 62. And you see

كَثِيرًا مِنْهُمْ many of them

يَسْرِعُونَ فِي الْإِنْمِرِ rushing⁸ into sinning

وَالْعُدُونَ and hostility⁹

وَأَكْلِهِمُ السَّحْتِ and their eating

الْبَيْتِ the unlawful.¹⁰

بَلْ لَيْسَ Bad indeed is

مَا كَانُوا يَعْمَلُونَ what they use to do.

﴿٦٢﴾

لَوْلَا 63. Why not there

يَنْهَاهُمْ forbid¹¹ them

1. *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. *ghadiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See *ghadab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. *qiradah* (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. *khanāzīr* (pl.; s. *khinzīr*) = swines, pigs. See *khinzīr* at 2:173, p. 81, n. 9.

5. *tāghūt* (s.; pl. *ṭawāghīt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. *sharr* (pl. *ashrār*) = bad, evil, wicked, mischievous. As relative it means worse, worst. See at 3:180, p. 226, n. 8.

7. *'adallu* = further astray, farthest astray (relative of *dāll*).

8. *yusāri'ūna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sāra'a*, form III of *saru'a* [*sira/sara/sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9. *'udwān* = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. *suḥt* (s.; pl. *'ashāt*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. *yanhā* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahā* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13).

الرَّبَّيِّينَ وَالْأَخْبَارِ the rabbis¹ and the savants²
عَنْ قَوْلِهِمْ لِإِنَّمَا from their uttering the sin³
وَأَكْهَمُوا السُّحْتَ and eating the unlawful.⁴

بَدِئًا بِمَا Bad indeed is what
كَانُوا يَصْنَعُونَ they use to do.⁵

وَقَالَتِ الْيَهُودُ 64. And the Jews say:

يَدَ اللَّهِ "The Hand of Allah
مَغْلُولَةٌ is fettered."⁶

عَلَّتْ أَيْدِيهِمْ Fettered are their hands
وَلُعِنُوا and cursed are they

بِمَا قَالُوا for what they say.

بِئْسَ مَا يَدَّاهُ Nay, His two Hands are

مَبْسُوطَتَانِ stretched out,⁷

يُنْفِقُ He disburses⁸

كَيْفَ يَشَاءُ howsoever He wills;

وَلَيَزِيدَنَّ وَلَيَزِيدَنَّ and there certainly increases⁹

كَثِيرًا many of them

مِمَّا أُنزِلَ what has been sent down to

إِلَيْكَ مِنْ رَبِّكَ you from your Lord in

طُغْيَانًا وَكُفْرًا transgression¹⁰ and unbelief.

وَأَلْقَيْنَا And We have cast¹¹ between

بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ them enmity and hatred¹²

1. ربابيون *rabbūniyyūn* (pl.; sing. *rabbān*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).

2. أخبار *'ahbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.

3. i. e., the lies of all sorts, including those against Allah.

4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.

5. It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*). يصنعون *yasna'ūna* = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [ʿ*san*' *sun*/' *ṣanī*'], to do, to make).

6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مغلولة *maghlūlah* (f.; m. *maghlūl*) = fettered, shackled (passive participle from *ghalla* [*ghall*]), to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).

7. ميسوطان *mabsūtātān* (f. dual; s. *mabsūtāh*; m. *mabsūt*) = stretched out, spread out, extended, unfolded (passive participle from *basata* [*bast*]), to spread out. See *basatta* at 5:28, p. 342, n. 9).

8. ينفق *yunfiq* = he spends, expends, disburses (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 2:264, p. 138, n. 1).

9. يزيدن *la-yazidanna* = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic impfct. from *zāda* [*zayd/zādah*]), to increase. See *yazidu* at 4:173, p. 322, n. 8).

10. طغيان *ṭuḡyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.

11. ألقينا *'alqaynā* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqā*' *luqyān* *luqy* *luqayyah/luqan*]), to meet. See *'alqā* at 4:171, p. 321, n. 3).

12. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

إِلَى يَوْمِ الْبَيْعَةِ
 كَلِمًا أَوْ قَدْرًا
 نَارًا لِلْحَرْبِ
 أَطْفَأَهَا اللَّهُ
 وَيَسْعَوْنَ
 فِي الْأَرْضِ فَسَادًا
 وَاللَّهُ لَا يُحِبُّ
 الْمُفْسِدِينَ ﴿٥٦﴾

65. And had
 the People of the Book
 believed and feared⁶
 We would have effaced⁷
 from them their sins
 and would have admitted⁸
 them in the gardens of bliss.⁹

وَوَأَن
 أَهْلَ الْكِتَابِ
 آمَنُوا وَاتَّقَوْا
 لَكُنَّا
 عَنْهُمْ سَخِيمَةً
 وَلَأَدْخُلَنَّهُمْ
 جَنَّاتٍ النَّعِيمِ ﴿٥٧﴾

66. And had they acted on¹⁰
 the *Tawrah* and the *Injil*,
 and what was sent down¹¹
 to them from their Lord,
 they would have eaten
 from above them

1. أوقدوا *'awqadû* = they kindled, lit, set fire (v. iii. m. pl. past from *'awqada*, form IV of *waqada* [*waqad/waqad/wuqûd*], to take fire, to burn. See *istawqada* at 2:17, p. 9, n. 9).
2. أطفأ *'affa'a* = he extinguished, put out (v. iii. m. s. past in form IV of *ṭafī'a* [طَفِرُوْا *ṭufū'*], to be extinguished, to die down).
3. يَسْعَوْنَ *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'a* [سَاعَى], to move quickly. See *sa'a* at 2:205, p. 99, n. 5).
4. فَسَادٌ *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.
5. مُفْسِدِينَ *mufsidīn* (acc. /gen. of *mufsidīn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasād/fusūd*], to be bad. See at 3:63, p. 180, n. 2).
6. اتَّقَوْا *ittaḡaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaḡā*, form VIII of *waḡā* [*wagya/wiḡāyah*], to guard, to preserve. See at 3: 198, p. 234, n. 1).
7. كَفَرْنَا *kaffarnā* = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from *kaffara*, form II of *kafara* [*kufra*], to cover. See *la-'ukaffiranna* at 5:12, p. 334, n. 5).
8. لَأَدْخُلَنَّ *la+'udkhillanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhâl*], to enter. See at 5:12, p. 334, n. 7).
9. نَعِيمٍ *na'im* = bliss, felicity, comfort, happiness, delight.
10. i. e., if they abided by and acted according to. أَقَامُوا *'aqâmû* = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of *qâma* [قَامَ *qawmah/qiyâm*] to get up, stand up. See *'aqantum* at 5:12, p. 10, n. 2).
11. i. e., of specific injunctions and prohibitions. أُنزِلَ *'anzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِنْ تَحْتِ أَرْجُلِهِمْ¹ and from under their feet.¹
 مِنْهُمْ أُمَّةٌ Among them is a group
 مُقْتَصِدَةٌ well poised;²
 وَكَثِيرٌ مِنْهُمْ but many of them,
 سَاءَ مَا يَحْكُمُونَ³ foul³ is what they do.

Section (Rukû') 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,
 بَلِّغْ communicate⁴
 مَا أُنزِلَ what has been sent down
 إِلَيْكَ مِنْ رَبِّكَ to you from your Lord;
 وَإِنْ لَمْ تَفْعَلْ and if you did not do,
 فَمَا you would not have
 بَلَّغْتَ رِسَالَتَهُ⁵ conveyed⁵ His Message.⁶
 وَاللَّهُ يَعْصِمُكَ Allah protects⁷ you
 مِنَ النَّاسِ from men.
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ⁸ Allah does not give guidance
 to the unbelieving people.

قُلْ 68. Say:
 يَا أَهْلَ الْكِتَابِ "O People of the Book,
 لَسْتُمْ عَلَى شَيْءٍ you are not on anything⁸
 حَتَّى تُقِيمُوا unless you set up⁹

1. i. e., they would have received provisions and favours from Allah in all forms and manners. أرجل *arjul* (pl.; s. رجل *rijl*) = legs, feet.

2. i. e., people like 'Abd Allah ibn Sallâm and other right-minded Jews who believed in the Prophethood of Muhammad, peace and blessings of Allah be on him, and embraced Islam. مقتصد *muqtasid* = well poised, balanced, on an even keel, frugal. (Active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straight-away, to go to see, to seek).

3. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâw'/saw'*, to be bad. See at 4:38, p. 258, n. 6).

4. بلغ *balligh* = convey, communicate, inform, notify (v. ii. m. s. imperative from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See *baligh* at 4:63, p. 269, n. 1).

5. بلغت *ballaghta* = you conveyed, communicated, notified (v. iii. m. s. past from *ballagha*, form II of *balagha*. See n. 4 above).

6. رسالة *risâlah* (s.; pl. *risâlât/rasâ'il*) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. يحصم *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from '*uṣama* [عصم *'uṣm*], to protect, to restrain. See *i'tasamû* at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the *Tawrah* and the *Injil*, including the directive to believe in the final Prophet Muhammad, peace and blessings of Allah be on him, and the Qur'ân sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. تقيموا *tuqimû(na)* = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from '*aqama*, form IV of *qâma* [*qiyâm/qawmah*], to get up, to stand up, to be erect. The terminal *nân* is dropped because of an implied '*an* in *hattâ* coming before the verb. See *yuqimûna* at 5:55, p. 358, n. 1).

التَّورَةَ وَالْإِنْجِيلَ the *Tawrâh* and the *Injil* and
 وَمَا أُنزِلَ what has been sent down¹
 إِلَيْكُمْ مِنْ رَبِّكُمْ to you from your Lord;²
 وَلَيَزِيدَنَّ but there indeed increases³
 كَثِيرًا مِنْهُمْ many of them that
 مِمَّا أُنزِلَ which has been sent down
 إِلَيْكَ مِنْ رَبِّكَ to you from your Lord
 طُعِينًا وَكُفْرًا in⁴ excesses and unbelief.
 فَلَا تَأْسَ عَلَى So do not be sad⁵ over
 الْقَوْمِ الْكَافِرِينَ the unbelieving people.

﴿٣٨﴾

إِنَّ الَّذِينَ ءَامَنُوا 69. Those who believe
 وَالَّذِينَ هَادُوا and those who are Jews and
 وَالصَّابِئُونَ وَالنَّصَارَى the Sâbians⁶ and Christians,
 مَنْ ءَامَنَ بِاللَّهِ whoever believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day
 وَعَمِلُوا صَالِحًا and do good deeds
 فَلَا خَوْفٌ عَلَيْهِمْ will have no fear on them
 وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁷

﴿٣٩﴾

لَقَدْ أَخَذْنَا 70. We indeed had taken⁸
 مِنْكُمْ the covenant⁹ of
 بَيْنَ إِسْرَائِيلَ the Children of Isrâ'îl

1. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 4:162, p. 317, n. 2).

2. i. e., the Qur'ân.

3. يزيدن *la-yazidanna* = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic from *zâda* [*zayd/zîdah*], to increase. See *yazidu* at 4:173, p. 322, n. 8).

4. طغيان *tughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:64, p.361, n. 10.

5. لا تأس *lâ ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [*ya's/ya'âsah*], to give up hope. See at 5:25, p. 341, n. 8).

6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).

7. يحزنون *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve. See at 3:170, p. 222, n. 14).

8. أخذنا *'akhadhnâ* = we took, received, (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 2:63, p. 30, n. 7).

9. i. e., to worship Allah Alone and to believe and obey the Prophets, including the final Prophet to be sent. ميثاق *mîthâq* (pl. مَوَاقِيق *mawâthiq*) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَا إِلَيْهِمُ

رُسُلًا

and had sent out¹ to them Messengers.

كَمَا جَاءَهُمْ

Whenever there came to

رَسُولٌ بِمَا

them a Messenger with what

لَا تَهْوَىٰ أَنفُسُهُمْ

their selves did not desire,²

فَرِيقًا كَذَّبُوا

a group³ they cried lies to⁴

وَفَرِيقًا يَقْتُلُونَ

and a group they killed.

وَحَسِبُوا 71. And they supposed⁵ that

أَلَّا تَكُونَ فِتْنَةً

there would not be any trial,⁶

فَمَمُوا

so they became blind⁷

وَصَمُوا

and turned deaf.⁸

ثُمَّ تَابَ اللَّهُ عَلَيْهِمُ

Then Allah forgave them.

ثُمَّ عَمُوا

Yet they became blind

وَصَمُوا

and turned deaf –

كثير منهم

a good many of them.

وَاللَّهُ بِصِيرٍ

And Allah is All-Seeing

بِمَا يَعْمَلُونَ

of what they do.

﴿٧١﴾

لَقَدْ كَفَرَ 72. Infidels indeed are⁹

الَّذِينَ قَالُوا

those who say:

إِنَّ اللَّهَ هُوَ

"Verily Allah, He is

الْمَسِيحُ ابْنُ مَرْيَمَ

the Messiah, son of Maryam,

1. أرسلنا 'arsalnâ = we sent out, despatched (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 4:79, p. 276, n. 7).

2. تَهْوَى tahwâ = she or it desires, fancies (v. iii. f. s. impfct from hawiya [hawan], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فريق *fariq* (pl. فرق *furûq*, فرقة *afriqah*) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 5:10, p. 333, n. 1).

5. حسبوا *hasibû* = thought, deemed, supposed (v. iii. m. pl. past from *hasiba* [*hisbân* /*mahsabah* /*mahsibah*], to consider, to deem. See *tahsabû* at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عموا 'amû = they became blind, lost sight (v. iii. m. pl. past from 'amiya [عَمِيَ 'aman], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صموا *sammû* = they became deaf, closed their ears (v. iii. m. pl. past from *samma* [صَمَّ *samm* /صَمَّ *samm*], to become deaf).

9. This 'ayah very categorically says that those who attribute divinity to 'Isâ, peace be on him, commit *kufir* (unbelief, infidelity) and *shirk* (the sin of setting partners with Allah). The concluding part of the 'ayah implies that such persons are transgressors (*zâlimîn*).

وَقَالَ الْمَسِيحُ while the Messiah said:
 يَا بَنِي إِسْرَائِيلَ "O Children of Isrâ'îl,
 اعْبُدُوا اللَّهَ worship¹ Allah,
 رَبِّي وَرَبَّكُمْ my Lord and your Lord.
 إِنَّهُ مَنْ يُشْرِكْ Verily whoever sets partners²
 بِاللَّهِ with Allah,
 فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ Allah does prohibit³ for him
 الْجَنَّةَ the garden [paradise]
 وَمَأْوَاهُ النَّارُ and his abode⁴ will be fire;
 وَمَا لِلظَّالِمِينَ and the transgressors⁵ will
 مِنْ أَنْصَارٍ not have any helper." ⁵
 لَقَدْ كَفَرَ 73. Infidels indeed are⁶
 الَّذِينَ قَالُوا those who say:
 إِنَّ اللَّهَ ثَالِثُ "Verily Allah is the Third
 ثَلَاثَةٍ of Three."
 وَمَا مِنْ إِلَهٍ And there is no [other] god
 إِلَّا إِلَهُ وَاحِدٌ except One God;
 وَإِنْ لَمْ يَنْتَهُوا and if they do not refrain⁷
 عَمَّا يَقُولُونَ from what they say,
 لَيَمَسَّنَّ الَّذِينَ there will surely afflict⁸ those
 كَفَرُوا مِنْهُمْ who disbelieve of them
 عَذَابَ أَلِيمٍ a punishment most painful.⁹

1. اعبُدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative) from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يشرك *yushrik(u)* = he gives share, sets partners (v. iii. m. s. impfct. from 'ashraka, form IV of *sharika* [shirk/sharikah], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10).

3. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 3:93, p. 192, n. 7).

4. ماوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ ['awiy], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [zûm], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding 'ayah, this 'ayah rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kufr* (infidelity) and *shirk*. See 4:171, p. 321.

7. يتنہوا *yantahû(na)* = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahû*, form VIII of *nahû* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. ليمسن *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *massa* [mass /massis], to touch. See *yamsar* at 3:140, p. 209, n. 13).

9. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

- أَفَلَا يَتُوبُونَ 74. Will they not then turn in
 إِلَى اللَّهِ repentance¹ to Allah
 وَاسْتَغْفِرُوا لَهُ and ask His forgiveness?²
 وَاللَّهُ غَفُورٌ And Allah is Most Forgiving,
 رَحِيمٌ Most Merciful.
- مَا الْمَسِيحُ 75. The Messiah, son of
 ابْنُ مَرْيَمَ Maryam, was naught
 إِلَّا رَسُولٌ but a Messenger.
 فَذَخَلَتْ There had passed away³
 مِنْ قَبْلِهِ الرُّسُلُ before him Messengers; and
 وَأُمُّهُ صِدِّيقَةٌ his mother was righteous.⁴
 كَانَا يَأْكُلَانِ The two used to eat⁵
 الطَّعَامُ food.
 أَنْظُرْ كَيْفَ بَيَّنَّا See, how We make clear⁶
 لَهُمُ الْآيَاتِ to them the revelations;⁷
 ثُمَّ أَنْظُرْ then see
 أَنَّى يُؤْفَكُونَ how beguiled they are!⁸
- قُلْ أَعْبُدُوا 76. Say: "Do you worship
 مِنْ دُونِ اللَّهِ in lieu of Allah
 مَا لَا يَمْلِكُ لَكُمْ that which cannot do to you
 ضَرًّا وَلَا نَفْعًا any harm⁹ nor any benefit?¹⁰

1. يتوبون *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يستغفرون *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafra* / *maghfirah* / *ghufrân*], to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. خلت *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû* / *khalâ*]). See at 3:144, p. 211, n. 1).

4. صديقة *ṣiddīqah* (f.; m. *ṣiddīq*) = strictly veracious, upright, righteous. See *ṣiddīqin* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. يأكلان *ya'kulâni* = they (two) eat, consume (v. iii. m. dual impfct. from, *'akala* [*'akl* / *mu'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3 and *'akkâlûn*).

6. نبين *nubayyinu* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk* / *'afk* / *'afak* / *'ufûk*], to lie, to deceive).

9. ضرر *ḍarr* = harm, damage, injury. See *yaḍurrû* at 5:42, p. 349, n. 13.

10. نفع *naf'* = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَاللَّهِ and Allah,

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

قُلْ 77. Say:

يَا أَهْلَ الْكِتَابِ "O people of the Book,

لَا تَمْلُؤُوا do not overstep¹

فِي دِينِكُمْ in the matter of your religion

غَيْرَ الْحَقِّ going beyond the truth,²

وَلَا تَتَّبِعُوا nor follow³

أَهْوَاءَ قَوْمٍ قَدْ the whims⁴ of a people that

ضَلُّوا مِنْ قَبْلُ had gone astray⁵ before

وَأَضَلُّوا كَثِيرًا and had led astray⁶ many;

وَضَلُّوا عَنْ and they strayed from

سَوَاءِ السَّبِيلِ the right way.⁷



Section (Rukū') 11

لُعِنَ 78. Cursed⁸ were

الَّذِينَ كَفَرُوا those who disbelieved

مِنْ بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl

عَلَى لِسَانِ by the tongue of

دَاوُدَ وَعِيسَى Dâ'ûd⁹ and 'Îsâ,¹⁰

ابْنِ مَرْيَمَ son of Maryam.

1. لا تغلوا *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [ghulâw], to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and righteous lady.

3. لا تتبعوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 2:208, p. 100, n. 8).

4. أهواء *'ahwâ'* (sing. هوى *hawân*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. ضلوا *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [ḍalâl/ḍalâlah], to loose one's way. See *ḍalla* at 5:12, p. 334, n. 9).

6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla*. See note 5 above; and *'aḍalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. لعنوا *lu'inû* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [la'n], to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

ذَلِكَ بِمَا That was so because

عَصَوْا they disobeyed¹

وَكَاؤُا يَعْتَدُونَ and went on transgressing.²

﴿٧٨﴾

كَأُؤَا 79. They had not

يَنْتَاهُونَ been forbidding³ one another

عَنْ مُنْكَرٍ from any abomination⁴

فَعَلُوهُ they did.

لَيْسَ مَا Bad indeed was

كَأُؤَا يَعْمَلُونَ what they had been doing.

﴿٧٩﴾

كَثِيرًا 80. You see many of them

مِنْهُمْ يَتَوَلَّوْنَ taking as friends⁵

الَّذِينَ كَفَرُوا those who disbelieve.

لَيْسَ مَا Bad indeed is what

قَدَّمَتْ لَهُمْ there advances⁶ for them

أَنْفُسَهُمْ their selves

أَنَّ سَخَطَ اللَّهِ in that Allah is angry⁷

عَلَيْهِمْ against them,

وَفِي الْعَذَابِ and in the punishment

هُمْ خَالِدُونَ they will abide for ever.⁸

وَلَوْ كَاؤُا 81. Had they been

1. عصوا 'aṣaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'aṣā ['iṣyān/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يعتدون ya'tadūna = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from i'tadā, form VIII 'adā ['adw], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يتناهون yatanāhawna = they forbid one another, desist, give up (v. iii. m. pl. impfct. from tanāhā, form VI of nahā [nahy/nahw], to forbid. See yantahā at 5:73, p. 366, n. 7).

4. منكر munkar (pl. منكرات munkarāt) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يتولون yatawallawna = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from tawallā, form V of waliya, to come near. See yatawallā at 5:43, p. 350, n. 5 and yatawallā at 5:51, p. 355, n. 10).

6. قدمت qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama/ qadima [qadm /qudūm /qidmān /maqdam] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سخط sakhīta = he was angry, displeased, indignant, he resented (v. iii. m. s. past from sakht, to be angry).

8. خالدون khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 3:115, p. 201, n. 9).

يُؤْمِنُونَ بِاللَّهِ believing in Allah
 وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ and the Prophet and in what
 has been sent down¹ to him
 مَا اتَّخَذُواهُمْ أَوْلِيَاءَ they would not have taken²
 them as friends;³
 وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ insolently sinful.⁴

﴿٨١﴾

82. You will surely find⁵
 أَشَدَّ النَّاسِ the fiercest⁶ of men
 عَدَاوَةً in hostility⁷
 لِلَّذِينَ آمَنُوا to those who believe
 الْيَهُودَ are the Jews
 وَالَّذِينَ اشْرَكُوا and those who set partners;⁸
 وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً and you will surely find
 the closest⁹ of them
 لِلَّذِينَ آمَنُوا in friendship¹⁰
 الَّذِينَ قَالُوا "We are Christians."
 ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ That is so because
 وَرُهَبَانًا among them are priests¹¹
 and monks¹²

1. i. e., the Qur'ân. أنزل 'anzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتخذوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. See at 5:58, p. 359, n. 3).

3. أولياء 'awliyâ' (pl.: sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فسقون fâsiqûn (pl.; sing. fâsiq) = disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لتجدن la-tajidanna = you surely find, you shall find, (v. ii. m. s. emphatic impfet. from wajada [wujûd], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أشد ashadd = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (relative of shadîd). See at 4:77, p. 274, n. 12.

7. عداوة 'adawah = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. اشركوا 'ashrakû = they set partners, (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 3:186, p. 229, n. 5).

9. أقرب 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarib. See at 5:8, p. 332, n. 9).

10. مودة mawaddah = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قسيسين qissisîn (pl.; aac./gen. of qissisûn, s. qissis) = priests, clergymen.

12. رهبان ruhban (pl.; s. راهب rāhib) = monks.

وَأَنَّهُمْ
لَا يَسْتَكْبِرُونَ and because they
do not turn arrogant.¹



Part (Juz') VII

وَإِذَا سَمِعُوا
مَا أُنزِلَ 83. When they hear²
what has been sent down

إِلَى الرَّسُولِ
to the Messenger

رَأَى أَعْيُنُهُمْ
you see their eyes

تَفِيضٌ مِنَ الدَّمْعِ
overflow³ with tears⁴

وَمَا عَرَفُوا
because of what they realize⁵

مِنَ الْحَقِّ
of the truth.⁶

يَقُولُونَ
They say:

رَبَّنَا آمَنَّا
"Our Lord, we believe;

فَاكْتُبْنَا
so register⁷ us

مَعَ الشَّاهِدِينَ
with the bearers of witness.⁸

وَمَا نَنَا
84. " And why should we

لَا نُؤْمِنُ بِاللَّهِ
not believe in Allah

وَمَا جَاءَنَا
and in what has come to us

مِنَ الْحَقِّ
of the truth,

وَنَطْمَعُ أَنْ
and hope for⁹ that

يُدْخِلَنَا رَبُّنَا
our Lord will include¹⁰ us

مَعَ الْقَوْمِ الصَّالِحِينَ
in the righteous people?¹¹



1. i. e., turn arrogant and thus reject the truth. يستكبرون *yastakbirûna* = they turn arrogant, proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).

2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ân, but it applies to all true believers. سمعوا *sami'û* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samû'ah /masma'*], to hear. See *sami'nâ* at 5:7, p. 332, n. 1).

3. تفيض *tafîdu* = she overflows, is flooded (v. iii. f. s. impfct. from *fâda* [*fayd/ faydân*], to overflow. See *'afîdû* at 2:199, p. 97, n. 1).

4. دمع *dam'* (s.; pl. دموع *dumû'*) = tears.

5. عرفوا *'arafû* = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See at 2:89, p. 42, n. 5).

6. i. e., the truth of the Qur'ân being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.

7. اكتب *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See at 3:53, p. 176, n. 12).

8. i. e., with the 'ummah of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).

9. نطمع *naṭma'u* = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'a* [*tam*], to covet, desire).

10. يدخل *yudkhila* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'udkhala*, form IV of *dakhala* (*dukhâl*), to enter, to go in. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).

11. صالحين *ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâh/ṣulûh/maṣlahah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

فَأَنبَهُمُ اللَّهُ 85. So Allah rewarded¹ them
 بِمَا قَالُوا for what they said²
 جَنَّاتٍ with gardens
 تَجْرِي مِنْ تَحْتِهَا flowing³ below them
 الْأَنْهَارِ the rivers,
 خَالِدِينَ فِيهَا abiding for ever⁴ therein.
 وَذَلِكَ جَزَاءُ And this is the reward
 ٨٥ الْمُحْسِنِينَ of the righteous.⁵

وَالَّذِينَ 86. And those who
 كَفَرُوا disbelieve
 وَكَذَّبُوا and cry lies⁶
 بِآيَاتِنَا to Our revelations,
 أُولَٰئِكَ such people will be
 ٨٦ أَصْحَابُ الْجَحِيمِ the inmates⁷ of hellfire.⁸

Section (Rukū') 12

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا 87. O you who believe,
 لَا تَحْرَمُوا do not taboo⁹
 طَيِّبَاتٍ the good things¹⁰ of what
 أَحَلَّ اللَّهُ Allah has made lawful¹¹
 لَكُمْ for you
 وَلَا تَمْتَدُوا nor cross the limits.¹³

1. أَنَاب *'athāba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thāba* [*thawb*], to come back. See at 3:153, p. 215, n. 2).

2. i. e., for their recognition of the truth and their acknowledgement of it.

3. تَجْرِي *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 5:12, p. 544, n. 8).

4. خَالِدِينَ *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khalūd*], to live for ever. See at 4:169, p. 320, n. 1).

5. مُحْسِنِينَ *muhsinīn* = (acc./gen. of *muhsinīn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 3:147, p. 212, n. 15).

6. كَذَّبُوا *kadhhabū* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhīb* /*kadhbah* /*kidhbah*], to lie. See at 5:70, p. 365, n. 4).

7. أَصْحَابٍ *'ashāb* (pl.; sing. *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:10, p. 333, n. 3).

8. جَحِيمٍ *jahīm* = hellfire, hell.

9. لَا تَحْرَمُوا *lā tuḥarrimū* = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative [prohibition] in form II of *ḥaruma* /*ḥarima*, to be prohibited. See *ḥarrannū* at 4:160, p. 316, n. 4).

10. طَيِّبَاتٍ *ṭayyibāt* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.

11. أَحَلَّ *'ahalla* = he made lawful, allowed (v. iii. m. s. past in form IV of *ḥalla* [*ḥall/hill*], to be allowed. See *lā taḥillū* at 5:1, p. 325, n. 9).

12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لَا تَعْتَدُوا *lā ta'tadū* = you (all) do not transgress, go beyond the limits, overstep, surpass, act outrageously (v. ii. m. pl. imperative [prohibition] from *i'tadā*, form VIII of *'adā* [*'adw*], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ اللَّهَ Verily Allah does not like

لَا يُحِبُّ الْمَعْتَدِينَ the transgressors.¹



وَكُلُوا مِمَّا 88. And eat of what

رَزَقَكُمُ اللَّهُ Allah has provided² for you

حَلَالًا طَيِّبًا as lawful and good;

وَاتَّقُوا اللَّهَ and beware³ of Allah

الَّذِينَ أَنْتُمْ فِيهِمُ in Whom you are

مُؤْمِنُونَ believers.

لَا يُؤَاخِذُكُمُ اللَّهُ 89. Allah will not blame⁴ you

بِالْفُحْشِ for the loose talk⁵

فِي أَيْمَانِكُمْ in your oaths⁶

وَلَكِنْ يُؤَاخِذُكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

بِمَا عَقَدْتُمْ for what you undertake⁷

الْأَيْمَانَ of the oath.

فَكَفَّرْنَاهُ So the expiation⁹ for it is

إِطْعَامُ feeding¹⁰

عَشْرَةِ مَسْكِينٍ ten poor people¹¹

مِنْ أَوْسَطٍ on the average¹² of

مَا تُطْعَمُونَ أَهْلِيكُمْ what you feed¹³ your families

أَوْ كِسْوَتِهِمْ or clothing¹⁴ them

أَوْ تَحْرِيرِ رِقَبَةٍ or setting free¹⁵ a slave.

1. معتلين *mu'tadîn* (pl.; acc/gen. of *mu'tadûn*, s. *mu'tadîn*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *ya'tadûna* at 5:78, p. 369, n. 2).

2. رزق *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يؤاخذ *yu'âkhdhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from *'âkhdha*, form III of *'âkhdha* [*'âkhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لغو *laghw* = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أيمان *'aymân* (pl.; s. *yamîn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عقدتم *'aqadtum* = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from *'aqada* [*'aqd*], to tie, to contract. See *'aqadat* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كفارة *kaffârah* = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. إطعام *'it'âm* = to feed, feeding, to give food (verbal noun in form IV of *ta'ima* [*ta'm*], to eat, to taste. See *ya't'amu* at 2:249, p. 126, n. 10).

11. مساكين *masâkin* (sing. *miskîn* = poor, humble, miserable. See at 2:177, p. 83, n. 8).

12. أوسط *'awsat* (s.; pl. *'awâsit*) = middle, central, mean, average.

13. تطعمون *tu't'imûna* = you (all) feed, give food (v. ii. m. pl. impfct. from *'at'ama*, form IV of *ta'ima*. See *'it'âm* at n. 10 above).

14. كسوة *kiswah* (pl. *kusan/kisan/kisâwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تحرير *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *harra* [*harr/harârah*], to be hot. See at 4:92, p. 283, n. 1).

فَمَنْ لَمْ يَجِدْ But if anyone does not find¹
 فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ then to fast for three days.
 ذَلِكَ كَفْرَةٌ That is the expiation
 أَيْمَانِكُمْ for your oaths
 إِذَا حَلَفْتُمْ when you have sworn;²
 وَأَحْفَظُوا أَيْمَانَكُمْ and keep your oaths.
 كَذَلِكَ يبينُ اللهُ Thus does Allah make clear³
 لَكُمْ آيَاتِهِ for you His revelations
 لَعَلَّكُمْ that you may
 تَشْكُرُونَ express gratitude.⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا 90. O you who believe,
 إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
 وَالْأَنْصَابُ and images⁷
 وَالْأَزْلَامُ and divining arrows⁸
 رِجْسٌ مِّنْ are filth⁹ of the
 عَمَلِ الشَّيْطَانِ deed of Satan.
 فَاجْتَنِبُوهُ So shun¹⁰ it
 لَعَلَّكُمْ تَفْلِحُونَ that you may succeed.¹¹

إِنَّمَا يَرِيدُ الشَّيْطَانُ 91. Satan but intends¹²
 أَنْ يُوقِعَ بَيْنَكُمُ أَنْ يُوقِعَ بَيْنَكُمُ
 الْعَدَاوَةَ وَالْبَغْضَاءَ to project¹³ between you
 enmity¹⁴ and hatred¹⁵

1. i. e., does not find any of the means mentioned.
2. حَلَفْتُمْ *ḥalaftum* = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/hilf*], to swear. See *yahlifûna* at 4:62, p. 268, n. 10).
3. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 5:18, p. 338, n. 6).
4. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. خمر *khamr* (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. ميسر *maysir* = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. أَنْصَابُ *'anşâb* (pl.; s. *nuşb/nuşub*) = images, idols, statues, altars. See *nuşub* at 5:3, p. 327, n. 11.
8. أَزْلَامٌ *'azlâm* (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. رِجْسٌ *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act.
10. اجْتَنِبُوا *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibû* = at 4:30, p. 253, n. 11).
11. تَفْلِحُونَ *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaha* [*falh*], to split. See at 5:35, p. 346, n. 3).
12. يَرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. يُوَقِّعُ *yūqi'a* (u) = he lets drop, plunges, projects (v. iii. m. s. impfct. from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p.288, n. 5).
14. عَدَاوَةٌ *'adâwah* = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. بَغْضَاءٌ *baghdâ'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فِي الْخَمْرِ وَالْمَيْمِرِ through wine and gambling
وَصَدَّكُمْ and to deter¹ you
عَنْ ذِكْرِ اللَّهِ from remembering Allah
وَعَنِ الصَّلَاةِ and from the prayer.
فَهَلْ أَنْتُمْ So will you be
مُنْتَهُونَ desisting?²

92. وَأَطِيعُوا اللَّهَ And obey³ Allah
وَأَطِيعُوا الرَّسُولَ and obey the Messenger
وَاحْذَرُوا and be cautious.⁴
فَإِنْ تَوَلَّيْتُمْ But if you turn back⁵
فَاعْلَمُوا أَنَّمَا then know that it is but
عَلَى رَسُولِنَا on Our Messenger
أَلْبَغِ الْأَمْرَ بِبَيِّنَاتٍ to proclaim⁶ in clear terms.⁷

93. لَيْسَ عَلَى الَّذِينَ who
آمَنُوا believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁸
جُنَاحٌ any sin
فِيمَا طَعَمُوا in what they ate⁹
إِذَا مَا اتَّقَوْا وَآمَنُوا if they fear¹⁰ and believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,
ثُمَّ اتَّقَوْا وَآمَنُوا then they fear and believe,¹¹

1. يصد *yaṣudda* (u) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudād*], to turn away. The last letter takes *fathah* because this verb is conjunctive to the previous verb, *yāqi'a*, which is preceded by the particle 'an. See *yaṣuddūna* at 4:61, p. 268, n. 4).

2. متهون *muntahūn* (pl.; s. متهون *muntahin*) = those who give up, desist, refrain. (Active participle from *intahā*, form VIII of *nahā* [*nahy/nahw*], to forbid, prohibit. See *intahū* at 4:171, p. 321, n. 6).

3. أطيعوا *'atī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins.

احذروا *iḥdharū* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n. 9).

5. توليتم *tawallaytum* = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. مبين *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. صالحات *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. طعموا *'ta'imū* = they ate, tasted (v. iii. m. pl. past from *ta'ima* [*ta'm*], to eat, to taste. See *yat'amu* at 2:249, p. 126, n. 10).

10. اتقوا *ittaḥaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to preserve. See at 5:65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقُوا وَأَحْسِنُوا^٢ then they fear¹ and be good,²

وَاللَّهُ يَجِبُ for Allah likes

الْمُحْسِنِينَ^٣ the righteous.³

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ آمَنُوا 94. O you who believe,

لَيَبْلُوَنَّكُمْ^٤ Allah will surely try⁴ you

بِشَيْءٍ مِّنَ الصَّيْدِ with something of a game⁵

تَنَالُهُ^٦ أَن يَدْيِكُمْ that your hands may reach⁶

وَرِمَاحِكُمْ and your lances,⁷

لِيَعْلَمَ^٨ اللَّهُ that Allah may know⁸

مَنْ يَخَافُهُ^٩ بِالْغَيْبِ who fears Him in the unseen.

فَمَنْ أَعَدَّى^٩ So whoever transgresses⁹

بَعْدَ ذَلِكَ^٩ فَلَهُ after that will have

عَذَابًا^{١٠} أَلِيمًا a punishment most painful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 95. O you who believe,

لَا تَقْتُلُوا^{١٠} الصَّيْدَ do not kill the game while

وَأَنْتُمْ حُرُمٌ you are in the pilgrim garb.¹⁰

وَمَنْ قَتَلَهُ^{١١} مِنْكُمْ And whoever of you kills it

مَتَعِدًا^{١١} wilfully,¹¹

فَجَزَاءٌ^{١٢} the recompense¹² is

مِثْلُ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أَحْسَنُوا 'ahsanû = they did good, performed well (v. iii. m. pl. past from 'ahsana, form IV of hasuna [husn], to be good, handsome. See at 2:195, p. 93, n. 15).

3. مُحْسِنِينَ muhsinin = (acc. /gen. of muhsinin, sing. muhsin) = those who do right things, righteous, charitable (active participle from 'ahsana, form IV of hasuna [husn], to be good. See at 5:85, p. 372, n. 5).

4. لَيَبْلُوَنَّ ta-yabluwanna = he will certainly try, put to test (v. iii. m. s. impfct. from balâ [balw / balâ], to test, to try. See yabluwa at 5:48, p. 354, n. 2).

5. شَيْءٍ مِّنَ الصَّيْدِ sayd = haunt, hunting, prey, game.

6. تَنَالُهُ tanâlu = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from nâla [nawl/manâl], to reach, attain. See yanâlu at 2:124, p. 59, n. 5).

7. رِمَاحٍ rimâh (pl.; s. runḥ) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. أَعَدَّى i'tadâ = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of 'adâ ('adw), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing 'ihram for hajj or 'umrah. حُرُمٌ hurum (pl.; s. harâm) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. مَتَعِدًا muta'ammid = deliberate, wilful, premeditated, intentional, purposeful (act. participle from tu'ammada, form V of 'amada ['amd], to intend, to support. See at 4:93, p. 284, n. 1).

12. جَزَاءٌ jazâ' = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

مِنَ النَّعَمِ from grazing livestock,¹
 بِحُكْمِهِمْ there judging² it
 ذَوَّاعِدِلٍ مِنْكُمْ two just persons of you,
 هَدْيًا يَنْبَغُ as a sacrifice³ to reach⁴
 الْكَعْبَةَ the Ka'bah,
 أَوْ كَفَّرَةً or expiation –
 طَعَامًا لِمَسْكِينٍ food for poor persons
 أَوْ عَدْلٌ ذَلِكِ or the equivalent⁵ of that
 صِيَامًا in fasting⁶ –
 لِيَذُوقَ that he may taste⁷
 وَبِالْآسْرِهِ⁸ the consequence⁸ of his deed.
 عَفَا اللَّهُ عَمَّا سَفَّ⁹ Allah forgave what is past;⁹
 وَمَنْ عَادَ but whoever relapses,¹⁰
 فَيَسْتَنْقِمِ اللَّهُ Allah will take revenge¹¹
 مِنْهُ on him.
 وَاللَّهُ عَزِيزٌ Allah is All-Mighty,
 ذُو انْتِقَامٍ¹² Master of Retribution.¹²

96. لِحَلِّالِكُمْ أَجَلٌ لَكُمْ 96. Lawful is made for you
 صَيْدِ الْبَحْرِ game of the sea
 وَطَعَامُهُ and the food¹³ of it,
 مَتَاعًا لَكُمْ as provision¹⁴ for you
 وَلِلسَّائِرَةِ and for travellers.¹⁵

1. نعم *na'am* (s.; pl. أُنْعَامُ 'an'âm) = grazing livestock (sheep, camels, goats and cattle. See 'an'âm at 5:1, p. 325, n.5).

2. يحكمهم *yahkumu* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [hukm], to pass judgement. See at 3:23, p. 164, n. 1).

3. هدى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:2, p.326, n. 3.

4. بالغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagah* [bulûgh], to reach. See *balligh* at 5:67, p. 363, n. 4).

5. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).

6. صيام *siyâm* = fast, fasting, abstention.

7. يذوق *yadhûka(u)* = he tastes, (v. iii. m. s. impfct. from *dhâqa* [dhawq/dhawq/madhâq], to taste. The final letter takes *fathah* for a hidden 'an in li (lâm of motivation) coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).

8. وبال *wabâl* = evil consequence, evil, unhealthiness (of climate or air).

9. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p.248, n. 7).

10. i. e., into the sin. عاد *'âda* = he reverted, returned, relapsed (v. iii. m. s. past from 'awd' *awdah*, to return. See at 2:275, p.144, n. 13).

11. i. e., will duly punish. ينتقم *yantaqimu* = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [naqm/naqam], to take revenge. See *tanqimâna* at 5:59, p. 359, n. 7).

12. انتقام *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [naqm/naqam], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.

13. i. e., its use as food. طعام *ta'âm* (pl. أَلْمَامَةُ *at'imah*) = food, diet. See at 5:5, p. 329, n. 6.

14. متاع *matâ'* (pl. أَمْتِي'اهُ *'amti'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 4:76, p. 275, n. 5.

15. سيارَة *sayyârah* (f.; m. *sayyâr*) = travellers, itinerants.

وَحَرَّمَ عَلَيْكُمْ and unlawful is made on you

صَيْدَ الْبَرِّ¹ hunting on the land¹

مَا دُمْتُمْ as long as you remain

حُرْمًا² in the pilgrim garb.²

وَاتَّقُوا اللَّهَ And beware³ of Allah

الَّذِي إِلَيْهِ to Whom

تُحْشَرُونَ⁴ you will be assembled.⁴

جَعَلَ اللَّهُ 97. Allah has made

الْكَعْبَةَ the Ka'bah,

أَبْيَتَ الْحَرَامِ the Sacred House,

قِيَمًا لِلنَّاسِ as a prop⁵ for mankind,

وَالشَّهْرَ الْحَرَامَ and the sacred month⁶

وَالْهَدْيَ and the sacrificial animal⁷

وَالْقَلْبِدَ and the necklaces.⁸

ذَلِكَ لِيَتْلَمُوا That is so that you may know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows⁹

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,

وَأَنَّ اللَّهَ and that Allah is

بِكُلِّ of everything

شَيْءٍ عَلِيمٌ All-Knowing.

1. i. e., *barr* = land, open country.

2. i. e., for *hajj* or '*umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتقوا *ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 3:58, p. 218, n. 3).

5. قيام *qiyām* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and '*umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhū al-Qa'dah, Dhū al-Hijjah, Muḥarram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هدى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قلائد *qalā'id* (pl.; s. قِلَادَة *qilādah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i. e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

أَعْلَمُوا أَنَّ اللَّهَ 98. Know that Allah is
شَدِيدًا الْعِقَابِ severe¹ in punishing²
وَأَنَّ اللَّهَ and that Allah is
عَفُورٌ Most Forgiving,
رَحِيمٌ Most Merciful.³

مَا عَلَى الرَّسُولِ 99. It is not on the Messenger
إِلَّا الْبَلْغُ except to convey,⁴
وَاللَّهُ يَعْلَمُ while Allah knows
مَا تُبْدُونَ what you disclose⁵
وَمَا تَكْتُمُونَ and what you conceal.⁶

قُلْ لَا يَسْتَوِي 100. Say: "Equal cannot be⁷
الْخَيْرُ وَالْطَّيِّبُ the bad⁸ and the good, even
وَلَوْ أَعْجَبَكَ though there impresses⁹ you
كثرةُ الْخَيْرِ the plenitude¹⁰ of the bad.
فَاتَّقُوا اللَّهَ So beware¹¹ of Allah,

يَتَأُولِي الْأَلْبَابِ O you who have acumen,¹²
لَعَلَّكُمْ تَفْلِحُونَ so that you may succeed.¹³

Section (Rukū') 14

يَتَأُولِي الْأَلْبَابِ 101. O you who believe,
مَا أَسْأَلُكُمْ do not ask

1. شديد *Shadīd* (pl. أشداء 'ashiddā' شداد *shidād*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).

2. i. e., those who defy and disobey Him. عِقَاب *'iqāb* = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.

3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

4. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.

5. تبذون *tubdūna* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdā, form IV of *badā* [*budūww/badā*] to appear, to come to light. See at 2:33, p. 18, n. 1).

6. i. e., of your deeds or intentions. تَكْتُمُونَ *taktumūna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kīmān*], to hide, conceal. See at 3:71, p. 183, n. 1).

7. يستوي *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawiya* [*siwan*], to be equal. See at 4:95, p. 285, n. 3).

8. i. e. of everything and person. خَبِيثٌ *khābiṭh* (pl. *khubūth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.

9. أعجب *'a'jaba* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of 'ajiba [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).

10. كثرة *kathrah* = large quantity, great number abundance, plenitude.

11. i. e., in the matter of abiding by His commands and refraining from what He prohibits.

12. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

13. ألباب *'albāb* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).

14. تفلحون *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaha, form IV of *falaḥa* [*falḥ*], to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَاءَ about things

إِنْ بُدِّلَكُمْ if disclosed¹ to you

تَسُوِّمُ will distress² you.

وَإِنْ تَسْأَلُوهُنَّ And if you ask about them

حِينَ يُرَادُ when the Qur'ân is being

الْقُرْآنُ sent down,³

تُبَدِّلَكُمْ they will be clarified to you.

عَفَا اللَّهُ عَنْهَا Allah has excused these;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

حَلِيمٌ Most Forbearing.⁴

قَدْ سَأَلَهَا 102. There did ask of them

قَوْمٌ مِنْ قَبْلِكُمْ a people before you,

ثُمَّ أَصْبَحُوا then they became⁵

بِهَا كَافِرِينَ unbelievers therein.

مَا جَعَلَ اللَّهُ 103. Allah has not made

مِنْ بَحِيرَةٍ anything of a *bahîrah*⁶

وَلَا سَائِبَةٍ nor a *sâ'ibah*⁷

وَلَا وَصِيلَةٍ nor a *wasîlah*⁸

وَلَا حَامٍ nor a *hâmi*,⁹

وَلَكِنَّ الَّذِينَ كَفَرُوا but those who disbelieve

يَعْتَرُونَ عَلَى اللَّهِ do fabricate¹⁰ against Allah

1. The 'ayah discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. تَبَدَّلَ *tubda(â)* = she is disclosed,

uncovered, made to appear, clarified (v. iii. f. s. impfct. passive from 'abdâ, form IV of *badû* [*budûww/ badû'*] to appear, to come to light. The last 'alif is vowelless and hence dropped because the verb is in a conditional clause (preceded by 'in). See *tubdûna* at 5:99, p. 379, n. 5).

2. تَسُوِّمُ *tasu'(u)* = she grieves, saddens, distresses, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw'/sâ'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. يَنْزِلُ *yunazzalu* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. حَلِيمٌ *halîm* = Most Forbearing, Most Clement.

See at 4:12, p. 244, n. 3).

5. أَصْبَحُوا *'aşbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *şabaha* [*şabh*], to be in the morning. See '*aşbaha* at 5:30, p. 343, n. 3).

6. The 'ayah refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. *bahîrah* = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not to be drunk except by a guest.

7. سَائِبَةٌ *sâ'ibah* = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. وَصِيلَةٌ *wasîlah* = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *wasîlah*.

9. حَامٍ *hâmin* = a bull fathering consecutively ten female calves was also tabooed and called *hâmin*.

10. يَفْتَرُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5).

الْكَذِبَ the lie;
 وَأَكْثَرَهُمْ and most of them
 لَا يَعْقِلُونَ do not realize.¹

وَإِذَا قِيلَ لَهُمْ 104. And if it is said to them:
 تَمَّآ إِلَىٰ "Come² to
 مَا أَنْزَلَ اللَّهُ what Allah has sent down³
 وَإِلَى الرَّسُولِ and to the Messenger,"
 قَالُوا حَسْبُنَا they say: "It suffices⁴ us
 مَا وَجَدْنَا what we found⁵
 عَلَيْهِ آبَاؤُنَا our fathers on."⁶
 أَوْ لَوْ كَانَ Is it so even though
 مَا آوَاهُم their fathers had not had
 لَيَعْلَمُونَ knowledge⁷ of anything
 وَلَا يَهْتَدُونَ nor had received guidance?⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا 105. O you who believe,
 عَلَيْكُمْ أَنْفُسَكُمْ take care of yourselves.⁹
 لَا يَضُرُّكُمْ There cannot harm¹⁰ you
 مَنْ ضَلَّ those who go astray¹¹
 إِذَا هْتَدَيْتُمْ if you receive guidance.¹²
 إِلَى اللَّهِ مَرْجِعُكُمْ To Allah is the return¹³ of
 جَمِيعًا you all;

1. يعلمون *ya'qilāna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from 'aqala [ʿaql], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. اتبعوا *ta'âlāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlā*, form VI of 'alā [ʿuluww], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ān and its teachings. أنزل 'anzala = he sent down (v. iii. m. s. past in form IV [ʿinzāl] of nazala [nuzāl], to come down, get down. See at 5: 44, p. 351, n. 9).

4. حسب *hasb* = reckoning, sufficiency, enough. *hasbunā* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [wujād], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *din* through a revealed scripture. يعلمون *ya'lamūna* = they know (v. iii. m. pl. ipfct. from 'alima, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون *yahtadūna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadā*, form VIII of *hadā* [hadā/hudan/hidāyah], to guide, to show the way. See at 4:98, p. 287, n. 6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ān and the *sunnah* disregarding whether others do so or not.

10. يضر *yadurru* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [darr], to harm. See *yadurru* at 3:144, p. 211, n. 5).

11. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم *ihtadaytum* = you (all) received guidance (v. ii. m. pl. past from *ihtadā*. See n. 8 above).

13. i. e., after resurrection. مرجع *marji'* (s.; pl. مراجع *marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُمْ then He will apprise¹ you
 بِمَا كُنتُمْ of what you have been
 قَوْمًا مَّمْلُوكًا doing.
 106. O you who believe,
 [you are] to take testimony²
 بَيْنَكُمْ among you,
 إِذَا حَضَرَ أَحَدَكُمُ if there attends³ one of you
 الْمَوْتَ death
 حِينَ الْوَصِيَّةِ while making a bequest,⁴
 أَتَيْنَا ذَوَا عَدْلٍ of two persons of equity⁵
 مِنْكُمْ from among you
 أَوْ آخَرَانِ مِنْ غَيْرِكُمْ or two others not of you
 إِنْ أَنْتُمْ ضَرَبْتُمْ if you are on travel⁶
 فِي الْأَرْضِ in the land
 فَأَصَابَتْكُمْ and there befalls⁷ you
 مُصِيبَةُ الْمَوْتِ the calamity⁸ of death.
 تَحْبِسُونَهُمَا You will detain⁹ the two
 مِنْ بَعْدِ الصَّلَاةِ after the prayer and
 فَيُقْسِمَانِ بِاللَّهِ they will swear¹⁰ by Allah
 إِنْ أَرْتَبْتُمْ if you be in doubt¹¹ [saying]:
 لَأَنْتُمْ بِيهِ "We do not buy¹² therewith
 شَيْئًا any value,¹³

1. يَنْبِئُ *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab/nubû], to be prominent. See at 5:48, p. 3354, n. 6).

2. شَهَادَةٌ *shahâdah* = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حَضَرَ *hadara* = he appeared, attended, was present (v. iii. m. s. past from *huḍûr*. See at 4:18, p. 246, n. 6).

4. وَصِيَّةٌ *waṣīyyah* (pl. وَصَايَا *waṣāyā*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عَدْلٌ *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضَرَبْتُمْ *ḍarabtum* = you (all) struck, beat, hit, went out, set out (on travel or on a mission) (v. ii. m. pl. past from *ḍaraba* [ḍarb], to strike. *ḍarb fi al 'ard* is an idiom meaning to set out on travel. See at 4:101, p. 288, n. 6).

7. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *sāba* [ṣawb ṣaybūbah], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مُصِيبَةٌ *muṣībah* (pl. مَصَابِي *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تَحْبِسُونَ *taḥbisūna* = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [ḥabs], to confine, to hold).

10. يُقْسِمَانِ *yuqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of *qasama* [qasam], to divide, to apportion. See at 5:53, p. 356, n. 10).

11. أَرْتَبْتُمْ *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtāba* (رَتَابٌ) *irtiyāb*), form IV of *rāba* (rayb), to doubt, to suspect. See at 2:282, p. 149, n. 4).

12. نَشْتَرِي *nashtarī* = we buy, purchase (v. i. pl. impfct. from *ishtarā*, form VIII of *sharā* [shiran/shirā'], to buy, to sell. See at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثَمَنٌ *thaman* (pl. اَتْمَانٌ *atḥmān*/اَتْمَانَةٌ *atḥminah*) = price, value.

وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ١ even if he were a kinsman,¹
 وَلَا نَكْتُمُ ۗ٢ nor do we conceal²
 شَهَادَةَ اللَّهِ the testimony of Allah.
 إِنَّا إِذَا ۗ٣
 لَمِنَ الظَّالِمِينَ ۗ٤ surely of the sinners."³

107. But if it is detected⁴
 أَنَّهُمَا اسْتَحَقَّا إِنَّمَا ۗ٥
 فَتَحَارَنَ فِيَوْمَانِ then two others shall stand
 مَقَامَهُمَا مِنَ up in their places from
 الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ among those over whom
 الْأَوْلَىٰ ۗ٦ have right the nearest two;⁷
 فَيَقْسِمَانِ then they shall swear⁸
 بِاللَّهِ by Allah [saying]:
 لَشَهَادَتُنَا أَحَقُّ "Surely our testimony is truer
 مِنْ شَهَادَتِهِمَا than their testimony
 وَمَا أَعْتَدْنَا ۗ٩ and we do not act hostilely,⁹
 إِنَّا إِذَا ۗ١٠
 لَمِنَ الظَّالِمِينَ ۗ١١ indeed of the wrong-doers."¹⁰

108. This is the more apt¹¹ that
 يَأْتُوا بِالشَّهَادَةِ they will give the testimony
 عَلَىٰ وُجُوهِهَا as it should be;¹²

1. i. e., even if the beneficiary be a kinsman. قُرْبَىٰ *qurbā* (acc. of *dhū qurbā*) = near relations, those close by. See *dhi al-qurbā* at 4:36, p. 257, n. 2.
2. نَكْتُمُ *naktumu* = we conceal, hide, secrete (v. i. pl. impfct from *katama*[*katm* / *kitmān*], to hide, conceal. See *taktumūna* at 5:99, p. 379, n. 6).
3. عَالِمِينَ *'āthimīn* (pl. acc./gen. of *'āthimīn*, s. *'āthim*) = sinners, sinful, criminal, wicked, evil. Active participle from *'āthima* [*'ithm/ma'tham*], to sin. See *'āthim* at 2:283, p. 150, n. 10).
4. عثر *'uthira* ('*alā*) = it is detected, discovered, found (v. iii. m. s. past passive from *'athara* [*'uthār*], to hit, to discover).
5. i. e., if they are found to be guilty of a crime. استحقا *istahaqqā* = they (two) merited, deserved, were entitled (v. iii. m. dual past from *istahaqqa*, form X of *haqqa*, to be true, to be right).
6. اثم *ithm* (pl. *'āthām*) = guilt, crime, offence, sin, sinning. See at 4:111, p. 293, n. 9.
7. i. e., the nearest two from among the relatives of the deceased.
8. يقسمان *yuqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct from *'uqsama* form IV of *qasam* [*qasam*], to divide, to apportion. See at 5:106, p. 382, n. 10).
9. اعتدنا *i'tadaynā* = we overstepped, transgressed, crossed the limits, committed aggression, acted hostilely (v. i. pl. past in form VIII of *'adā* ('*adw*), to run, to speed. See at *i'tadā* at 5:95, p. 376, n. 9).
10. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:72, p. 366, n. 5).
11. أدنى *'adnā* = more apt, more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*. See at 2:282, p. 149, n. 3.
12. على وجهها *'alā wajhahā/wajhihi* = in its own way, in the right manner, properly, as it should be (*wajh* = face, countenance, front).

أَوْ يَخَافُونَ أَلَّا or they will fear¹ that
تُرَدُّ أَبْنِينَ^٢ oaths² in reply will be put³

بَعْدَ أَيْمَانِهِمْ^٤ after their oaths.

وَأَنْتَوُا اللَّهَ And beware⁴ of Allah

وَأَسْمَعُوا and listen;⁵ for

وَاللَّهُ لَا يَهْدِي Allah does not show the way

الْقَوْمِ الْفَاسِقِينَ^٦ to the people that disobey.⁶

Section (Rukû') 15

يَوْمَ 109. The day when

يَجْمَعُ اللَّهُ Allah will bring together⁷

الرُّسُلَ فَيَقُولُ the Messengers and say:

مَاذَا "What was the

أُجِبْتُمْ response made⁸ to you?"

قَالُوا They will say:

لَا عِلْمَ لَنَا "No knowledge we have;⁹

إِنَّكَ أَنْتَ You indeed are

الْعَلِيمُ the Supremely Aware⁹

الْغُيُوبِ^{١٠} of all secrets."¹⁰

إِذْ قَالَ اللَّهُ 110. When Allah will say:

يٰٓعِيسَى ابْنَ مَرْيَمَ "O 'Isâ, son of Maryam,

أَذْكُرِّي عَمَّتِي recall My grace

عَلَيْكَ upon you

1. يَخَافُونَ *yakhâfû(na)* = they fear, are afraid of (v. iii. m. pl., impfct form *khâfu* [khawf], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See *yakhâfûna* at 5:23, p. 340, n. 7).

2. أَيْمَانٍ *'aymân* (pl.); سَمِيْنٍ *yamîn* = right hands, oaths. See at 5:89, p. 373, n. 6.

3. تُرَدُّ *turadda(u)* = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [radd], to send back. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yartadda* at 5:54, p. 357, n. 3).

4. أَنْتُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).

5. اَسْمَعُوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam/samâ/masma*], to hear. See at 2:104, p. 49, n. 9).

6. الْفَاسِقِينَ *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).

7. يَجْمَعُ *yajma'u* = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [*jam*], to gather. See *jama'nâ* at 3:25, p. 164, n. 7).

8. أُجِبْتُمْ *'ujibtum* = you (all) were responded, given reply (v. ii. m. pl. past passive from *'ajaba*, form IV of *jâba* [*jawb*], to travel, to explore. See *istajâba* at 3:195, p. 232, n. 13).

9. لَّا عِلْمَ لَنَا they will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).

10. الْعَلِيمُ *'allâm* = Supremely Aware, thoroughly knowing, completely familiar.

11. الْغُيُوبِ *ghuyûb* (pl.); غَيْبٍ *ghayb* = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَالِدَتِكَ and on your mother¹
 إِذْ أَيْدَيْتُكَ when I strengthened² you
 بِرُوحِ الْقُدُسِ with *Ruh al-Qudus*,³
 تُكَلِّمُ النَّاسَ you speaking to men
 فِي الْمَهْدِ in the cradle⁴
 وَكَهْلًا and in maturity;⁵
 وَإِذْ عَلَّمْتُكَ and when I taught you
 الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom
 وَالتَّوْرَةَ وَالْإِنْجِيلَ and the *Torah* and the *Injil*;
 وَإِذْ تَخْلُقُ and when you created⁶
 مِنَ الطِّينِ from the clay⁷
 كَهَيْئَةِ الطَّيْرِ like the shape⁸ of a bird
 بِإِذْنِي with My leave,
 فَتَنْفُخُ فِيهَا then you blowed⁹ into it
 فَتَكُونُ طَيْرًا so it became a bird
 بِإِذْنِي by My leave;
 وَتَبْرِئُ and you cured¹⁰
 الْأَكْمَةَ the blind since birth¹¹
 وَالْأَبْرَصَ and the leper¹² by My leave;
 وَإِذْ تَخْرِجُ and when you brought out¹³
 الْمَوْتَىٰ بِإِذْنِي the dead by My leave;
 وَإِذْ كَفَفْتُ and when I restrained¹⁴ the
 بَنِي إِسْرَائِيلَ Children of Isrâ'îl from you

1. This 'ayah is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Isâ, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أَيْدَيْتُكَ 'ayyadtu = I aided, assisted, helped, strengthened (v. i. s. past from 'ayyada, form II of 'âda ['ayd], to be strong. See ju'ayyaidu at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibril (meaning literally 'the spirit of holiness').

4. مَهْدٌ mahd (pl. مَهْدٌ muhūd) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of *tawhid* on receipt of *wahy*. كَهْلٌ kahl (pl. kuhhal/ kihâl/ kuhâl/ kuhlân) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Safwat al-Bayân*, 81).

6. تَخْلُقُ takhluqu = you create, make (v. ii. m. s. impfct. from *khalqa* [khalq], to create. See *yakhluqu* at 5:17, p. 337, n. 8).

7. طِينٌ tîn = clay, soil. See at 3:49, p. 174, n. 7.

8. هَيْئَةٌ hay'ah (pl. هَيْئَاتٌ hay'ât) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تَنْفُخُ tanfukhu = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from *nafakha* [nafkh], to blow. See 'anfukhu at 3:49, p. 174, n. 10).

10. تَبْرِئُ tabri'u = you heal, cure, cause to recover (v. ii. m. s. impfct. from 'abra'u, form IV of *bari'u* [barâ'ah], to be free, to recover. See *natabarra'* at 2:167, p. 79, n. 2).

11. أَكْمَةٌ 'akamah (pl. كُمَاهُ kumah) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أَبْرَصٌ 'abraṣ = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تَخْرِجُ tukhriju = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of *kharaja* [kharāj], to go out. See at 3:27, p. 165, n. 7).

14. كَفَفْتُ kafafu = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from *kaff*, to desist. See *kaffa* at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُمْ

when you came to them

بِالْبَيِّنَاتِ

with the evidences,¹

فَقَالَ الَّذِينَ

and there said those who

كَذَّبُوا مِنْهُمْ

disbelieved of them:

إِنَّ هَذَا إِلَّا سِحْرٌ

"This is naught but sorcery²

مُبِينٌ ۗ

all too obvious."³

وَإِذْ أَوْحَيْتُ

111. "And when I conveyed⁴

إِلَى الْحَوَارِيِّينَ

to the disciples⁵

أَنْ آمِنُوا بِي

that you believe in Me

وَبِرَسُولِي

and in My Messenger,

قَالُوا آمَنَّا

they said: 'We believe

وَأَشْهَدُ

and You bear witness⁶

بِأَنَّا مُسْلِمُونَ ۗ

that we are Muslims.⁷

إِذْ قَالَ

112. And when

الْحَوَارِيُّونَ

the disciples said:

يَا عِيسَى ابْنَ مَرْيَمَ

"O 'Îsâ, son of Maryam,

هَلْ يَسْتَطِيعُ رَبُّكَ

does your Lord have power⁸

أَنْ يُرْزَلَ عَلَيْنَا

to send down⁹ on us

مَائِدَةً مِنَ السَّمَاءِ ۗ

a table¹⁰ from the heaven?"

قَالَ أَتَقُولُونَ

He said: "Bewrae¹¹ of Allah,

إِنْ كُنْتُمْ

if you are believers."

مُؤْمِنِينَ ۗ

1. بَيِّنَاتٌ *bayyînât* (pl.; sing. *bayyînah*) = clear signs, indisputable evidences. see at 5:132, p. 344, n. 4).

2. سِحْرٌ *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 2:102, p. 48, n. 5.

3. مُبِينٌ *mubîn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أَوْحَيْتُ *'awhaytu* = I communicated, conveyed, (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'awhaynâ* at 4:163, p. 317, n. 6) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. حَوَارِيَيْنَ *hawâriyyîn* (pl. acc./gen of *hawâriyyûn*, sing. *hawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.). See *hawâriyyân* at 3:52, p. 176, n. 8.

6. أَشْهَدُ *ish-had* = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [*shuhûd*], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Îsâ, peace be on him, as His Messenger.

8. يَسْتَطِيعُ *yastati'u* = he has power, he is capable (v. iii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw*], to obey. See *lâ yastati'ûna* at 4:98, p. 287, n. 4).

9. يُرْزَلُ *yunazzila(u)* = he sends down, causes to descend (v. iii. m. s. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مَائِدَةٌ *mâ'idah* (s.; pl. *mawâ'id*) = table.

قَالُوا نُرِيدُ 113. They said: "We desire¹
 أَنْ نَأْكُلَ مِنْهَا that we eat of it
 وَنَتَطْمِئِنَّ قُلُوبَنَا and our hearts be at ease²
 وَنَعْلَمَ أَنْ and we know that you
 قَدْ صَدَقْتَنَا have spoken the truth³ to us
 وَنَكُونَ عَلَيْهَا and we become over these
 مِنَ الشَّاهِدِينَ among the witnesses."⁴

قَالَ عِيسَى ابْنُ مَرْيَمَ 114. 'Isâ, son of Maryam
 اللَّهُمَّ رَبَّنَا said: "O Allah, our Lord,
 أَنْزِلْ عَلَيْنَا مَائِدَةً send down⁵ on us a table
 مِنَ السَّمَاءِ from the heaven
 تَكُونُ لَنَا عَيْدًا⁶ to be for us a fesitival,
 لِأَوَّلِنَا وَآخِرِنَا for the first and last of us,⁷
 وَآيَةً مِنْكَ and a sign⁸ from You;
 وَأَرْزُقْنَا and give us provision,⁹
 وَأَنْتَ خَيْرُ for You are the Best of
 الرَّازِقِينَ Providers."¹⁰

قَالَ اللَّهُ إِنِّي 115. Allah said: "I am going
 أَنْزِلُهَا عَلَيْكَ to send it down¹¹ onto you.
 فَمَنْ So whoever
 يَكْفُرْ بَعْدُ disbelieves afterwards

1. نريد *nuridu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See *yuridu* at 5:91, p. 374, n. 12).

2. נתطمئن *taṭma'innu* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *itma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).

3. صدقت *ṣadaqta* = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *muṣaddiq* at 5:48, p. 353, n. 5).

4. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhûd], to witness. See *yashhadu* at 5: 83, p. 371, n. 8).

5. أنزل *'anzil* = send down (v. ii. m. s. imperative from 'anzala, form IV of *nazala* [nuzâl], to come down. See 'anzala at 5:104, p. 381, n. 3).

6. عيد *'id* (s.; pl. اعياد 'a'yâd) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. آية *'ayah* (pl. آيات 'âyât) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. أرزق *urzuq* = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqu* [rizq], to provide. See *urzuqû* at 4:8, p. 240, n. 4).

10. رازقين *râziqîn* (pl. acc./gen. of *râziqân*; s. *râziq*) = providers, givers of means of subsistence. Active participle from *razaqa*. See n. 9 above).

11. منزل *munazzil* = one who sends down. Active participle from *nazzala*, form II of *nazala* [nuzâl], to come down. See n. 5 above).

مِنْكُمْ from among you,

فَأَنِّي أَعَذِّبُهُ I will punish¹ him

عَذَابًا with a punishment

لَا أَعَذِّبُهُ أَحَدًا I shall not award anyone else

مِنَ الْعَالَمِينَ of all the beings."²

Section (Rukû') 16

وَإِذْ قَالَ اللَّهُ 116. When Allah will say:³

يَعِيسَى ابْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,

مَا أَنتَ قَلْتَ لِلنَّاسِ did you say to men,

أَتَّخِذُونِي وَأُمَّي Take me⁴ and my mother

إِلَهَيْنِ as two gods⁵

مِن دُونِ اللَّهِ in lieu of Allah?"

قَالَ He said:

سُبْحَانَكَ "Sacrosanct⁶ are You,

مَا يَكُونُ لِي أَنْ أَقُولَ it was not for me to say

مَا لَيْسَ لِي بِحَقِّي what I had no right to.

إِن كُنْتُ قُلْتُهُ If I had had said it,

فَقَدْ عَلِمْتَهُ You would have known⁷ it;

تَعْلَمُ You know

مَا فِي نَفْسِي what is within myself⁸

وَلَا أَعْلَمُ but I do not know

مَا فِي نَفْسِكَ what is within Yourself.

1. أَعَذَّبَ 'u'adhhibu = I chastise, punish (v. i. s. impfct. from II of 'adhaba ['adhb]), to obstruct.

2. الْعَالَمِينَ 'âlamîn (acc./gen. of عالمون 'âlamûn; sing. عالم 'âlam, i. e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. on the Day of Judgement.

4. اتَّخَذُوا ittakhidhû = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 2:125, p. 388, n. 3).

5. This 'âyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (tawhîd) and ask all to worship Allah Alone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods.

إِلَهَيْنِ 'ilâhayn (acc./gen. of 'ilâhân; s. 'ilâh) = to gods, two beings worthy to be worshipped. See 'ilâh at 4:87, p. 279, n. 11.

6. The word سبحان Subhân is derived from sabaha, form II of sabaha [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تعلم ta'lamu = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from 'alima ['ilm], to know. See ta'lam at 2:106, p. 50, n. 8).

8. نفس nafs (s.; pl. nufûs/'anfûs) = living being, person, individual, nature, self. See 'anfûs at 5:32, p. 344, n. 1.

إِنَّكَ أَنْتَ You indeed are
 عَلَّمُ the Supremely Aware¹
 الْغَيْبِ of all secrets.²

مَا قُلْتُ 117. "Naught did I say
 لَهُمْ إِلَّا مَا to them except what
 أَمَرْتَنِي بِهِ You commanded³ me to –
 أَنْ أَعْبُدُوا اللَّهَ that you all worship⁴ Allah,
 رَبِّي وَرَبَّكُمْ my Lord and your Lord;
 وَكُنْتُ عَلَيْهِمْ and I had been over them
 شَهِيدًا a witness⁵
 مَا دُمْتُ as long as I continued to be⁶
 فِيهِمْ among them.

فَلَمَّا تَوَفَّيْتَنِي Then when You took me⁷
 كُنْتَ أَنْتَ You were the
 الرَّقِيبَ عَلَيْهِمْ Ever-Watchful⁸ over them,
 وَأَنْتَ عَلَى كُلِّ شَيْءٍ and You are over everything
 شَهِيدٌ All-Witnessing.

إِنْ تَعَذَّبْتَهُمْ 118. "If You punish⁹ them,
 فَآبَهُمْ عِبَادًا they are Your serfs,¹⁰
 وَإِنْ تَغْفِرْ لَهُمْ and if You forgive them,
 فَإِنَّكَ أَنْتَ You indeed are

1. علام *'allâm* = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. أمرت *'amarta* = you commanded, ordered, bid (v. ii. m. s. past from *'amarâ* [*'amr*], to command. See *'amarâ* at 4:114, p. 295, n. 2).

4. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibûdah / 'ubûdah / 'ubûdîyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. ما دمت *mâ dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [*dawm*], to last, to continue. See *mâ dumtu* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. توفيت *tawaffayta* = you took in full, caused to die, let die (v. ii. m. s. past *tawaffû*, form V of *wafâ* [*wafâ / wafy*], to be perfect, to fulfil. See *tawaffû* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. رقيب *raqîb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqâb/raqâbah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. تعذب *tu'adhhib(u)* = you punish, chastise (v. ii. m. s. impfct. from *'adhhaba*, form II of *'adhba* [*'adhb*], to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *'u'adhhibu* at 5:115, p. 388, n. 1).

10. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

قَالَ اللَّهُ 119. Allah will say:

هَذَا يَوْمٌ "This is a day

يَنْفَعُ الصَّادِقِينَ there will avail¹ the truthful²

صِدْقَهُمْ their truthfulness.³

لَهُمْ جَنَّاتٌ Theirs are gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁴ below them

الْأَنْهَارِ the rivers,⁵

خَالِدِينَ فِيهَا أَبَدًا abiding⁶ therein for ever.

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased⁷ with them

وَرَضُوا and they are pleased⁸

عَنْهُ with Him.

ذَلِكَ الْفَوْزُ This is the success⁹

الْعَظِيمُ most splendid.¹⁰

لِلَّهِ 120. To Allah belongs

مُلْكُ the dominion¹¹ of the

السَّمَوَاتِ وَالْأَرْضِ heavens and the earth

وَمَا فِيهِنَّ and all that is in them;

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.¹²

1. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14).

2. صادقين *ṣādiqīn* (acc./gen. of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:183, p. 228, n. 4).

3. صدق *ṣidq* = truth, truthfulness, veracity.

4. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jar'y*], to flow. See at 5:85, p. 372, n. 3).

5. أنهار *'anhār* (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. خالدين *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live for ever. See at 5:85, p. 372, n. 4).

7. راديا *radiya* = he was pleased, became satisfied/happy (v. iii. m. s. past [from *riḍān/riḍwān/mardāh*, to be satisfied]. See *yardā* at 4:108, p. 292, n. 8).

8. رادوا *radū* = they were pleased, became satisfied/happy (v. iii. m. pl. past from *radiya*. See n 7 above).

9. فوز *fawz* = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. عظيم *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n. 7.

12. قدير *qadīr* = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. SŪRAT AL-'AN'ĀM (The Cattle)

Makkan: 165 'āyahs

This is one of the long Makkan *sūrah*s. According to Ibn 'Abbās (r.a.) it was revealed in one instalment. It is called *Al-'An'ām* or The Cattle after the mention in its 'āyahs 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sūrah*. Like most other Makkan *sūrah*s, this *sūrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawhīd al-'ulūhiyyah*), *wahy*, Messengership (*risālah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sūrah* ('āyahs 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two 'āyahs enunciate monotheism (*tawhīd*) emphasizing that Allah Alone is the

Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. *ḥamd* = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

2. *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

3. *samāwāt* (sing. *samā'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ān and which is very significant. The extent and limits of the skies are not yet known to man. The word *samā'* is derived from *sumūw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. *ḡulumāt* (pl.; s. *ḡulmah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the 'āyah stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala [*adl/adālah*], to be just/equal. See 'adl at 5:106, p. 382, n. 5.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise¹ is for Allah

Who created²

the heavens³ and the earth

and made darkness⁴

and light.⁵

Even then, those who

disbelieve

set equals⁶ with their Lord.



2. He it is Who

created you

from clay,

ثُمَّ قَضَىٰ أَجَلًا² then He decreed¹ a term;²

وَأَجَلٌ and there is a term

مُتَّسِمًا³ مُسَمًّى عِنْدَهُ. designated³ unto Him.⁴

ثُمَّ أَنْتُمْ Yet you

تَمْتَرُونَ harbour doubts.⁵

وَهُوَ اللَّهُ 3. And He is Allah⁶

فِي السَّمَوَاتِ in the heavens

وَفِي الْأَرْضِ and in the earth.

يَعْلَمُ سِرَّكُمْ⁷ He knows your secret⁷

وَجَهْرَكُمْ⁸ and your open things;⁸

وَيَعْلَمُ and knows what

مَا تَكْتُمُونَ⁹ you acquire.⁹

وَمَا تَأْتِيهِمْ 4. Never does there come

مِنْ آيَاتِهِ¹⁰ to them any sign¹⁰

مِنْ آيَاتِ رَبِّهِمْ of the signs of their Lord

إِلَّا كَانُوا but that they use to

عَنْهَا مُعْرِضِينَ¹¹ turn away from it.¹¹

فَقَدْ كَذَّبُوا¹² 5. So they cried lies¹²

بِالْحَقِّ to the truth

لَمَّا جَاءَهُمْ when it came to them.

1. قضى *qadā* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadū*), to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. أجل '*ajal*' (pl. '*ājāl*') = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3. مسمى *musamman* (pl. *musammayūt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammā* [to name], form II of *samā* [*sumuww/samā*']), to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. تمترون *tamtarūna* = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impct from *imtirā*', form VIII from *miryah/ muryah*, doubt, dispute. See *mumtarin* at 2:147, p. 70, n. 5).

6. i. e., He is the Only Lord and the One worthy to be worshipped.

7. سر *sirr* (s.; pl. أسرار '*asrār*') = secret, hidden thing.

8. جهر *jahr* = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i. e., of merits and demerits by doing good or bad deeds, openly or secretly. تكتبون *taktibūna* = you (all) acquire, earn, gain (v. ii. m. pl. impct. from *kasaba* [*kasb*]), to earn, acquire. See *kasabā* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ān; but the description applies to the unbelievers of all times and places. آية '*āyah*' (pl. آيات '*āyāt*') = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. معرضين *mu'riḍin* (acc./gen. of *mu'riḍin*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from '*a'raḍa*', form IV of '*aruda*' [عرض '*arḍ*'], to be broad, wide, to appear. See *mu'riḍūn* at 2:83, p. 39, n. 6).

12. كذبوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah /kidhbah*]), to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ
أَنْبَاءُ مَا كَانُوا
يَدَّيْسِرُونَ بِهَا
So shortly there will come to
them the news¹ of what
they have been scoffing² at.

أَلَمْ يَرَوْا
كَمْ أَهْلَكْنَا
مِنْ قَبْلِهِمْ
مِنْ قَرْنٍ
مَكَّنَّاهُمْ
فِي الْأَرْضِ
مِثْلَ مَا
كُنَّا نَكُنُّ
وَأَرْسَلْنَا
أَنْسَاءَهُنَّ
مِدْرَارًا
وَجَعَلْنَا الْأَنْهَارَ
تَجْرِي مِنْ تَحْتِهِمْ
فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ
وَلَوْ نَزَّلْنَا
6. Do they not see
how many We destroyed³
before them
of a generation⁴ whom
We had put in a position⁵
in the earth
such as We have not
positioned⁶ you;
and We had discharged⁷
the sky⁸ on them
showering in profusion⁹
and made the rivers
flow¹⁰ from below them.
Then We destroyed them
for their sins
and produced¹¹ after them
a generation of others.
7. And even if We had sent¹²

1. i. e., they will see the consequences of their deriding at the truth (*Tafsîr al-Jalâlayn*).

أَنْبَاءُ 'anbâ' (pl.; s. نَبَأٌ *naba'*) = news, tidings, intelligence. See *naba'* at 5:27, p. 342, n. 1.

2. يَدَّيْسِرُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahzi'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'u* at 2:15, p. 9, n. 1).

3. The 'ayah reminds the unbelievers that peoples greater in power and prosperity before them were destroyed by Allah because of their sins and disobedience of the Prophets sent to them (See also 29:40). أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated, exterminated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hul'k/ halûk/ tahlukah*], to perish. See *yuhlika* at 5:17, p. 337, n. 5).

4. قَرْنٍ *qarn* (s.; pl. قُرُونٌ *qurûn*) = generation, century, horn.

5. مَكَّنَّاهُمْ *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [*makinah*], to be strong).

6. نَكَّنَّاهُمْ *numakkîn(ii)* = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See n. 5 above).

7. أَرْسَلْنَا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 5:70, p. 365, n. 1).

8. i. e., rains/clouds. Note the idiomatic use of "sky" in the sense of rain or cloud.

9. مِدْرَارًا *midrâr* = showering in profusion/ abundantly, welling out. Verbal noun from *darra* [*darr*], to flow profusely.

10. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:119, p. 380, n. 4).

11. أَنْشَأْنَا *'ansha'nâ* = we produced, brought into being, caused to rise, instituted, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge).

12. نَزَّلْنَا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala*).

عَلَيْكَ كِتَابًا down on you a book

فِي فِرطَاسٍ in parchment¹

فَلَمَّسُوهُ and they touched² it

بِأَيْدِيهِمْ with their hands

لَقَالَ there would have said

الَّذِينَ كَفَرُوا those who disbelieve:³

إِنْ هَذَا إِلَّا

سِحْرٌ مُّبِينٌ a sorcery⁴ all too clear.⁵

وَقَالُوا 8. And they say:

لَوْلَا نُزِّلَ 'Why is there not sent down⁶

عَلَيْهِ مَلَكٌ to him an angel?"

وَلَوْلَا نُزِّلْنَا مَلَكًا Had We sent down an angel,

لَفُضِيَ decreed⁷ would have been

الْأَمْرُ الْمُنْتَهَى the matter;⁸ and then no

لَا يُنظَرُونَ time would be given them.⁹

وَلَوْ جَعَلْنَاهُ 9. And had We made him

مَلَكًا an angel

نَجَعَلْنَاهُ We would have set him

رَجُلًا as a man

وَلَلَسْنَا and would have obscured¹⁰

عَلَيْهِمْ مَا يَلْبِسُونَ to them what they confound.



1. The 'ayah refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قِرطاسٍ qirṭās (s.; pl. قِرطاسٍ qarṭās) = paper, parchment.

2. لامسوا lamasū = they touched, handled, perceived (v. iii. m. pl. past from lamasa [lams], to touch. See Imastim at 4:43, p. 260, n. 2).

3. كفروا kafarū = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from kafara [kufir], to cover. See at 4:55, p.265, n. 3).

4. سحر sihr (pl. ashār) = sorcery, magic, witchcraft, enchantment. See at 5:110, p. 386, n. 2.

5. مبين mubin = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This 'ayah gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given أنزل 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['anzāl] of nazala [nazūl], to come down, get down. See at 5:81, p. 370, n. 1).

7. قضى quḍiya = it is settled, adjudicated, decreed (v. iii. m. s. past passive from qaḍā [quḍā], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see Al-Baḥr, IV, 442).

9. ينظرون yunẓarūna = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfet. from nazara [naẓr/manẓar], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See Al-Baḥr, IV, 443-444, Ṣafwat al-Bayān, 170).

لبسنا labasna = we mixed up, confused, obscured (v. i. pl. past from labasa [lbas], to mix up. See talbisāna at 3:71, p. 182, n. 12).

وَقَدِ اسْتَهْزِئُوا 10. And mocked¹ indeed
 بِرُسُلِهِمْ were Messengers
 مِنْ قَبْلِكَ before you,
 فَحَاقَ بِالَّذِينَ but there encircled² those
 سَخَرُوا مِنْهُمْ who jeered³ of them
 مَا كَانُوا that which they had been
 بِهِ يَسْتَهْزِئُونَ mocking⁴ at.

Section (Rukū') 2

قُلْ سِيرُوا 11. Say: "Go about"⁵
 فِي الْأَرْضِ in the world
 ثُمَّ أَنْظِرُوا then see⁶
 كَيْفَ كَانَتْ how was
 عَاقِبَةُ الْمُكَذِّبِينَ the end⁷ of the unbelievers."⁸

قُلْ لِمَنْ 12. Say: "To Whom belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَالْأَرْضِ and the earth?"
 قُلْ لِلَّهِ Say: "To Allah."
 كَتَبَ عَلَى نَفْسِهِ He has ordained⁹ on Himself
 الرَّحْمَةَ mercy.
 لِيَجْزِيَكُمْ He will surely muster¹⁰ you
 إِلَى يَوْمِ الْبَيْعَةِ to the Day of Judgement.

1. The 'ayah is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. استهزئوا 'ustuhzi'a = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from istahza'a, form X of 'haza'a [haz'/huz'/huzu'/huzū/'mahza'ah], to mock., to make fun. See yastahzi'ūna at 6:5, p. 393, n.2).

2. حاق hāqa = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from ḥawq, to surround).

3. سَخَرُوا sakhirū = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from sakhira [sukhr/maskhar], to ridicule, deride. See yaskharūna at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. يستهزئون yastahzi'ūna = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from istahza'a, from X of haza'a. See n. 1 above).

5. سِيرُوا sirū = you (all) travel, go about, journey (v. ii. m. pl. imperative from sāra [sayr/sayrūrah / masīr /masīrah/ṭayār] to move, to travel. See at 3:137, p. 209, n. 2).

6. أَنْظِرُوا unzurū = you (all) see, look at, observe (v. ii. m. pl. imperative from nazara [nazar/manzar], to see. See at 3:137, p. 209, n. 3).

7. عَاقِبَةُ āqibah (s.; pl. عَوَاقِبُ 'awāqib) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. مُكَذِّبِينَ mukadhdhibīn (acc./gen. of mukadhdhibīn, sing. mukadhdhib) = those who cry lies (to), unbelievers (active participle from kadhdhiba, form II of kadhiba [kidhb /kadhib /kadhbah / kidhbah], to lie. See kadhdhabū at 3:137, p. 209, n. 5).

9. كَتَبَ kataba = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from kath /kitābah, to write. See at 5:21, p. 340, n. 1).

10. لِيَجْمَعَنَّكُمْ la-yajma'anna = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from jama'a [jam'], to gather, to collect. See yajma'u at 5:109, p. 384, n. 7).

لَا رَيْبَ فِيهِ No doubt¹ is there in it.
 الَّذِينَ خَسِرُوا الَّذِينَ Those who have lost²
 أَنفُسَهُمْ فِيهِمْ themselves, they are the ones
 لَا يُؤْمِنُونَ that do not believe.

وَلَهُ 13. To Him belongs
 مَا سَكَنَ فِي اللَّيْلِ all that rests³ in the night
 وَالنَّهَارِ and the day;⁴
 وَهُوَ السَّمِيعُ and He is the All-Hearing,⁵
 الْعَلِيمُ All-Knowing.⁶

قُلْ 14. Say:
 أَغَيْرَ اللَّهِ "Is one other than Allah
 أَخَذُوا يَا I shall take⁷ as Lord-Protector
 فَاطِرِ السَّمَوَاتِ – Creator⁸ of the heavens
 وَالْأَرْضِ and the earth,
 وَهُوَ يُطْعِمُ and He it is Who feeds⁹
 وَلَا يَصْعَقُ but is not fed?"¹⁰
 قُلْ إِنِّي أُمِرْتُ Say: "I indeed am bidden¹¹
 أَنْ أَكُونَ أَوَّلَ that I be the first
 مَنْ أَسْلَمَ who surrenders,¹²
 وَلَا تَكُونَ of and that you must not be
 مِنَ الْمُشْرِكِينَ of the polytheists."

1. *rayb* = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. *khāsirū* = they lost, suffered damage (v. iii. m. pl. past from *khāsira* [khasir/khasār/khasārah/khasrān]), to lose. See *khāsira* at 4:119, p. 297, n. 6).

3. *sakana* = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sakān*, to be still. See *istakānū* at 3:146, p. 212, n. 6).

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [akhadh], to take. See *ittakhadhū* at 5:81, p. 370, n. 2).

8. *Fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *fatāra* [fāṭir], to split, to create.

9. *yut'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'at'ima*, form IV of *ta'ima* [ta'im], to eat, to taste. See *ta'imū* at 5:93, p. 375, n. 19).

10. *yut'amū* = he is fed, given food, provided sustenance (v. iii. m. s. impfct. passive from *'at'ima*, form IV of *ta'ima*. See n.9 above).

11. *'umirtu* = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* [amr], to command. See *'amarta* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salama* [salāmah/salām], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّي أَخَافُ 15. Say: " I indeed dread,¹
 إِن عَصَيْتُ رَبِّي if I disobey² my Lord,
 عَذَابَ يَوْمٍ the punishment of a day
 عَظِيمٍ very grave."³

مَنْ يُصْرِفْ 16. From whoever it is kept
 عَنْهُ يَوْمَئِذٍ away⁴ that day,
 فَقَدْ رَحِمَهُ him He will have graced;⁵
 وَذَلِكَ الْفَوْزُ and that will be the success⁶
 الْعَلِيِّنَ most obvious.⁷

وَإِن يَمَسُّكَ اللَّهُ 17. And if Allah touches⁸ you
 بِضَرْبٍ with a harm,⁹
 فَلَا كَاشِفَ لَهُ: no remover¹⁰ is there for it
 إِلَّا هُوَ except He;
 وَإِن يَمَسُّكَ and if He touches you
 بِبَخِيرٍ with a blessing,
 فَهُوَ عَلَىٰ كُلِّ شَيْءٍ He is over everything
 قَدِيرٌ All-Capable.¹¹
 وَهُوَ الْقَاهِرُ 18. He is the Irresistible¹²
 فَوْقَ عِبَادِهِ over His servants;
 وَهُوَ الْحَكِيمُ and He is the All-Wise,¹³
 الْخَبِيرُ All-Aware.¹⁴

1. i. s. أخاف 'akhâfu = I fear, am afraid, dread (v. i. s. impfct. from khâfu [khawf], to fear. See yakhâfû at 5:108, p. 384, n. 1).

2. عصيت 'aṣaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣâ ['iṣyân/ ma'siyah], to rebel, to disobey, to defy. See 'usaw at 5:78, p. 369, n. 1).

3. عظيم 'aẓîm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. صرف yusraf(u) = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from ṣarafa [ṣarf], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by man. See ṣarafa at 3:152, p. 214, n. 5).

5. رحم rahîma = he graced, had mercy on, spared, let off (v. iii. m. s. from rahmah/marḥamah. See turḥamâna at 3: 3:132, p. 207, n. 7).

6. فوز fawz = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين mubîn = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمس yamsas (yamassu from yamsasu) = he touches, feels (v. iii. m. s. impfct. from massa [mass/masis], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See at 3:174, p. 224, n. 2).

9. ضر ḍurr = harm, damage, detriment. See ḍurr at 5:76, p. 367, n. 9.

10. كاشف kâshif (s.; pl. kâshifân/ kashafah) = remover, discoverer, investigator. Active participle from kashafa [kashf], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر qâhir = overpowering, vanquisher, irresistible. Active participle from qahara [qahr], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i. e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

قُلْ أَيُّ شَيْءٍ 19. Say : "What thing is
 أَكْبَرُ شَهَادَةٍ the greatest as a testimony?"¹
 قُلْ اللَّهُ شَهِيدٌ Say: "Allah is the Witness²
 بَيْنِي وَبَيْنَكُمْ between you and me;
 وَأَوْحَىٰ إِلَيَّ and communicated³ to me
 هَذَا الْقُرْآنُ has been this Qur'ân
 لِأُنذِرَكُمْ بِهِ that I may warn⁴ you by it
 وَمَنْ بَلَغَ and anyone it reaches.⁵
 أَيُنْتُمْ لَتَشْهَدُونَ Do you really bear witness⁶
 أَنْتَ مَعَ اللَّهِ that there are with Allah
 إِلَهَةٌ أُخْرَىٰ other gods?"
 قُلْ لَا أَشْهَدُ Say: "I do not bear witness."⁷
 قُلْ إِنَّمَا هُوَ اللَّهُ وَاحِدٌ Say: "He is but One God.
 وَإِنِّي بَرِيءٌ And I indeed am innocent⁸
 مِمَّا تُشْرِكُونَ of what you associate."⁹

الَّذِينَ 20. Those whom
 آتَيْنَاهُمُ الْكِتَابَ We have given the Book
 يَعْرِفُونَهُ know¹⁰ him
 كَمَا يَعْرِفُونَ as they know
 أَبْنَاءَهُمْ their sons;
 الَّذِينَ those who
 خَسِرُوا أَنفُسَهُمْ have lost¹¹ themselves,

1. شهادة *shahâdah* = testimony, evidence, witness. See at 5:106, p. 66, n. 2.

2. شهيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 5:117, p. 389, n. 5).

3. أوحى *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahû* [*wahy*], to communicate. See *'awhaytu* at 5:111, p. 382, n. 4). The word *wahy* technically means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

4. أُنذِرُ *'undhira(u)* = I warn, I caution (v. i. s. impf. from *'andhara*, form IV of *nadhara* [*nadhîr, nadhâr*], to dedicate, to make a vow. The final letter takes *fathah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See *'andhartu* at 2:6, p. 6, n. 2).

5. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 3:40, p. 171, n.10).

6. تشهدون *tash-hadûna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أشهد *'ash-hadu* = I bear witness, testify (v. i. s. impfct. from *shahida*. See n. 6 above).

8. برىء *barî'* (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تشركون *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. in form IV of *sharika* [*shirk/sharikah*], to share. See *'ashrakû* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يعرفون *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/irfân*], to know, to recognize. See *'arafû* at 5:83, p. 371, n. 5).

11. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/khusâr/khasârâh/khusrân*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones

لَا يُؤْمِنُونَ that do not believe.

Section (Rukū') 3

وَمَنْ أَظْلَمُ 21. And who is viler¹

مِمَّنْ أَفْتَرَى than the one who fabricates²

عَلَى اللَّهِ كَذِبًا أَوْ against Allah a lie³ or

كَذَّبَ بِآيَاتِهِ cries lies⁴ to His revelations?

إِنَّهُ لَا يَفْلِحُ Successful⁵ sure will not be

الظَّالِمُونَ the transgressors.⁶

وَيَوْمَ 22. And the day

نَحْشُرُهُمْ جَمِيعًا We shall muster⁷ them all,

ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those

أَشْرَكُوا who set partners:⁸

أَيْنَ شُرَكَاءُكُمْ "Where are your partners

الَّذِينَ كُنْتُمْ whom you used to

تَزْعُمُونَ presume?"⁹

ثُمَّ لَوْ رَأَوْكَ فَتَنَّمْهُمْ 23. Then their plea¹⁰ shall not

إِلَّا أَنْ قَالُوا be save that they will

سَئِئًا وَرَبَّنَا say: "By Allah, our Lord,

مَا كُنَّا مُشْرِكِينَ We were not polytheists."

انظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie¹¹

1. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalim*). See at 2:140, p. 66, n. 3).

2. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past. in form II of *kadhhaba* [*kidhb* /*kadhīb* /*kadhbah* /*kidhbah*], to lie. See *kadhhabū* at 6:5, p. 392, n. 12).

5. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from *'aflaha*, form IV of *falaha* [*falh*], to split. See *tuflihinā* at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors. الظالمون *ẓālimūn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalim/ẓulm*], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two *'āyahs* describe the condition of the polytheists on the Day of Judgement. نحش *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impct. from *hushara* [*hushr*], to gather. See *tuhsharūna* at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. أشركوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past. from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 5:82, p. 370, n. 8).

9. تزعمون *taz'umūna* = you (all) claim, maintain, presume (v. ii. m. pl. impct. from *za'ama* [*za'm*], to claim, to pretend. See *yaz'amūna* at 4:60, p. 267, n. 7).

10. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كذبوا *kadhabū* = they lied, made false statement (v. iii. m. pl. past. from *kadhaba*. See n. 4 above).

عَلَىٰ أَنفُسِهِمْ وَصَلَّ against themselves; and gone
عَنَّهُمْ astray¹ from them will be
مَا كَانُوا يَفْعَلُونَ what they use to fabricate.²

وَمِنْهُمْ 25. There are of them some

مَنْ يَسْتَعِزُّ بِكَ وَ مَنْ يَسْتَعِزُّ بِكَ وَ حَمَلْنَا عَلَىٰ قُلُوبِهِمْ We have put⁴ on their hearts
أَكِنَّةَ coverings⁵

أَنْ يَفْقَهُوهُ lest they should grasp⁶ it;

وَفِي آذَانِهِمْ and in their ears

وَقَرًّا deafness⁷ –

وَأَنْ يَرَوْا and even if they see

كُلَّ آيَةٍ every sign⁸

لَا يُؤْمِنُوا بِهَا they will not believe in it –

حَتَّىٰ إِذَا so much so that when

جَاءَكَ they come to you

يُحَادِّثُونَكَ they dispute⁹ with you,

يَقُولُ الَّذِينَ there saying those who

كَفَرُوا disbelieve:

إِنَّ هَذَا إِلَّا "This is naught but

أَسْطِيرَةٌ الْأَوَّلِينَ the legends¹⁰ of the ancients."

وَهُمْ 26. And they

1. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way. {*dalla* 'anhum = he or it went astray from them, i. e., it was lost to them.} See at 5:105, p. 381, n. 11).

2. i. e., their supposed gods and deities will be of no avail to them on that day. يفترون *yafstarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [fāry], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3. يستمع *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [[*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See *sami'ū* at 5:83, p. 371, n. 2).

4. جعلنا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'*], to make, to put. See at 4:33, p. 254, n. 11).

5. i. e. Allah has made them incapable of understanding His revelations. أكنة *'akinnah* (pl.; s. *kann/kinn*) = covers, coverings, shelters, nests. See *'aknantum* at 2:235, p. 118, n. 7.

6. يفقهوا *yafqahū(na)* = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *yafqahūna* at 4:78, p. 276, n. 2).

7. وفر *waqr* = deafness, heaviness, hollowness.

8. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9. يجادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujādilu* at 4:107, p. 292, n. 1).

10. أساطير *'asāfir* (pl.; s. *'ustārah*) = legends, myths, fables, tales.

يَهْوُونَ عَنْهُ prevent¹ from it
وَيَسْتَوُونَ عَنْهُ and remain aloof² from it;
وَلَنْ يُهْلِكُوا but they ruin³ not
إِلَّا أَنْفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ while they do not realize.⁴

وَلَوْ تَرَى 27. Were you to see
إِذْ وَقَفُوا when they will be positioned⁵
عَلَى النَّارِ over the fire
فَقَالُوا لَئِن لَّمْ يَأْتِنَا and they will say: "Would that
نُرَدُّ be we were sent back,⁶
وَلَا نَكْذِبَ then we would not cry lies⁷ to
بِآيَاتِ رَبِّنَا the revelations⁸ of our Lord
وَنَكُونَ and we would be
مِنَ الْمُؤْمِنِينَ of the believing ones."

بَلْ يَدَاهُم 28. Nay, bare⁹ to them will be
مَا كَانُوا يَخْفَوْنَ what they used to conceal¹⁰
مِنْ قَبْلُ afore;
وَلَوْ رُدُّوا and were they returned¹¹
لَعَادُوا لِمَا they would relapse¹² into what
هُوَ عَنْهُمْ they were prohibited¹³ from;
وَأِنَّهُمْ لَكَاذِبُونَ and indeed they are liars.

1. i. e., they prevent others. يَهْوُونَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahū*, [nahw/nahy]), to forbid. See at 3:114, p. 200, n. 13).

2. يَسْتَوُونَ *yan'awna* = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* [نَا'ا] *na'y*), to keep away).

3. يَهْلِكُونَ *yuhlikūna* = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/halāk/tahtukah], to perish. See *'ahlaknā* at 6:6, p. 393, n. 3).

4. يَشْعُرُونَ *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ūr], to realize, to know. See at 3:69, p. 182, n. 8).

5. وَقَفُوا *wuqifū* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [wuqûf], to stand still).

6. نُرَدُّ *nuraddu* = we are returned, sent back (v. i. pl. impfct. passive from *radda* [radd], to send back. See *turadda* at 5:108, p. 384, n. 3).

7. نَكْذِبَ *nukadhdhiba(u)* = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [kidhb/kadhib/kadhbah/kidhbah], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بَدَا *badā* = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budūww/badā'*, to appear, to come to light. See *tubdā* at 5:101, p. 380, n. 1).

10. يَخْفَوْنَ *yukhfūna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfā*, form IV of *khafiya* [khafā/khifāh/khufyah], to be hidden. See at 3:154, p. 215, n. 13).

11. رُدُّوا *ruddū* = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عَادُوا *'ādū* = they returned, came back, relapsed (v. iii. m. pl. past from *'āda* ['awd/'awdah/ma'ād], to return. See *'āda* at 5:95, p. 377, n. 9).

13. نَهَوْا *nuhū* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahū* [nahw/nahy]), to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوا 29. And they say:

إِنْ هِيَ إِلَّا
حَيَاتُنَا الدُّنْيَا
وَمَا نَحْنُ
بِعَاثِرِينَ ﴿٣٠﴾
"There is naught but
this worldly life of ours;
and we shall not
be resurrected."¹

وَلَوْ تَرَىٰ 30. But if you could see²

إِذْ وَقَفُوا
عَلَىٰ رَبِّهِمْ
قَالَ أَلَيْسَ هَذَا
بِالْحَقِّ
They will say: "Is not this
the truth?"

قَالُوا بَلَىٰ
وَرَبِّنَا
They will say: "O yes,
by our Lord."

قَالَ فَذُوقُوا
الْعَذَابَ بِمَا
you used to disbelieve."⁴
the punishment for that

كُنتُمْ تَكْفُرُونَ ﴿٣١﴾

Section (Rukū') 4

فَدَحَسِرَ 31. Loss there indeed incur⁵

الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ
حَتَّىٰ إِذَا
those who disbelieve
in the meeting⁶ with Allah,
so that when

جَاءَتْهُمْ السَّاعَةُ
بَغْتَةً
the Hour⁷ will come to them
all of a sudden⁸

1. i. e., resurrected after death. مَعَاثِرِينَ *mab'ūthīn* (pl.; acc./gen. of *mab'ūthūn*; s. *mab'ūth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. تَرَى *tarā* = you see, notice, observe (v. ii. m. s. impfct. from *ra'ā* [*ra'y/ru'yah*], to see, notice. See *yurū'ūna* at 4:142, p. 308, n. 8).

3. وَقَفُوا *wuqifū* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *wuqifa* [*wuqūf*], to stand still. See at 6:27, p. 401, n. 5).

4. ذُوقُوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq/madhāq*], to taste. See at 3:181, p. 227, n. 5).

5. حَسِرَ *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasira* /*khasirah* /*khusran*. See at 4:119, p. 297, n. 6).

6. لِقَاءَ *liqā'* = meeting, encounter. See *'alqaynā* at 5:64, p. 361, n. 11.

7. سَاعَةَ *sā'ah* (s.; pl. *sā'āt*) = hour, Hour of Resurrection.

8. بَغْتَةً *baghtatan* = all of a sudden, suddenly, surprisingly.

فَالْوَيْحَسْرَتَنَا they will say: "Alas for us
عَلَى مَا فَرَّطْنَا فِيهَا for that we neglected¹ it;
وَهُمْ يَحْمِلُونَ and they will be carrying²
أَوْزَارَهُمْ their heavy loads³
عَلَى ظُهُورِهِمْ on their backs.
أَلْأَسَاءَةَ O how evil is
مَا يَرِزُونَ the heavy load they carry!⁴

32. This worldly life is not
وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا لَعِبٌ وَهَوًى but a game⁵ and a fun;⁶
وَاللَّذَارِ الْآخِرَةُ
خَيْرٌ لِلَّذِينَ and the abode in the hereaf-
يَتَّقُونَ ter is the best for those who
fear Allah.⁷

أَفَلَا تَعْقِلُونَ So will you not understand?⁸

فَدَعَلَمٌ 33. We indeed know⁹
إِنَّهُ لَيَحْزَنُكَ that it saddens¹⁰ you
الَّذِي يَقُولُونَ what they say.
فِيهِمْ They in reality
لَا يَكْذِبُونَ do not cry lies¹¹ to you –
وَلَكِنَّ الظَّالِمِينَ but the transgressors¹² do
بَيِّنَاتٍ مِنَ اللَّهِ at the revelations of Allah
يَجْحَدُونَ hurl rejection.¹³

1. فرطنا *farraṭnā* = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭa*, form II of *farata* [*farrifurūt*], to rush, to escape).
2. يحملون *yahmilūna* = they carry, bear, take the load of (v. iii. m. pl. impfct. from *hamala* [*haml*], to carry. See *iḥtamala* at 4:112, p. 294, n. 3).
3. i. e., of sins. أوزار *'awzār* (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes, encumbrances.
4. يزون *yazirūna* = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).
5. لعب *la'ib* (s.; pl. 'al'āb) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.
6. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement.
7. يتقون *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:187, p. 90, n. 7).
8. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aq*], to be endowed with reason. See at 3:65, p. 181, n. 3).
9. نعلم *na'lamu* = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).
10. يحزن *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥazn*], to make sad. See *yahzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*ḥazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.
11. يكذبون *yukadhdhibūna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *nukadhdhiba* at 6:27, p. 401, n. 7).
12. i. e., the polytheists. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*ẓulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).
13. ياجحدون *yajhadūna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [*jahd/juhūd*], to reject, to deny).

وَلَقَدْ كَذَّبْتَ 34. Disbelieved¹ indeed were
 رَسُولٌ مِّنْ قَبْلِكَ Messengers before you,
 فَصَبَرُوا but they bore with patience²
 عَلَى مَا كُذِّبُوا that they were disbelieved;
 وَأُذُوا and they were persecuted³
 حَتَّىٰ أَنصَرْنَا till Our help⁴ came to them;
 وَلَا مَبْدَلَ and there is none to alter⁵
 لِكَلِمَاتِ اللَّهِ Allah's Words;⁶
 وَلَقَدْ جَاءَكَ and there already has come
 مِنْ نَّبَايَ to you some news⁷ of
 الْمُرْسَلِينَ the Messengers.⁸

وَإِن كَانَ كَبُرَ 35. And if heavy has become⁹
 عَلَيْكَ إِعْرَاضُهُمْ on you their turning away,¹⁰
 فَإِنِ اسْتَطَعْتَ then if you have power¹¹ to
 أَن تَبْنِيَ فَفَقَا seek¹² a tunnel in the earth
 فِي الْأَرْضِ or a ladder into the sky
 أَوْ سُلَّمًا فِي السَّمَاءِ and thus bring to them
 فَتَأْتِيَهُمْ a sign (miracle) –
 وَتُؤْتَاةَ اللَّهِ but were Allah to will
 لَجَمْعِهِمْ He would have brought
 عَلَى الْهُدَىٰ them together on guidance.
 فَلَا تَكُونَنَّ So you must not be
 مِنَ الْغَافِلِينَ of the ignorant.

1. كذبت *kudhdhibat* = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kudhdhiba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See *yukudhdhibūna* at 6:33, p. 403, n. 11).

2. صبروا *sabarū* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirū* at 4:25, p. 252, n. 1).

3. أُذُوا *'ūdhū* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'ādhā*, form IV of *'adhiya* [*'adhan*], to be harmed. See at 3:195, p. 233, n. 5).

4. نصر *naṣr* = help, support, victory, triumph.

5. مبدل *mubaddil* = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [*badl*], to replace. See *baddalnā* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. كلمات *kalimāt* (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. نَبَا *naba'* (s.; pl. *'anbā'*) = news, tidings. See at 5:27, p. 342, n. 1.

8. مرسلين *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. كبر *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kabr*/*kibār*/*kabārah*, to be big. See *yustakbirūna* at 5:82, p. 371, n. 1).

10. اعراض *'irād* = avoidance, turning away, shunning. Verbal noun in form IV from *'arada* /*arada* [*'ard*], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. استطعت *istata'ta* = you were able, had the power (v. ii. m. s. past from *istatā'a*, form X of *tā'a* [*taw'*], to obey. See *yastatī'u* at 5:112, p. 386, n. 8).

12. تبغى *tabtaghiya* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghā*, form VIII of *baghā* [*bughā*], to seek. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tabtaghāna* at 4:94, p. 284, n. 10).

إِنَّمَا يَسْتَجِيبُ 36. There but respond¹

الَّذِينَ يَسْمَعُونَ those who listen;²

وَالْمَوْتَى and as to the dead,³

يَعْلَمُهُمْ اللَّهُ Allah will raise them up;⁴

ثُمَّ إِلَيْهِ then to Him

يُرْجَعُونَ ﴿٦٦﴾ they will be returned.⁵

وَقَالُوا 37. And they say:

لَوْلَا نُزِّلَ عَلَيْهِ "Why is not sent down⁶ on

آيَةً مِنْ رَبِّهِ هِمْ him a sign⁷ from his Lord?"

قُلْ إِنَّ اللَّهَ قَادِرٌ Say: "Verily Allah is Capable

عَلَى أَنْ يُزِيلَ آيَةً of sending down a sign;

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ ﴿٦٧﴾ do not know."⁸

وَمَا مِنْ دَابَّةٍ 38. And none of an animal⁹

فِي الْأَرْضِ is there in the earth

وَلَا طَيْرٍ يَطِيرُ nor any bird¹⁰ flying¹¹

بِجَنَاحَيْهِ by its two wings¹²

إِلَّا أُمَّمٌ but are communities¹³

مِثْلِكُمْ like yours.¹⁴

مَا فَرَطْنَا We have not neglected¹⁵

فِي الْكِتَابِ مِنْ سَبْئٍ in the Book anything.

1. يستجيب *yastajibu* = he responds, answers, complies with, accedes to, listens to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [jawb]), to travel, to explore. See *istajâbü* at 3:172, p. 223, n. 2).

2. i. e., listen with the intention of understanding. يسمعون *yastami'ûna* = they listen, hear, give ear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'u* [*sam'* /*samâ'* /*samâ'uh* /*masma'*]), to hear. See *yastami'u* at 6:25, p. 400, n. 3).

3. i. e., whose hearts are dead, the unbelievers; also the physically dead.

4. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*]), to send out, to raise. See *mab'ûthin* at 6:29, p. 402, n. 1).

5. يرجعون *yrurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*]), to return. See at 3:83, p. 188, n. 5).

6. نزل *nuzzila* = he or it is sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*]), to come down. See *nazzalnâ* at 6:7, p. 393, n. 3).

7. i. e., a miracle. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even after the sending down of the suggested miracle (Ibn Kathîr, III, 248).

9. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر *tâ'ir* = flier, bird. See *ṭayr* at 3:49, p. 174, n. 10.

11. يطير *yatîru* = he or it flies, hastens (v. iii. m. s. impfct. from *târa* [*ṭayr/ṭayrân*]), to fly.

12. جناحي *janâhay(n)*, (acc./gen. of *janâhân*; s. *janâh*; pl. *'ajnihah/ajnuh*) = two wings.

13. أمم *'umam* (pl.; s. *umma*) = communities, nations, peoples, generation. See *'umma* at 5:48, p. 354, n. 1.

14. i. e., in the matter of creation, life, death, physical needs, dependence on Allah etc. (*Tafsîr al-Jalâlayn*).

15. فرطنا *farratnâ* = we neglected, forsook (v. i. pl. past from *farrata*, form II of *faraṭa* [*fart/furûṭ*]), to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ Then to their Lord
they will be assembled.¹

وَالَّذِينَ كَذَّبُوا 39. Those who cry lies²

تَبَيَّنَاتَا to Our revelations

صُوتَكُمْ are deaf³ and dumb⁴

فِي الظُّلُمَاتِ in the darkness.⁵

مَنْ يَشَاءُ اللَّهُ Whomsoever Allah wills

يُضِلَّهُ He lets him go astray;⁶

وَمَنْ يَشَاءُ and whomsoever He wills

يَجْعَلُهُ عَلَىٰ صِرَاطٍ He sets⁷ him on a path.⁸

مُسْتَقِيمٍ straight and proper.⁹

قُلْ أَرَأَيْتَكُمْ 40. Say: "Do you see to you

إِنْ أَتَاكُمْ that if there comes to you

عَذَابُ اللَّهِ Allah's retribution

أَوْ أَتَاكُمْ or there comes to you

السَّاعَةُ the Hour of Resurrection,¹⁰

أَعْرَبَ اللَّهُ is it other than Allah

تَدْعُونَ you will invoke,¹¹

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"¹²

﴿١١﴾

بَلْ إِنَّمَا تَدْعُونَ 41. Nay, Him you will invoke

1. i. e., on the Day of Judgement. يحشرون *yuhsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hushara* [*hashr*], to gather. See *naḥshuru* at 6:22, p. 399, n. 7).

2. كذَّبُوا *kadhḥabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhḥaba*, form II of *kadhaba* [*kidhb* /*kadhīb* /*kadhbah* /*kidhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صمم *summ* (sing. *aṣamm*) deaf. See at 2:18, p.10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بكم *bukm* (sing. *abkam*) = dumb. See at 2:18, p.10, n. 2; 2:171, p. 80, n. 14).

5. i. e., the darkness of error and ignorance. ظلمات *ẓulumât* (pl.; s. *zulmah*) = darkness, gloom.

6. يضلُّ *yudlil* (*yuḍillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *qalla* [*qalâl* /*qalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause {preceded by *man*). See at 4:143, p. 309, n. 1).

7. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'ûl*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause {preceded by *man*). See *yaj'ala* at 4:141, p. 308, n. 3).

8. صراط *ṣirâṭ* = way, path, road. See at 5:16, p. 337, n. 1; 4:175, p. 323, n. 12).

9. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah* /*qiyâm*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صادقون *sâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣaduqa* [*ṣadq* /*ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُ مَا and He will remove¹ what

تَدْعُونَ إِلَيْهِ you make the call² to

إِنْ شَاءَ if He wills,

وَتَنْسَوْنَ and you will forget³

مَا أَنْشَرَكُم مَّا أَنْشَرَكُم what you set as partners.⁴

Section (Rukū') 5

وَلَقَدْ أَرْسَلْنَا 42. We had indeed sent out⁵

إِلَى الْأُمَمِ مِنْ قَبْلِكَ to peoples before you;

فَأَخَذْتَهُمْ and had then seized⁶ them

بِالْبَأْسَاءِ وَالضَّرَّاءِ with adversity⁷ and affliction⁸

لَعَلَّهُمْ that they might

يَتَضَرَّعُونَ be humble.⁹

فَتَوَلَّى آيَاتٍ 43. Then why not, when

جَاءَهُمْ there came upon them

بِأَسْنَانَا Our retribution,¹⁰

تَضَرَّعُوا they humbled themselves!¹¹

وَلَكِنْ قَسَتْ 12

قُلُوبَهُمْ their hearts

وَرَبَّيْنَهُمْ and charming made to them¹³

الشَّيْطَانِ مَا كَانُوا Satan what they used

يَعْمَلُونَ to do.

1. يكشف *yakshifu* = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *kāshif* at 6:17, p. 397, n. 10).

2. تدعون *tad'ūna* = you (all) make call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See *yad'ūna* at 4:117, p. 296, n. 5).

3. تنسون *tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [nasy/nisyān], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تشركون *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*. form IV of *sharika* [shirk/sharikah], to share. See *'ashrakū* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أرسلنا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [rasal], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أخذنا *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [akhadh], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بآساء *ba'sā'* = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. ضراء *ḍarrā'* = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يتضرعون *yataḍarra'ūna* = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'u/dari'a* [ḍarā'ah/ḍara'], to be humble).

10. بأس *ba's* = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تضرعوا *taḍarra'ū* = they humbled themselves, became submissive (v. iii. m. pl. past from *taḍarra'a*. See n. 9 above).

12. قست *qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasā* [qaswah/qasāwah], to be hard. See at 2:74, p. 35, n. 1).

13. زين *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [zayn], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

فَلَمَّا نَسُوا 43. So when they forgot¹

مَا ذُكِّرُوا بِهِ what they were reminded² of,

فَتَحْنَاهُمْ We opened³ on them

أَبْوَابَ كُلِّ شَيْءٍ the gates of everything⁴

حَتَّىٰ إِذَا فَرِحُوا till when they were elated⁵

بِمَا أُوتُوا with what they were given

أَخَذْنَاهُمْ We took⁶ them

بِعَنَتِهِ by surprise.⁷

فَإِذَا هُمْ And lo, they were

مُتِلِسُونَ dumbfounded.⁸

فَقُطِعَ 45. So cut off⁹ were

دَابِرُ الْقَوْمِ the roots¹⁰ of the people

الَّذِينَ ظَلَمُوا who did wrong;¹¹

وَالْحَمْدُ لِلَّهِ and all praise is for Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings.¹²

قُلْ أَرَأَيْتُمْ 46. Say: "Do you see,¹³

إِن أَخَذَ اللَّهُ if Allah had taken away

سَمْعَكُمْ وَأَبْصَارَكُمْ your hearing¹⁴ and your sight

وَوَخَّمَ عَلَىٰ قُلُوبِكُمْ and sealed off your hearts,

مَنْ إِلَهٌ غَيْرُ مَنْ إِلَهٍ غَيْرِ who is the deity other than

اللَّهِ يَأْتِيكُمْ بِهِ Allah to bring it to you?

1. نَسُوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).

2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذُكِّرُوا *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkuru* at 5:4, p. 329, n. 2).

3. فَتَحْنَا *fatahnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataha* [*fath*], to open. See *fataha* at 2:76, p. 36, n. 4).

4. i. e., of graces and worldly amenities.

5. فَرِحُوا *farihû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farh*], to be glad. See *yafrahûna* 3:188, p. 230, n. 4).

6. i. e., inflicted on them the due punishment. أَخَذْنَا *akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhadh*], to take. See at 6:42, p. 407, n. 6).

7. بِعَنَتِهِ *baghtatan* (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.

8. مُتِلِسُونَ *mublisân* = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.

9. قُطِعَ *quti'a* = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qata'a* [*qat'*], to cut. See *iqta'û* at 5:38, p. 347, n. 2).

10. i. e., they were eradicated and annihilated. دَابِرُ *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).

11. ظَلَمُوا *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 4:168, p. 319, n. 9).

12. الْعَالَمِينَ *'âlamîn* (acc./gen. of عالمين *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).

13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?

14. سَمْعَ *sam'* = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

أَنْظُرْ كَيْفَ Look, how
نُصَرِّفُ الْأَيَّاتِ We spell out¹ the revelations!
ثُمَّ تُرَاهِمُ Even then they
يَصْدِفُونَ^(١١) turn away.²

قُلْ أَرَأَيْتُمْ³ 47. Say: "Do you see,
إِنْ أَنْتُمْ if there comes to you
عَذَابُ اللَّهِ Allah's retribution
بَعَثَةً أَوْ جَهْرَةً suddenly⁴ or openly,⁵
هَلْ يَهْلِكُ will there be destroyed⁶ any
إِلَّا الْقَوْمُ except the people
الظَّالِمُونَ^(١٢) transgressing?"⁷

وَمَا رُسُلُ 48. And We do not despatch⁸
الْمُرْسَلِينَ the Messengers⁹
إِلَّا الْمُبَشِّرِينَ but as givers of good news¹⁰
وَمُنذِرِينَ and warners.¹¹
فَمَنْ آمَنَ So whoever believes
وَأَصْلَحَ and reforms,
فَلَا خَوْفٌ عَلَيْهِمْ no fear will be on them
وَلَا هُمْ يَحْزَنُونَ^(١٣) nor will they grieve.¹²
وَالَّذِينَ كَذَّبُوا 49. And those who cry lies

1. *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣaraḥa* [*sarf*]), to turn, to turn away. See *yusraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others. *yaṣḍifūna* = they turn away, avoid, shun (v. iii. m. pl. impfct. from *ṣadafa* [*ṣadf/ṣudūf*]), to turn away, to happen by chance).

3. *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'ā* [*ra'y/ru'yah*]), to see, notice. See *tarā* at 6:30, p. 402, n. 2).

4. *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. *jahratan* = openly, overtly, publicly.

6. *yuhliku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/hulk/halāk/tahlukah*]), to perish. See *yuhlikūna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. *nursilu* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See *'arsalnā* at 6:42, p. 407, n. 5).

9. *mursalīn* (accusative/genitive of *mursalīn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous.

mubashshirīn (pl.; accusative/genitive of *mubashshirīn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*]), to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i. e. of Allah's displeasure and of punishment for unbelievers and sinners. *munthirīn* (pl.; accusative/gen. of *munthirīn*, sing. *munthir*) = warners, (act. participle from *'andhara*, form IV of *nadhara*, [*nadhr/nudhūr*]), to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

بِآيَاتِنَا to Our revelations,

يَسْمُهُمُ الْعَذَابُ them will touch¹ the torment²

بِمَا كَانُوا for they go on

يَنْفُتُونَ³ sinning defiantly.²

قُلْ لَا أَقُولُ لَكُمْ 50. Say: "I do not say to you

عِنْدِي I have with me

خَزَائِنَ اللَّهِ the treasures⁴ of Allah

وَلَا أَعْلَمُ الْغَيْبَ nor do I know the unseen

وَلَا أَقُولُ لَكُمْ nor do I say to you

إِنِّي مَلَكٌ I am an angel.

إِن أَتَّبِعُ إِلَّا مَا I follow⁵ nought but what

يُوحَىٰ إِلَيَّ is communicated⁶ to me."

قُلْ هَلْ يَسْتَوِي Say: "Do there be equal⁷ the

الْبَصِيرَ وَالْأَعْمَىٰ وَالصَّيِّرُ blind⁸ and the seeing one?"⁹

أَفَلَا تَتَفَكَّرُونَ Will you not then reflect?"¹⁰

Section (Rukū') 6

وَأَنْذِرِهِ 51. And warn¹¹ therewith¹²

الَّذِينَ يَخَافُونَ those who fear

أَنْ يُحْشَرُوا that they will be rallied

إِلَىٰ رَبِّهِمْ to their Lord,

لَيْسَ لَهُمْ They do not have

مِنْ دُونِهِ وَوَيْلٌ besides Him any Guardian

1. يمس *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masās*]), to feel, to touch. See *yamassas* at 6:17, p. 397, n. 8)

2. i. e., in the hereafter,

3. يفتنون *yafsuqūna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusiq*]), to stray from the right course, to renounce obedience).

4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خزائن *khazā'in* (pl.; s. *khizānah*) = treasuries, vaults, coffers.

This *'āyah* is an explicit statement that the Prophet was no more than a man who received Allah's *wahy*.

5. أتبع *'attabi'u* = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'u* [*tabi'/tabā'ali*]), to follow. See *ittaba'u* at 5:15, p. 336, n. 7).

6. يوحى *yūhā* = it is communicated (v. iii. m. s. impfct. passive from *'awhā*, form IV of *wahā* [*wahy*]), to communicate. See *'ūhiya* at 6:19, p. 398, n. 3). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

7. يستوى *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawīya* [*sīwan*]), to be equal. See at 5:100, p. 379, n. 7).

8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger. أعمى *'a'mā* = blind. See *'amī* at 5:71, p. 365, n. 7).

9. i. e., who sees the light of guidance, believes and acts according to the guidance. بصير *baṣīr* = one who sees, observes. Act. participle in the scale of *fa'īl* from *baṣūra/baṣīra* (*baṣar*), to see. See at 3:156, p. 217, n. 8).

10. تتفكرون *tatafakkarūna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*]), to reflect. See at 2:266, p. 140, n. 3).

11. أنذر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhīr/nidhūr*]), to dedicate, to make a vow. See *mundhirin* at 6:48, p. 409, n. 11).

12. i. e., with the Qur'ān.

وَلَا يَشْفِعُ nor anyone to intercede.¹

لَعَلَّهُمْ Maybe that they

يَنْتَفِعُونَ will be on their guard.²

وَلَا تَنْظُرُوا 52. And do not drive away³

الَّذِينَ يَدْعُونَ رَبَّهُمْ those who pray to their Lord

بِالْعَدُوِّ وَالْعَظِيمِ by morning⁴ and evening⁵

يُرِيدُونَ وَجْهَهُ desiring⁶ His Countenance.

مَا عَلَيْكَ It is not on you

مِنْ حِسَابِهِمْ anything of their account⁷

مِنْ شَيْءٍ whatsoever

وَمَا مِنْ nor is anything

حِسَابِكَ of your account on them

مِنْ شَيْءٍ whatsoever.

فَقَضَرْتَهُمْ So if you drive them away

فَتَكُونُ you will then be of

مِنَ الظَّالِمِينَ the transgressors.

﴿٥٣﴾

وَكَذَلِكَ فَتَنَّا 53. And thus did We test⁸

بَعْضَهُمْ بِبَعْضٍ some of them by others⁹

يَقُولُوا that they may say:

" أَهَؤُلَاءِ " Are these the ones

مَنْ أَلَّهَ عَلَيْهِمْ Allah has graced¹⁰ on

1. i. e., on the Day of Judgement, against Allah's judgement and retribution. شافع *shafī'* (s.; pl. *shufa'ā'*) = intercessor, advocate. Active participle on the scale of *fa'il* from *shafa'a* (*shaf'*), to double, to attach. See *yashfa'u* at 4:85, p. 179, n. 2).

2. i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يتقون *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3. لا تظرو *lā tatrud* = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative {prohibition} from *tarada* [*tarā*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilāl, 'Ammār, Suhayb and Khabbāb (r. a.) they might follow him. (Al-Ṭabarī, VII, 200-201; Ibn Kathīr, III, 204).

4. غدوات *ghadawāt* (pl.; s. *ghadwah*) = morning, morning time.

5. عشي *'ashiy* = evening.

6. يريدون *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *arāda*, form IV of *rāda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7. حساب *hisāb* (pl. حسابات *hisābāt*) = calculation, reckoning, accounting, account. See at 3:37, p. 170, n. 7.

8. فتنا *fatannā* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/futān*], to put to trial, to tempt. See *yafstinū* at 5:49, p. 354, n. 10).

9. i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10. من *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying: "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِنْ بَيْنِنَا from among us?"

أَلَيْسَ اللَّهُ Is not Allah

بِأَعْلَمَ Best Aware

﴿٥٧﴾ بِالشَّاكِرِينَ of the grateful?¹

وَإِذَا جَاءَهُ 54. And if there come to you

الَّذِينَ يُؤْمِنُونَ those who believe

بِرِآيَاتِنَا in Our revelations,²

فَقُلْ سَلَامٌ عَلَيْكُمْ say : "Peace be on you."³

كَتَبَ رَبُّكُمْ عَلَنَ Your Lord has written on

نَفْسِهِ الرَّحْمَةَ Himself mercy³ -

أَنَّهُ مَنْ عَمِلَ مِنْكُمْ that whoever of you does

سُوءًا بِإِجْهَالَةٍ an evil⁵ out of ignorance⁶

ثُمَّ رَتَابٌ and then turns in repentance⁷

مِنْ بَعْدِهِ وَأَصْلَحَ after that and reforms⁸ -

فَأَنَّهُ عَفُورٌ then He is Most Forgiving,

﴿٥٨﴾ رَحِيمٌ Most Merciful.

وَكَذَلِكَ نَقُصُّ 55. Thus do We make clear⁹

الْآيَاتِ the revelations

وَلِتَسِيَّينَ so that obvious becomes¹⁰

سَبِيلَ الْمَجْرِمِينَ the way¹¹ of the sinners.

﴿٥٩﴾

1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شَاكِرِينَ *shākirin* (acc./gen. of *shākirin*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr /shukrān*], to thank. See at 3:144, p. 211, n. 7).

2. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e., He has prescribed mercy for Himself. This *'āyah* assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance - and every commission of sin is an act of ignorance - and then turns to Allah in repentance, asks His forgiveness and reforms himself, then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سَاءٌ *sā'* (pl. *'aswā'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جَهَالَةٍ *jahālah* = ignorance, foolishness, stupidity.

7. تَابَ *tāba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb*, *tawbah* / *matāb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أَسْلَحَ *'aslahā* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *salaha* [*ṣalāh/ṣulūh/ maṣlahaḥ*]), to be good, proper. See at 5:39, p. 86, n. 9).

9. نَفَّصِلُ *nufaṣṣilu* = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from *faṣala*, form II of *faṣala* [*faṣl*]), to separate, set apart).

10. تَسِيَّينَ *tastabīna* = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from *istabāna*, form X of *ḥāna* [*bayān*]), to be clear. The last letter takes *fathah* because of an hidden *an* in *li* (of motivation) coming before the verb. See *nubayyinu* at 5:76, p. 367, n. 6).

11. سَبِيلَ *sabil* (m. & f.; pl. *subul/ushilah*) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (Rukû') 7

قُلْ إِنِّي مُهَيَّبٌ 56. Say: "Forbidden¹ am I
 أَنْ أَعْبُدَ الَّذِينَ
 تَدْعُونَ مِنْ دُونِ
 اللَّهِ Allah."

قُلْ لَا أَتَّبِعُ 3
 آهْوَاءَكُمْ 4 your whims;
 فَذَلَّلْتُ 5 I shall indeed go astray⁵
 إِذَا 6 in that case,
 وَمَا أَنَا بِمُتَّبِعِ
 الْمُهْتَدِينَ 6 guided aright."⁶

قُلْ إِنِّي 57. Say: "I am indeed
 عَلَى بَيِّنَةٍ 7 on a clear evidence⁷
 مِنْ رَبِّي 8 from my Lord
 وَكَذَّبْتُمْ بِهِ 8 and you have cried lies⁸ to it.
 مَا عِنْدِي مَا 9
 تَسْتَعْجِلُونَ بِهِ 9 you seek to hasten.⁹
 إِنَّ الْحُكْمَ 10
 لِلَّهِ 10 The decree is none's
 يَقُصُّ الْحَقَّ 10 He relates¹⁰ the truth;
 وَهُوَ 11 and He is
 خَيْرُ الْفَاصِلِينَ 11 the Best of deciders.¹¹

1. نهيت *nuhīytu* = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahā* [nahw/nahy], to forbid. See *nuhū* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [du'ā'], to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. i. e., go astray from the right path. ضللت *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [ḍalāl/ḍalālah], to loose one's way. See *ḍalla* at 6:24, p. 400, n. 1).

6. مهتدين *muhtadīn* (accu./gen. of *muhtadūn*, sing. *muhtadīn*) = those guided aright, are led on the right way (active participle from *ihṭadā*, form VIII of *hadā* [hidāyah/hudan/hady], to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ān. بينة *bayyīnah* (pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p. 101, n. 7.

8. كذبتهم *kadhḥabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kadhḥ/kadhīb], to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger.

تسرعلون *tasta'jilūna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajala* ['ajal/'ajalah], to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص *yaqussu* = he relates, narrates, tells (v. iii. m. s. impfct. from *qaṣṣa* [qasas], to relate).

11. i. e., between believers and unbelievers. فاصلين *fāsilīn* (acc./gen. of *fāsilūn*, s. *fāsil*) = deciders, dividers. Active participle from *faṣṣala* [faṣṣil], to separate. See *mufaṣṣilu* at 6:55, p. 412, n. 9.

قُلْ لَوْ أَن عِندِي
مَا سَأَلْتُمْ بِهِ
تَقْضَى
الْأَمْرُ
بَيْنِي وَبَيْنَكُمْ
وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٨﴾

58. Say: " Were that with me
which you seek to hasten,¹
decreed² surely would have
been the matter³
between you and me;
but Allah is Best Aware
of the transgressors."⁴

وَعِنْدَهُ
مَفَاتِحُ الْغَيْبِ
لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ
مَا فِي الْبَرِّ
وَالْبَحْرِ
وَمَا نَسْفُتُ مِنْ وَرْقَةٍ

59. And with Him are
the keys⁵ of the unseen.
None knows them save He;
and He knows
what is in the land⁶
and the sea;
and there falls⁷ not any leaf⁸

إِلَّا يَعْلَمُهَا
وَلَا حَبَّةٌ
فِي ظُلُمَاتِ الْأَرْضِ
وَلَا رَطْبٌ وَلَا يَابِسٌ
إِلَّا فِي كِتَابٍ
مُّبِينٍ ﴿٥٩﴾

except He knows it;
neither a grain⁹
in the gloom¹⁰ of the earth,
nor anything fresh¹¹ or dry,¹²
except it is in a book
all too clear.¹³

وَهُوَ الَّذِي 60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta'jilūna*, see n. 9 on the previous page.

2. *قضى qudiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadā* [*qadā'*], to settle, to decide. See at 6:8, p. 394, n. 7).

3. *أمر 'amr* (s.; pl. *أوامر 'awāmīr* *أمر 'umār*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments and setting partners with Him, and He may punish them immediately or may defer the punishment as He likes.

5. This 'āyah gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the 'āyah starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. *مفاتيح mafātiḥ* (pl.; s. *miftāḥ*) = keys.

6. *بر barr* = land, open country. See at 5:96, p. 378, n. 1.

7. *تسقط tasqutu* = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqata* [*suqūt/masqaḥ*], to fall).

8. *ورقة waraqah* = leaf, petal, piece of paper.

9. *حبة ḥabbah* (s.; pl. *حبات ḥaddāt*) = grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. *ظلمات ḡulumāt* (pl.; s. *ḡulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. *رطب ratb* = fresh, tender, moist, succulent.

12. *يابس yābis* = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record, *al-Lawḥ al-Mahfūz*. *مبين mubīn* = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّكُم takes you off¹
 بِاللَّيْلِ by night² and
 وَيَعْلَمُ مَا جَرَحْتُم knows what you earned³
 بِالنَّهَارِ by day; then
 يَرْفَعُكُمْ فِيهِ He raises⁴ you up therein
 لِيُقَضَىٰ that there be spent⁵
 أَجَلٌ مُّسَمًّى a term⁶ specified.⁷
 ثُمَّ إِلَيْهِ Then to Him will be
 مَرْجِعُكُمْ your return;⁸
 ثُمَّ يُنَبِّئُكُمْ then He will apprise⁹ you
 بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.

Section (Rukû') 8

وَهُوَ الْغَايُ 61. And He is Overwhelming
 قَوْقُوعًا upon His servants;
 وَيُرْسِلُ عَلَيْكُمْ and He sends on you
 حَفَظَةً custodians¹⁰
 حَتَّىٰ إِذَا جَاءَهُ death to one of you
 أَحَدَكُمُ الْمَوْتُ Our Messengers take him¹²
 تَوَفَّاهُ رُسُلَنَا and they do not neglect.¹²
 ثُمَّ يَرْجِعُهُمْ 62. Then they are returned

1. i. e., *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'*wafâ*], to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.

2. i. e., during sleep at night, which is usually the time for sleep.

3. i. e., of merits and demerits. *jarahatum* = you acquired, earned; also, wounded (v. ii. m. pl. past from *jaraha* [*jarh*]), to wound, to earn.

4. i. e., makes you wake up. *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:36, p. 405, n. 4).

5. *yuqda* = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qada* [*qada*'], to settle, to decide. See *qudya* at 6:58, p. 414, n. 2).

6. *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.

7. i. e., the life time of each individual. *musamman* (pl. *musamayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* [to name], form II of *samâ* [*sumuwu*/'*samâ*'], to be high. See at 6:2, p. 392, n. 3).

8. i. e. after resurrection. *marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).

9. i. e., He will inform you your record of deeds and reward or punish you accordingly. *yunabbi'u* = he appraises, informs, notifies,

advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab*/'*nubû*'], to be prominent. See at 5:105, p. 382, n. 1).

10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. *hafazah* (pl.; s. *hafiz*, act. participle from *hafaza* [*hifz*], to preserve) = keepers, guards, custodians. See *hafiz* at 4:80, p. 276, n. 3.

11. i. e., the angels take his soul so he dies.

12. i. e., they do not fail to do their duties. *yufarritâna* = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct from *farrata*, form II of *farata* [*fart*/'*furât*], to rush, to escape. See *farratâna* at 6:38, p. 405, n. 15).

إِلَى اللَّهِ to Allah

مَوْلَاهُمْ الْحَقِّ their Lord-Protector in truth.

أَلَا لَهُ الْحُكْمُ Surely His is the judgement

وَهُوَ أَسْرَعُ and He is the quickest¹

الْحَسِيبِينَ in taking account.²

قُلْ مَنْ يَنْجِيكُمْ 63. Say: "Who saves³ you

مَنْ ظَلَمْتِ from the perils⁴

الْبَرِّ وَالْبَحْرِ of land and sea

تَدْعُونَهُ when you call on Him

فَضْرَعًا وَخَفِيَةً in humility⁵ and secrecy:⁶

لِيُنْجِيَنَا [saying] If He saves⁷ us

مِنْ هَذِهِ from this

تَكُونَنَّ مِنْ we will surely be of

الشَّاكِرِينَ the grateful ones?"⁸

قُلْ اللَّهُ يَنْجِيكُمْ 64. Say: "Allah saves you

مِنْهَا from it

وَمِنْ كُلِّ كَرْبٍ and from every distress.⁹

ثُمَّ أَنْتُمْ تَشْرِكُونَ Even then you set partners.¹⁰

قُلْ هُوَ الْقَادِرُ 65. Say; "He is All-Capable

عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ

1. أسرع 'asra' = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of sari' (quick), act. participle from saru'a [saru/saru 'sur'ah], to be quick. See sari' at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. حاسبين hāsibīn (pl.; acc./gen. of hāsibūn, sing. hāsib) = those who take account, reckoners, calculators. Active participle from ḥasaba [ḥisāb/ḥisbān/ḥushbān], to count, to reckon. See ḥasib at 4:86, p. 279, n. 10.

3. This 'āyah reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. يحي yunajjī = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from najjā, form II of najā [najjw/ najā 'najāh], to be saved, to get away. See najjāynā at 2:49, p. 23, n. 13).

4. The literal meaning of zulmāt is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See Al-Bahr, IV, 542). ظلمات zulmāt (pl.; s. ḡulmah) = darkness. See at 6:39, p. 416, n. 5.

5. تضرع tadarru' = humility, imploring, begging. Verbal noun in form VII of dara'a (dara'/darā'ah), to be humble. See tadarru' at 6:43, p. 407, n. 11.

6. i. e., in their mind and heart. خفية khufyatan = in secrecy, secretly, covertly.

7. أنجا 'anjā = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of najjā [see n. 3 above]. See 'anjāynā at 2:50, p. 24, n. 5).

8. i. e., we shall not set partners with Him and shall worship Him Alone. شاكرين shākirin (acc./gen. of shākirīn, sing. shakir) = appreciative, thankful, grateful (active participle from shakara [shukr/shukrān], to thank. See at 6:53, p. 412, n. 1).

9. كرب karb (s.; pl. كرب kurāb) = distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. تشركون tushrikūna = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 6:41, p. 3407, n. 4).

عَذَابًا a punishment

مِّنْ فَوْقِكُمْ from above you¹ orأَوْ مِنْ تَحْتِ أَرْجُلِكُمْ from under your feet²أَوْ يَلْبِسَكُمْ شِيْعًا or to muddle³ you into sects⁴وَيَذِيزُ بَعْضَكُمْ and make some of you taste⁵بِأَسْبَغِيسٍ the vehemence⁶ of the others.أَنْظُرْ كَيْفَ نَصْرَفُ See, how We spell out⁷

الْآيَاتِ the revelations,

لَعَلَّهُمْ يَفْقَهُونَ that they may understand.⁸وَكَذَّبَ بِيَوْمِكُمْ 66. And there cry lies⁹ to it

your people

وَهُوَ الْحَقُّ while it is the truth.

قُلْ لَسْتُ عَلَيْكُمْ Say: "I am not over you

بِوَكِيلٍ an authorized agent."¹⁰

يَكُلُّ نَبَأٌ 67. Every message

has an appointed time;¹¹

وَسَوْفَ تَعْلَمُونَ and soon you will know.

وَإِذَا رَأَيْتَ الَّذِينَ 68. And if you see those who

يُحَادِثُونَ engage¹³ in vain talks

فِي آيَاتِنَا about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يلبس *yalbisa(u)* = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [labs], to mix up, to put on. The last letter takes *fathah* because of the particle 'an coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasnâ* at 6:9, p. 394, n. 10).4. شيع *shiya'* (pl.; جمع *shî'ah*) = sects, factions, parties, adherents.5. يذيق *yudhîqa(u)* = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct. from *'adhîqa*, form IV of *dhûqa* [*dhawq/dhawûq/madhûq*], to taste. The final letter takes *fathah* for the reason stated at n. 3 above. See *yadhûqa* at 5:95, p. 377, n. 7).6. بأس *ba's* = vehemence, strength, the thick of fighting, retribution. See at 6:43, p.407, n. 10.7. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *sarafa* [*ṣarf*], to turn, to turn away. See at 6:46, p. 409, n. 1).8. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 4:78, p. 276, n. 2).9. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb /kudhib /kadhbah / kidhbah*], to lie. See at 6:21, p. 399, n. 4).10. i. e. , I am not authorized to coerce you to accept the truth. وكيل *wakil* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukâl*], to entrust. See at 4:171, p. 321, n. 9).11. i. e., to settle and take effect. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 2:36, p. 19, n. 10).12. يخوضون *yakhudûna* = they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâda* [*khawd/ khiyâd*], to rush, dive into. See *yakhudû* at 4:140, p. 307, n. 1).

فَأَعْرِضْ عَنْهُمْ	turn away ¹ from them
حَتَّىٰ يَخُوضُوا فِي	until they engage in
حَدِيثٍ غَيْرِهِ	a talk other than that.
وَأَمَّا بَيْنَكُمْ	And if at all Satan
الشَّيْطَانُ	makes you forget, ²
فَلَا تَقْعُدُوا	then do not sit ³
بَعْدَ الذِّكْرِ	after recollection ⁴ with
مَعَ الْقَوْمِ الظَّالِمِينَ	the transgressing people.
﴿٣٨﴾	
وَمَا عَلَى الَّذِينَ	69. And it is not on those
يَتَّقُونَ	who fear Allah ⁵
مِنْ حِسَابِهِمْ	anything of their account
مِنْ شَيْءٍ	whatsoever; ⁶
وَلَكِن ذُكِّرُوا	but to remind,
لَعَلَّهُمْ	that they may
﴿٣٩﴾ يَتَّقُونَ	be on their guard.
وَذَرِ الَّذِينَ	70. And shun ⁷ those who
اتَّخَذُوا دِينَهُمْ	take ⁸ their religion
لَعِبًا وَلَهُمْ	for sport ⁹ and diversion, ¹⁰
وَعَرَّتْهُمْ	while there deludes ¹¹ them
الْحَيَاةُ الدُّنْيَا	the worldly life;
وَذُكِّرُوا بِهِ	and remind them by it ¹²

1. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'rada*, form IV of *'arada /'aruda* [*'ard*], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The *'āyah* was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ān and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.

2. The address is to the Muslims through the Prophet (see Ibn Kathīr, IV, 272). *yunsiyanna* = he makes forget (v. iii. m. s. impfct. emphatic from *nasiya* [*nasyi/nisyān*], to forget. See *nasū* at 6:43, p. 408, n. 1).

3. *lā taq'ud* = do not sit, stay (v. ii. m. s. imperative [prohibition] from *qa'ada* [*qu'ūd*], to sit down. See *lā taq'udū* at 4:140, p. 306, n. 11).

4. *dhikrā* = recollection, remembrance, memory.

5. *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ān if, in accordance with the instruction of this *'āyah*, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the *'āyah*.

7. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave).

8. *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 4:125, p. 299, n. 12).

9. *la'ib* (s.: pl. *'al'āb*) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.

10. *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.

11. *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurūr*], to deceive, delude. See *gharra* at 3:24, p. 164, n. 5).

12. i. e., by the Qur'ān.

أَنْ تَيْسَلَ lest consigned to perdition¹
 نَفْسٌ be any being²
 بِمَا كَسَبَتْ for what it acquired.³
 لَيْسَ لَهَا It does not have,
 مِنْ دُونِ اللَّهِ وَلَا مِنْ دُونِ اللَّهِ وَلَا مِنْ دُونِ اللَّهِ وَلَا مِنْ دُونِ اللَّهِ
 وَلَا سَفِيحٌ nor any intercessor;
 وَإِنْ تَعَدَّلْ and if it offers in equation⁴
 كُلَّ عَدْلٍ all the equivalence⁵
 لَا يُؤَخِّدُهَا it will not be taken⁶ from it.
 أُولَئِكَ الَّذِينَ They are those who have
 أُبْسِلُوا been consigned to perdition⁷
 بِمَا كَسَبُوا for what they earned.
 لَهُمْ شَرَابٌ They will have for drink
 مِنْ حَمِيمٍ of boiling water⁸ and
 عَذَابٌ أَلِيمٌ a painful punishment,
 بِمَا كَانُوا because they go on
 يَكْفُرُونَ disbelieving.

Section (Rukū') 9

قُلْ أَدْعُوا 71. Say: "Shall we call on,
 مِنْ دُونِ اللَّهِ مَا in lieu of Allah, that which
 لَا يَنْفَعُنَا can neither benefit⁹ us
 وَلَا يَضُرُّنَا nor harm¹⁰ us,

1. *tubsala* = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from 'absala, form IV of *basula* [*basālah*], to be brave. The last letter takes *fathah* because of the particle 'an coming before the verb.

2. *nafs* (s.; pl. *nufūs*/*anfus*) = living being, person, individual, nature, self. See 'anfus at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. *ta'dil(u)* = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from 'adala ['*adl*/*adālah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by 'in. See *ya'dilūna* at 6:1, p. 391, n. 6).

5. *adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ān. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadith* to the same effect reported by 'Anas ibn Mālik (r.a.) in *Bukhārī*, no. 6538; *Musnad Ahmad*, III, pp. 127; *Ibn Kathīr*, II, p. 60. *yu'khadh(u)* = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from 'akhadha ['*akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by 'in. See 'akhadhnā at 6:43, p. 408, n. 6).

7. *ubsilū* = they were consigned to perdition, ruin (v. iii. m. pl. past passive from 'absala, form IV of *basula*. See n. 1 above.

8. *hamīm* = boiling water, close friend.

9. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'u* [*naf*], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [*darr*], to harm. See *yaḍurra* at 5:105, p. 381, n. 10).

وَرُدُّ عَلَىٰ أَعْقَابِنَا and be turned¹ on our heels²

بَعْدَ إِذْ هَدَيْنَا اللَّهَ after that Allah has guided

كَالَّذِي us, like the one whom

أَسْتَهْوَتْهُ الشَّيَاطِينُ the devils have seduced³

فِي الْأَرْضِ in the earth

حَيْرَانَ making bewildered,⁴

لَهُ أَصْحَابٌ he having friends⁵

يَدْعُونَهُ إِلَىٰ الْهُدَىٰ calling⁶ him to guidance,

أَنْتِنَا [saying]: Come to us?"

قُلْ إِن كُنتُمْ تُحِبُّونَ Say: "Verily Allah's guidance

هُوَ الْهُدَىٰ is the guidance;⁷ and

أَمْرَنَا we have been commanded⁸

لَنْسَلِمَ that we surrender⁹

لِرَبِّ الْعَالَمِينَ to the Lord of all benigns."



وَأَنْ أَقِيمُوا 72 " And that you perform¹⁰

الصَّلَاةَ وَالْزَّكَاةَ the prayer and fear Him;¹¹

وَهُوَ الَّذِي إِلَيْهِ and He it is to Whom

تُحْشَرُونَ you shall be mustered."¹²



وَهُوَ الَّذِي 73. And He it is Who

خَلَقَ السَّمَاوَاتِ created the heavens

وَالْأَرْضَ بِالْحَقِّ and the earth in truth;

1. رد *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *raddu* [*radd*], to send back. See at 6:27, p. 401, n. 6).

2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب *'a'qâb* (pl.; sing. *'aqib*) = heels, ends. See at 3:149, p. 213, n. 4).

3. استهوت *istahwat* = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwâ*, form X of *hawiya* [*hawân*], to become fond. See *tahwâ* at 5:70, p. 365, n. 2).

4. حيران *hayrân* = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.

5. أصحاب *'ashâb* (pl.; sing. صاحب *shâhib*) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

6. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'd*]), to call, to summon. See at 4:117, p. 296, n. 5).

7. i. e., the guidance given by Allah through His Messenger is the right guidance.

8. أمرنا *'umirnâ* = we were commanded, bidden, ordered (v. i. pl. past passive from *'amaru* [*'amr*]), to order. See *'umirtu* at 6:14, p. 396, n. 11).

9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم *nuslima(u)* = we surrender, submit ourselves,

resign ourselves (v. i. pl. impfct. from *'aslama*, from IV of *salima* [*salâmah*/*salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. أقموا *'aqimû* = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqûma*, form IV of *qâma*, [*qawmah*/*qiyâm*]), to stand up. See at 4:77, p. 274, n. 9).

11. i. e., by obeying His commands and prohibitions. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqâ* (*waqy*/*wiqâyah*), to guard, safeguard. See at 5:108, p. 384, n. 4).

12. i. e., on the Day of Judgement. تحشرون *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hushara* [*hashr*]), to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ and on the day He will say
 كُنْ وَيَكُونُ "Be", and it will be.¹
 قَوْلَهُ الْحَقُّ His Word is the truth; and
 وَلَهُ الْمُلْكُ His will be the dominion² the
 يَوْمَ يُنْفَخُ فِي الصُّورِ day trumpet³ will be blown.⁴
 عَلَيْهِمْ He is All-Knowing
 أَلْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;
 وَهُوَ الْكَافِيُ and He is the All-Wise,⁵
 أَلْمُحِيطُ the All-Aware.⁶

وَإِذْ 74. And [recall] when

قَالَ إِبْرَاهِيمُ لِأَبِيهِ
 أَرَأَيْتَ أَتَتَّخِذُ
 أَصْنَامًا آلِهَةً
 إِنِّي أَرَاكَ
 وَقَوْمَكَ
 فِي ضَلَالٍ مُّبِينٍ in manifest error."

وَكَذَلِكَ نُرِي 75. And thus We showed¹⁰

إِبْرَاهِيمَ Ibrāhīm
 مَلَكُوتَ السَّمَاوَاتِ the empire¹¹ of the heavens
 وَالْأَرْضِ and the earth,¹²
 وَلِيَكُونَ مِنْ that he be of those

1. After having pointed out in the previous 'āyahs the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this 'āyah draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

2. *šūr* = horn, bugle, trumpet.

3. This will be the second blowing of the trumpet by the angel Isrāfīl on Allah's command for resurrection (see Ibn Kathīr, III, 276-278). *ينفخ yunfakhu* = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See *tanfukhu* at 5:110, p. 385, n. 9).

5. i. e., in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding 'āyahs up to 'āyah 83 relate Prophet Ibrāhīm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. *tattakhidhu* = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See at 2:67, p.32, n. 3).

9. *'aṣnām* (pl.; s. *ṣanam*) = idols, images.

10. *nurī* = we show (v. i. pl. impfct. in form IV of *ra'ā* [*ra'yru'yah*], to see *yurī* at 2:167, p. 79, n. 3).

11. *malakūt* = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

﴿٦٥﴾ الْمُؤْمِنِينَ believing with certitude.¹

﴿٦٦﴾ فَلَمَّا جَنَّ 76. So when there darkened²

عَلَيْهِ اللَّيْلُ upon him night

رَأَى كَوْكَبًا he saw a star.³

﴿٦٧﴾ قَالَ هَذَا رَبِّي He said: "This is my Lord".

﴿٦٨﴾ فَلَمَّا أَفَلَ قَالَ But when it set,⁴ he said:

﴿٦٩﴾ لَا أُحِبُّ "I do not like⁵

﴿٧٠﴾ الْآفَلِكِ the ones that set."⁶

﴿٧١﴾ فَلَمَّا رَأَى 77. Then when he saw

﴿٧٢﴾ الْقَمَرَ بَارِغًا the moon rising,⁷

﴿٧٣﴾ قَالَ هَذَا رَبِّي he said: "This is my Lord".

﴿٧٤﴾ فَلَمَّا أَفَلَ قَالَ Then when it set he said:

﴿٧٥﴾ لَئِن لَّمْ يَهْدِنِي رَبِّي "If my Lord guided me not,

﴿٧٦﴾ لَأَكُونَنَّ مِنَ لَأَكُونَنَّ I am sure to be of

﴿٧٧﴾ الْقَوْمِ الضَّالِّينَ the people gone astray."⁸

﴿٧٨﴾ فَلَمَّا رَأَى 78. Then when he saw

﴿٧٩﴾ الشَّمْسَ بَارِغَةً the sun rising,

﴿٨٠﴾ قَالَ هَذَا رَبِّي he said: "This is my Lord,

﴿٨١﴾ هَذَا أَكْبَرُ this is the greatest."

﴿٨٢﴾ فَلَمَّا أَفَلَتْ But when it set,

1. الْمُؤْمِنِينَ *mūqīnīn* (pl.; acc./gen. of *mūqīnīn*, s. *mūqīnīn*) = those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqīna* [*yaqīn/yaqīnīn*]), to be sure, be certain. See *yāqīnāna* at 5:51, p. 355, n.7).

2. جَنَّ *janna* = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junūn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrāhīm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See *Al-Zamakhsharī, Al-Kashshāf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the superstition that had engulfed the entire world at that time. Prophet Ibrāhīm's message of monotheism was directed against this world-wide superstition and polytheism. كوكب

kawkab (s.; pl. *kawākib*) = star.

4. أَفَلَ *'afala* = he or it set, went down, disappeared (v. iii. m. s. past from *ufal*, to go down, to set).

5. أُحِبُّ *'uhibbu* = I like, love (v. i. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*]), to love. See at 4:148, p. 310, n. 8).

6. الْآفَلِكِ *'āfilīn* (pl.; acc./gen. of *'āfilān*) = those that set, go down (act. participle from *'afala*. See n. 4 above).

7. بَارِغًا *bāzigh* (m.; f. *bāzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzāgh/buzagh*]), to come out.

8. الضَّالِّينَ *dālīn* (pl.; acc./gen. of *dālīn*; sing. *dālīn*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalāl/dalālah*]), to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ بَلَقَوْمٌ he said: "O my people,
 إِنِّي بَرِيءٌ مِمَّا I am innocent¹ of what
 تَشْرِكُونَ² you set as partners."²

78. "I have turned³
 إِنِّي وَجَّهْتُ my face to Him Who
 وَجْهِيَ لِلذَّيِّ created⁴ the heavens
 فَطَرَ السَّمَوَاتِ and the earth
 وَالْأَرْضِ as a sincere monotheist,⁵
 حَنِيفًا and I am not of
 وَمَا أَنَا مِنَ the polytheists."⁶

79. And there disputed⁶ with
 وَحَاجَّهُ him his people.
 قَالَ أَمْحَاجُونِي⁷ He said: "Do you dispute⁷
 فِي اللَّهِ with me about Allah while
 وَقَدْ هَدَانِي He has just guided me?
 وَلَا أَخَافُ مَا And I do not fear⁸ what
 تَشْرِكُونَ بِوَجْهِهِ you set as partners with Him,
 إِلَّا أَنْ يَشَاءَ رَبِّي except that my Lord wills
 شَيْئًا anything.⁹
 وَسِعَ رَبِّي My Lord encompasses¹⁰
 كُلَّ شَيْءٍ وَعِلْمًا everything in knowledge.

1. برىء *bari'* (s.; pl. *abriyā'/burā'/birū'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. تشركون *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. وجهت *wajjahtu* = I turned, directed, set my face, aimed (v. i. s. past from *wajjaha*, form II of *wajuha/wajaha* [*wajūhah/wajh*], to be of distinction).

4. فطر *fatara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See *fātir* at 6:14, p. 396, n. 8).

5. حنيف *hanif* (s.; pl. *hunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. حاج *hājja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform *hajj*, to aim at. See at 3:61, p. 179, n. 2).

7. تخاصمون *tuhājjūna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *hājja*, form III of *hajja* [*hijj/hajj*], to aim at, to overcome. See n. 6 above and at 3:65, p. 181, n. 1).

8. i. e., I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrāhīm's dispute with his people, 21:51-70). أخاف *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfa* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e., none can do any benefit or harm except Allah (See Ibn Kathīr, III, 287).

10. وسع *wasi'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 2:255, p. 131, n. 10).

أَفَلَا Will you not then
 تَتَذَكَّرُونَ bear in mind?"¹
 وَكَيْفَ أَخَافُ 81. And how could I fear
 مَا أَشْرَكْتُمْ what you set as partners
 وَلَا تَخَافُونَ while you do not fear²
 أَنْتُمْ أَشْرَكْتُمْ that you have set partners
 بِاللَّهِ مَا with Allah whereof
 لَمْ يَنْزِلْ بِهِ He has not sent down³
 عَلَيْكُمْ سُلْطَانًا on you any authority?⁴
 فَأَيُّ الْفَرِيقَيْنِ So which of the two groups⁵
 أَحَقُّ بِالْأَمْنِ has a better right to security,⁶
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of?"⁷
 الَّذِينَ آمَنُوا 82. "Those who believe
 وَلَمْ يَلْبِسُوا and do not muddle⁸ their
 إِيْمَانَهُمْ بِظُلْمٍ faith with transgression,⁹
 أُولَئِكَ such people,
 لَهُمُ الْآمَنُ وَهُمْ they have security and they
 مُهْتَدُونَ are in receipt of guidance."¹⁰

Section (Rukû') 10

وَتِلْكَ حُجَّتُنَا 83. And that is Our evidence

1. تَتَذَكَّرُونَ *tatadhakkarûna* = you bear in mind, remember, (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p.109, n. 3).

2. لَا تَخَافُونَ *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/khifâh*], to fear. See at 4:34, p. 255, n. 12).

3. لَمْ يَنْزِلْ بِهِ *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is wovelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).

4. عَلَيْكُمْ سُلْطَانًا *sulâtân* = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.

5. فَأَيُّ الْفَرِيقَيْنِ *fariqayn* (dual; acc./gen. of *fariqân*, s. *fariq*) = two groups, sections, parties, bands, factions. See *fariq* at 5:70, p. 365, n. 3.

6. أَحَقُّ بِالْأَمْنِ *'amn* = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.

7. إِنْ كُنْتُمْ تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:71, p. 183, n. 2).

8. وَلَمْ يَلْبِسُوا *yalbisû(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yalbisû* at 6:65, p. 417, n. 3).

9. Note that *zulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression, *zulm 'azîm* (see 31:13). *zulm* = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.

10. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihdadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadin* at 6:56, p. 413, n. 6).

ءَاتَيْنَاهَا إِبْرَاهِيمَ We gave to Ibrāhîm
عَلَىٰ قَوْمِهِ over his people.
نَرْفَعُ دَرَجَاتٍ We raise¹ in ranks²
مَنْ نَشَاءُ whomsoever We will.
إِنَّ رَبَّكَ Verily your Lord is
حَكِيمٌ عَلِيمٌ All-Wise,³ All-Knowing.⁴

84. And We gifted⁵ him
إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb (Jacob).⁶
كُلًّا هَدَيْنَا Each we gave guidance;⁷
وَنُوحًا هَدَيْنَا and Nûh We gave guidance
مِّن قَبْلُ afore:
وَمِن ذُرِّيَّتِهِ and of his progeny⁸ –
دَاوُدَ وَسُلَيْمَانَ Dâûd and Sulaymân,
وَأَيُّوبَ وَيُوسُفَ and 'Ayyûb and Yûsuf
وَمُوسَىٰ وَهَارُونَ and Mûsâ and Hârûn.
وَكَذَٰلِكَ نَجْزِي And thus We reward⁹
الْمُحْسِنِينَ the doers of good deeds.¹⁰

85. And Zakariyyâ and Yahyâ,
وَعِيسَىٰ وَإِلْيَاسَ and 'Îsâ and Ilyâs –
كُلٌّ مِّنَ الصَّالِحِينَ each was of the righteous.¹²

1. رفع *narfa'u* = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'u* [raf], to raise, to lift up. See *rafa'u* at 4:158, p. 315, n. 8). 'Āyahs 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.
2. i. e., especially in respect of knowledge, understanding and Prophethood. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).
3. i. e., in His creation and dispensation.
4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.
5. The emphasis is on the fact that Ibrāhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). وهبنا *wahabnâ* = we gifted, donated, presented, granted, accorded (v. i. pl. past from *wahaba* [wahb], to donate. See *hab* at 3:38, p. 170, n. 8).
6. Grandson of Ibrāhîm (p.b.h. See 11:71)
7. i. e., Prophethood (see 37:112). هدينا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [hady/hidâyah], to guide. See at 4:68, p. 271, n. 1).
8. See 37:113. ذرية *dhurriyah* (pl. *dhurriyât/dhurriyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.
9. نجزي *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ], to recompense. See *yujza* at 4:123, p. 298, n. 7).
10. محسنين *muhsinîn* = (acc./gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from 'ahsana. form IV of *hasuna* [husn], to be good. See at 5:93, p. 376, n. 3).
11. صالحين *sâlihîn* (acc./gen. of *sâlihûn*, sing. *sâlih*) = righteous, virtuous, good (active participle from *salaha* [salâh/sulûh/mastahah], to be good, right, proper. See at 5:84, p. 371, n. 11).

86. And Ismâ'îl and Elisa,
 and Yûnus and Lût,
 each We preferred¹
 over all the beings.²

87. And of their fathers³
 and their progeny
 and their brethren.
 We selected⁴ them
 and guided them to
 a path⁵ straight and proper.⁶

88. That is Allah's guidance.⁷
 He guides therewith
 whom He will
 of His servants.
 And if they had set partners,⁸
 void⁹ would have become for
 them what they used to do.

89. They are the ones whom
 We gave the Book and
 decree¹⁰ and prophethood.

1. i. e., we preferred for the bestowal of Prophethood. *faddalnâ* = we gave precedence, preferred (v. i. pl. past from *faddala*, form II of *faḍala* [*faḍl* /*faḍūl*]), to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e., over all the beings of the time. *عالمين* 'alamîn (acc./gen. of *عالمون* 'alamûn; sing. *عالم* 'alam, i. e., any being or object that points to its Creator; sing. 'alam) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e., their ancestors.

4. *اجتبتنا* *ijtabaynâ* = we selected, chose, picked (v. i. pl. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*]), to collect. See *yajtabî* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in 'ayah 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. *صراط* *sīrat* = way, path, road. See at 6:39, p. 406, n. 8.

6. *مستقيم* *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmaluqiyām*]), to stand up, to get up. See at 4:175, p. 323, n. 13.

7. This 'ayah is a further elucidation of the previous 'ayah. That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the 'ayah which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. *أشركوا* 'ashrakū = they set partners, associated (v. iii. m. pl. past from *ashraka*, form IV of *sharika* [*shirk/sharikah*]), to share. See at 6:22, p. 399, n. 8).

9. *حبط* *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58. *حكم* *ḥukm* (pl. *أحكام* 'ahkām) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِنْ يَكْفُرْ بِهَا ۖ
هَذِهِ ۖ¹ So if there disbelieve¹ in it
فَقَدْ وَكَّلْنَا ۖ then We have just entrusted²
بِهَا قَوْمًا لَّا يَشْكُرُونَ ۖ³ it to a people⁴ who are not
بِهَا يَكْفُرِينَ ۖ disbelievers therein.

أُولَٰئِكَ الَّذِينَ ۙ
هَدَىٰ اللَّهُ ۙ 90. These are those whom
فِيهِدْنَاهُمْ ۙ So by their guidance
أَقْتَدِ ۙ be guided.⁵
قُلْ لَا أَسْأَلُكُمْ ۙ Say: "I do not ask⁶ of you
عَلَيْهِمْ جَزَاءً ۙ for it any remuneration.⁷
إِنْ هُوَ إِلَّا ذِكْرٌ ۙ It is naught but a reminder⁸
لِلْعَالَمِينَ ۙ to all the beings.

Section (Rukū') 11

وَمَا قَدَرُوا ۙ 91. They do not appraise⁹
اللَّهَ حَقَّ قَدْرِهِ ۙ Allah His true appraisalment
إِذ قَالُوا ۙ when they say:
مَا أَنْزَلَ اللَّهُ ۙ "Allah has not sent down¹⁰
عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۙ on a human being anything."
قُلْ مَنْ أَنْزَلَ ۙ Say: " Who sent down
الْكِتَابَ ۙ the Book

1. The consolation is addressed in the first instance to the Prophet, but it is applicable to all people at all times and places. *يَكْفُرُ* *yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufir / kufirān / kufūr*], to disbelieve, to cover. See at 2:256, p. 132, n. 6).

2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. *wakkalnā* = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl/wukāl*], to entrust. See *wakil* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhājirs* and *ansār* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. *iqṭadi(hi)* = be guided, follow, emulate, (v. ii. m. s. imperative from *iqṭadā*, form VIII of *qadā* [*qadw/qadan/qadāwah*], to be tasty. The final *hā'* is quiescent.

6. *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'āl/ mas'alah/tas'āl*], to ask. See *yas'alūna* at 5:4, p. 328, n. 9).

7. *'ajr* (pl. *ujūr*) = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. *dhikrā* = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. *qadarū* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate).

10. This *'āyah* gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ān down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 5: 44, p. 351, n. 9).

الَّذِي جَاءَ بِهِ مُوسَىٰ which Mûsâ brought
 نُورًا وَهُدًى as a light and guidance
 لِلنَّاسِ for man,
 تَجْعَلُونَهُ قَرَاطِيسَ you make¹ it into sheets²
 بَدُونَهَا showing³ them,
 وَتُخْفُونَ while you conceal⁴
 كِتَابًا a good deal,
 وَعَلَّمْتُمْ and you were taught⁵
 مَا لَمْ تَعْلَمُوا what you did not know,
 أَنَسْرُولَا أَبَاؤَكُمْ neither you nor your fathers?
 قُلِ اللَّهُ Say: "Allah".
 ثُمَّ ذَرِهِمْ Then leave⁶ them
 فِي حَوَاضِهِمْ in their venture⁷
 يَلْعَبُونَ making fun.⁸

92. وَهَذَا كِتَابٌ 92. And this is a Book,⁹
 أَنزَلْنَاهُ I have sent it down;
 مُبَارَكٌ full of blessings¹⁰ and
 مُصَدِّقٌ الَّذِي confirming¹¹ of what is
 بَيْنَ يَدَيْهِ before it,
 وَلِنُنذِرَ that you may warn¹²
 أُمَّ الْقُرَىٰ the Mother of Habitations¹³
 وَمَنْ حَوْلَهَا and those around¹⁴ it.

1. تحملون *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).
2. i. e., separate sheets, displaying only those that you like to. قراطيس *qarâtis* (pl.; s. *qirtâs*) = papers, parchments, sheets. See *qirtâs* at 6:7, p. 394, n. 1.
3. بدون *tudûna* = you express, make known, disclose, show (v. ii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/budâ'*), to appear, to become clear. See *yudûna* at 3:154:215, n. 14).
4. تخفون *tukhfûna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'* /*khifah/ khufyah*], to be hidden. See at 5:15, p. 336, n. 3).
5. علمتم *'ullimtum* = you were taught, instructed, informed (v. ii. m. pl. past passive from *'allama*, form II of *'alima* ['ilm], to know. See *tu'allimûna* 5:4, p. 328, n. 12).
6. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:70, p. 418, n. 7).
7. حوض *khawd* = venture, plunge, rushing in. See *yakhûdûna* at 6:68, p. 417, n. 12).
8. يلعبون *yal'abûna* = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/li'b/la'ib/ta/âb*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).
9. i. e., the Qur'an
10. مبارك *mubârak* = blessed, full of blessings. See at 3:96, p. 193, n. 8.
11. مصدق *muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq/sidq*], to speak the truth. See at 5:48, p. 353, n. 5).
12. تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhîr /nadhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).
13. i. e. Makka. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.
14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حول *hawl* = around; also year, might.

وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ
يُؤْمِنُونَ بِهِ
وَهُمْ عَلَى صَلَاتِهِمْ
مُحَافِظُونَ ﴿١٣﴾

And those who believe¹
in the hereafter
do believe in it;
and they are on their prayers
constantly observant.²

وَمَنْ أَظْلَمُ 93. And who can be viler³

مِمَّنْ أَفْتَرَى than the one who fabricates⁴

عَلَى اللَّهِ كَذِبًا against Allah a lie⁵

أَوْ قَالَ or says: "It has been

أَوْحَى إِلَيَّ communicated⁶ to me" while

وَلَمْ يُوحَ there was not communicated

إِلَيْهِ شَيْءٌ. وَمَنْ to him anything; and who

قَالَ سَأُنزِلُ says: "I shall send down⁷

مِثْلَ مَا the like of what

أَنْزَلَ اللَّهُ Allah sent down?"

وَلَوْ تَرَى And were you to see

إِذِ الظَّالِمُونَ when the transgressors⁸ will

فِي شَرَارَاتِ الْمَوْتِ be in the throes⁹ of death,

وَالْمَلَائِكَةُ and the angels

بَاسِطُو أَيْدِيهِمْ stretching out¹⁰ their hands –

أَخْرَجُوا أَنْفُسَهُمْ "give up your souls".

أَلْيَوْمَ تُجْرَزُونَ Today you will be awarded

1. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from 'amana ['imân], from IV of *amina*, to be safe. See at 4:65, p. 269, n. 8).

2. يحافظون *yuhâfiẓûna* = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *hâfiẓa*, to keep up, maintain, form III of *hâfiẓa* [hifẓ], to preserve. See *hâfiẓû* at 2:238, p. 120, n. 11).

3. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalim*. See at 6:21, p. 399, n. 1).

4. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:21, p. 399, n. 2).

5. كذب *kadhîb* = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أوحى *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

7. أنزل *'unzilu* = I shall send down (v. i. m. s. impfct. from 'anzala, form IV of *nazala* [nuzâl], to come down, get down. See 'anzala at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13).

ظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [ẓalm/ẓulm], to do wrong. See at 6:21, p. 399, n. 6).

9. غمرات *ghamarât* (pl.; s. *ghamarah*) = deluge, flood, adversities, ups and downs. *ghamarât al-mawt* is a phrase meaning: throes of death, agonies of death.

10. i. e. stretching out their hands and saying: باسطون *bâsitû(n)* (pl.; s. *bâsit*) = those stretching out, spreading, expanding (act. participle from *basata* [bast], to spread. The terminal *nûn* is dropped for the genitive construction. See *yabsutû* at 5:11, p. 333, n. 7, and *mabsûtatûn* at 5:68, p. 361, n. 7).

عَذَابَ الْهَوْنِ the punishment of disgrace¹
 بِمَا كُنْتُمْ تَقُولُونَ for that you used to say
 عَلَى اللَّهِ عِبْرَتٌ الْحَقِ against Allah the untruth
 وَكُنْتُمْ عَنْ آيَاتِهِ and used about His revela-
 تَسْتَكْبِرُونَ tions to turn arrogant.²

وَلَقَدْ جِئْتُمُونَا 94. An now you have come
 فَرْدَى to Us singly³
 كَمَا خَلَقْنَاكُمْ as We created⁴ you
 أَوْ مَرَّةٍ for the first time,
 وَرَكْنَكُمْ and you have left⁵
 مَا خَوْلْنَاكُمْ what We bestowed⁶ on you
 وَرَاءَ ظُهُورِكُمْ behind⁷ your back;⁸
 وَمَا نَرَى مَعَكُمْ and We do not see with you
 شُفَعَاءَكُمْ the intercessors⁹ of yours
 الَّذِينَ زَعَمْتُمْ whom you claimed¹⁰
 أَنَّهُمْ بِكُمْ that they were in your affairs
 شُرَكَؤُا co-partners.¹¹

لَقَدْ نَقَطَعَ Now cut off is the bond¹²
 بَيْنَكُمْ between you and there
 وَضَلَّ عَنْكُمْ has gone astray¹³ from you
 مَا كُنْتُمْ تَزْعُمُونَ what you used to presume.

1. هون *hūn* = disgrace, degradation, abasement, ignominy.

2. تَسْتَكْبِرُونَ *tastakbirūna* = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibār/ kabārah*] to become big, large, great. See *yastakbirūna* at 5:82, p. 371, n. 1).

3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فرادى *furādā* = singly, one by one, separately.

4. خَلَقْنَا *khalāqnā* = we created, made, originated (v. i. pl. past from *khalāqa* [*khalq*], to create. See *khalāqa* at 6:1, p. 392, n. 3).

5. تَرَكْتُمْ *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).

6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خَوْلْنَا *khawwalnā* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage).

7. وَرَاءَ *warā'* = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.

8. ظُهُورٍ *zuhūr* (sing. ظهر *zahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).

9. i. e., those whom you used to suppose as your intercessors. شُفَعَاءَ *shufa'ā'* (pl.; s. شفيع *shafi'*) = intercessors, advocates (active participle on the scale of *fa'il* from *shafa'a* [*shaf'*], to double, to attach. See *shafi'* at 6:51, p. 411, n. 1).

10. زَعَمْتُمْ *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *ta'umūna* at 6:22, p. 399, n. 9).

11. شُرَكَاءَ *shurakā'* (pl.; s. *sharik*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.

12. تَطَلَّعَ *taqatta'a* = he or it became severed, cut off (v. iii. m. s. past in form V of *qata'a* [*qat'*], to cut. See *taqatta'at* at 2:166, p. 78, n. 8).

13. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way, {*dalla 'ankum* = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (Rukū') 12

إِنَّ اللَّهَ 95. Verily Allah is

فَالِقُ the One Who cleaves¹

الْحَبِّ وَالنَّوَى the seeds² and fruit-stones.³

يُخْرِجُ الْحَيَّ He brings out⁴ the living

مِنَ الْيَتِيمِ from the lifeless;

وَيُخْرِجُ الْمَيِّتَ and producer⁵ of the lifeless

مِنَ الْحَيِّ from the living.

ذَٰلِكُمْ اللَّهُ That is Allah.⁶

فَآيُّ How could then

تُؤَفِّكُونَ you be deluded?⁷

فَالِقُ 96. The One Who cleaves

الْإصْبَاحِ the day-break;⁸

وَجَعَلَ اللَّيْلَ and He makes the night

سَكَنًا a repose,⁹

وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon

حُسْبَانًا a reckoning.¹⁰

ذَٰلِكَ تَقْدِيرُ That is the ordaining¹¹

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

وَهُوَ الَّذِي 97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and trees. فالق

fāliq = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. ح *habb* (s.; pl. *hubūb*) = grain, corn, seed, cereal.

3. نوى *nawan* = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). يخرج *yukhriju* = he takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurūj*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. مخرج *mukhrij* = one who brings out, produces, dislodges, expels, ousts (active participle from '*akharaja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the images and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods. تؤفكون *tu'fakūna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from '*afaka* [*'ifk/'afk/'afak/'ufak*], to lie, to deceive. See *yu'fakūna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. اصباح '*isbāh* (= *ṣubh*) = morning, dawn, day-break.

9. سكن *sakan* = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). حسان *husbān* = reckoning, calculation, computation, accounting.

11. See 36:38. تقدير *taqdīr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qudr/ qadar qudrah/ maqdurah*], to decree, to possess strength).

جَعَدَ لَكُمْ النُّجُومَ set for you the stars¹
 لِيَهْتَدُوا that you may find the way²
 فِيهَا فِي ظُلُمَاتٍ thereby in the darkness
 الْبَرِّ وَالْبَحْرِ of the land and the sea.
 فَذَفَعْنَا الْآيَاتِ We have elaborated³ the signs
 لِقَوْمٍ يَعْلَمُونَ for people who know.⁴

وَهُوَ الَّذِي 98. And He it is Who

أَنْشَأَكُمْ brought you into being⁵

مِنْ نَفْسٍ وَاحِدَةٍ from a single person,⁶

فَسَقَرَهُمْ then there is a lodgement⁷

وَمَسْتَوِدِعٌ and a repository.⁸

فَذَفَعْنَا الْآيَاتِ We have elaborated the signs

لِقَوْمٍ يَفْقَهُونَ for people who understand.⁹

﴿١٨﴾

وَهُوَ الَّذِي أَنْزَلَ 99. And He is it who sends

مِنَ السَّمَاءِ مَاءً down from the sky water.¹⁰

فَأَخْرَجْنَا بِهِ Thus We produce therewith

بَنَاتٍ كُلِّ شَيْءٍ وَ vegetation¹¹ of everything;

فَأَخْرَجْنَا مِنْهُ then We produce therefrom

خَضِرًا green plant,¹²

مُخْرِجٍ مِنْهُ حَبًّا bringing out of it grain

مُتْرَاكِبًا mounted one upon another.¹³

1. نجوم *nujūm* (pl.; s. *najm*) = stars.

2. تهتدوا *tahtadū* (*na*) = you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *ihtadū*, form VIII of *hadā* [*hady* / *hudan* / *hidāyah*], to guide, to show. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb).

3. فصلنا *faṣṣalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *nufassilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah. يعلمون *ya'lamūna* =

they know (v. iii. m. pl. impfct. from 'alima, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أنشأ *'ansha'a* = he produced, brought into being, caused to rise, instituted, created (v. iii. s. past from 'ansha'a, form IV of *nasha'a* [*nash'* / *nushū'* / *nash'ah*], to rise, to emerge. See 'ansha'nā at 6:6, p. 393, n. 11).

6. i. e., from 'Ādam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsīr al-Samarqandī*, I, 503).

مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istaqarra*, form X of *qarra* [*qarār*], to settle down, to abide. See at 6:67, p. 417, n. 11).

8. مستودع *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

9. يفقهون *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fiqh*], to understand. See at 6:65, p. 417, n. 8).

10. i. e., rains and snow, which provide water.

11. نبات *nabāt* = vegetation, plants, vegetable organism. See 'anbatat at 2:261, p. 136, n. 10.

12. خضر *khadīr* = green crop, green plant.

13. متراكب *mutarākib* = to be mounted/ superimposed one upon another (act. participle from *tarākaba*, form VI of *rakiba* [*rukūb*], to ride, to mount).

وَمِنَ النَّخْلِ and from the date-palm,¹

مِنْ طَلْمِهَا out of its spathe²

قِنْوَانٌ bunches of dates³ (grow)

دَانِيَةً hanging low;⁴

وَحَدَائِقَ مِنَ الْأَعْنَابِ and orchards⁵ of grapes⁶ and

وَالزَّرْمُونِ وَالرُّمَّانِ olives⁷ and pomegranates,⁸

مُشْتَبِهًا resembling one another⁹ but

وَعَيْرَ مُشْتَبِهٍ not similar one to the other.¹⁰

انظُرُوا إِلَى ثَمَرِهِ إِذَا أَنظَرْتُمْ إِلَى ثَمَرِهِ إِذَا

أَثْمَرَ وَيَنْعَىٰ and at its ripeness.¹²

إِنَّ فِي ذَٰلِكُمْ

لَآيَاتٍ لِّقَوْمٍ

يُؤْمِنُونَ who believe.

وَجَعَلُوا لِلَّهِ 100. Yet they set¹³ for Allah

شُرَكَاءَ الْإِنِّ partners¹⁴ of jinns

وَحَلَقَهُمْ though He created them;

وَحَرَّفُوا اللَّهَ and they trump up¹⁵ for Him

بَنِينَ وَبَنَاتٍ sons and daughters

بَعِيرَ عِلْمٍ without any knowledge.

سُبْحٰنَهُ Sacrosanct¹⁶ is He, and

وَتَعَالَىٰ عَمَّا He transcends high above

يَصِفُونَ what they attribute.¹⁷

1. نخيل *nakhîl* = palm, date palm. See at 2:265, p. 139, n. 9.

2. طلع *tal'* = spadix or inflorescence of the palm tree, pollen, spathe.

3. قنوان *qinwân* (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. دانية *dâniyah* (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*danâw/danâwah*], to be near, to be close. See 'adnâ at 5:107, p. 383, n. 11.

5. حدائق *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. أعناب *'a'nâb* (sing. *'inab*) = grapes, vines. See at 2:265, p. 139, n. 10.

7. زيتون *zaytûn* = olives, olive tree.

8. رمان *rummân* = pomegranates.

9. مشبه *mushtabih* = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shubah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. مشابه *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shubah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. أثمر *'athmara* = he or it gave fruits/yields/benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. ينع *yan'* = ripeness, to become ripe.

13. جعلوا *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. حرقوا *kharaqû* = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaqa* [*kharaq*], to tear, to rend).

16. سبحان *Subhân*, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. يصفون *yasifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise).

Section (Rukū') 13

101. [He is] The Originator¹
 of the heavens
 and the earth.
 How can² there be for Him
 a son
 while He has no
 consort?³
 And He created⁴ everything;
 and He is of everything
 All-Knowing.⁵
102. That is Allah,
 your Lord.
 There is no deity except He,
 the Creator of everything.
 So Him you all worship.⁶
 And He is of everything
 the Guardian-Trustee.⁷
103. There cannot reach⁸ Him
 the eyes;
 but He reaches all eyes;

1. *badī'* = originator, initiator, creator out of nonentity (active participle) in the intensive form of *fa'il* from *bada'a* [*bad'*], to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8).

2. *'annā* = whence, wherefrom, how, when. See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. *ṣāhibah* (f.; m. *sāhib*) = consort, companion, comrade, follower, owner (act. participle from *ṣahiba* [*suhbah/ saḥābah/ sihbah*], to be a companion. See *ṣāhib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous 'āyahs 95-100. *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the 'āyahs 95 - 101 bring home the theme of monotheism, the present 'āyah further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him.

u'budū = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibādah / 'ubūdah / 'ubūdiyah*], to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl / wukāl*], to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. *tudriku* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ اللَّطِيفُ and He is the All-Graceful,¹

الْحَبِيرُ the All-Aware.²

فَدَجَاءَكُم 104. There has come to you

بَصَائِرُ enlightenment³

مِن رَّبِّكُمْ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,⁴

فَلِنَفْسِهِ it will be for himself;⁵

وَمَنْ عَمِيَ and whoever does not see,

فَعَلَيْهَا it will be against himself.⁶

وَمَا أَنَا عَلَيْكُم

بِحَفِيفٍ I am not over you

أَوْ بِحَفِيفٍ a guard.⁷

وَكَذَلِكَ نُصَرِّفُ 105. And thus We spell out⁸

الْآيَاتِ the revelations⁹

وَلِيَقُولُوا that they may say:¹⁰

دَرَسْتَو "You have studied"¹¹ and

لِنُبَيِّنَهُ that We may make it clear¹²

لِقَوْمٍ يَعْلَمُونَ for people who know.¹³

﴿١٠٦﴾

اتَّبِعْ مَا 106. Follow¹⁴ what

أَوْحَى إِلَيْكَ is communicated to you

مِن رَّبِّكَ from your Lord;

لَا إِلَهَ إِلَّا هُوَ there is no deity except He;

1. لطف *latif* = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'il* from *latāfa/latūfa* [*latf/latāfah*], to be kind and friendly, to be fine, delicate).

2. حبير *khābir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr/khībrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. بصائر *baṣā'ir* (pl.: s. *baṣīrah*) = enlightenment, insight, perception, perspicacity. See *baṣīr* at 6:50, p. 410, n. 9.

4. أبصر *'abṣara* = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣara/baṣira* [*baṣar*], to see, to look. See n. 3 above and *yubṣirūna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. حفيف *hafīẓ* = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'il* from *hafīza* [*hifẓ*], to preserve, to guard).

8. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *sarrafa*, form II of *sarafa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. درست *darasta* = you studied, learnt (v. ii. m. s. past from *darasa* [*dars*], to study, to efface. See *tadrūsūna* at 3:79, p. 187, n. 3).

12. نبين *nubayyina(u)* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *nubayyinu* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ

وَأَعْرِضْ عَنِ and turn away¹ from
 ۞ الْمُشْرِكِينَ the polytheists.

وَلَوْ شَاءَ اللَّهُ 107. And if Allah willed, they

مَا أَشْرَكُوا would not have set partners;²

وَمَا جَعَلْنَاكَ

وَمَا جَعَلْنَاكَ and We have not set you
 عَلَيْهِمْ حَفِظًا over them as a guard³

وَمَا أَنْتَ عَلَيْهِمْ

وَمَا أَنْتَ عَلَيْهِمْ nor are you over them
 ۞ بِوَكِيلٍ a guardian-trustee.⁴

وَلَا تَسُبُّوا 108. And do not abuse⁵

الَّذِينَ يَدْعُونَ

الَّذِينَ يَدْعُونَ those whom they invoke⁶
 مِنْ دُونِ اللَّهِ in lieu of Allah,

فَيَسُبُّوا for they will then abuse⁷

اللَّهِ عَدْوًا Allah outrageously⁸

بِغَيْرِ عِلْمٍ without knowing.⁹

كَذَلِكَ زَيَّنَّا

كَذَلِكَ زَيَّنَّا Thus We embellish¹⁰
 لِكُلِّ أُمَّةٍ for every community

عَمَلَهُمْ their deed;

ثُمَّ إِلَيْنَا رُجُوعُهُمْ thereafter to their Lord

ثُمَّ إِلَيْنَا رُجُوعُهُمْ will be their return;

فَيُنَبِّئُهُمْ then He will apprise¹¹ them

بِمَا كَانُوا يَعْمَلُونَ of what they use to do.

۞

1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أَعْرِضْ

'a'riḍ = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'raḍa, form IV of 'arada /'aruda ['ard], to be wide, to become visible. See at 6: 68, p. 418, n. 1).

2. i. e., set partners with Allah. أَشْرَكُوا 'ashrakū = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 6:88, p. 426, n. 8).

3. حافظ hafiz = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of fa'īl from hafiza [hifz], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وَكِيلٍ wakīl (s.; pl. wukalā') = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fa'īl from wakala [waki /wukūl], to entrust. See at 6:66, p. 417, n. 10).

5. لَا تَسُبُّوا lā tasubbū = do not abuse, revile, call names, insult (v. ii. m. pl. imperative {prohibition} from sabba [sabb], to abuse).

6. يَدْعُونَ yad'ūna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'ā [du'ā], to call, to summon. See at 6:71, p. 420, n. 6).

7. يَسُبُّوا yasubbū(na) = they abuse, revile, call names (v. iii. m. pl. impfct. from sabb. See n. 5 above. The terminal nūn is dropped because of a silent 'an after the causal fā' (fā' al-sabab) before the verb).

8. عَدْوًا 'adwan = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see Tafsir al-Samarqandī, I, 506). زَيَّنَّا zayyannā = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of zāna [zayn], to decorate, adorn. See zayyana at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. يَنْبِئُهُمْ yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab /nubū], to be prominent. See at 6:61, p. 415, n. 9).

وَأَقْسَمُوا بِاللَّهِ 109. They swear¹ by Allah

جَهْدًا أَيْمَانِهِمْ their emphatic² oaths³ –

لَئِن جَاءَتْهُمْ

آيَةٌ a sign⁴

يُؤْمِنُوا بِهَا they will surely believe in it.

قُلْ إِنَّمَا الْآيَاتُ

عِنْدَ اللَّهِ وَمَا

يُشْعِرُكُمْ⁵

أَنَّهَا إِذَا جَاءَتْ

لَا يُؤْمِنُونَ ﴿١١٠﴾ they will not believe?

وَنَقَلِبُ 110. And We shall invert⁷

أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ their hearts⁸ and sights⁹

كَمَا لَمْ يُؤْمِنُوا

بِهِ أَوَّلَ مَرَّةٍ

وَنَذَرُهُمْ

فِي طُعْيَانِهِمْ¹¹

يَمَّهُونَ ﴿١١١﴾ roaming blindly.¹²

PART (JUZ') VIII

Section (Rukū') 14

وَلَوْ أَنَّا

زَلَّلْنَا إِلَيْهِمْ

1. This 'āyah was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. أقسموا 'aqsamū

= they swore, took an oath (v. iii. m. pl. past from 'aqsama, form IV of qasama [qasam], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد *jahd* = strain, effort, emphatic, earnest.

3. إيمان *'aymān* (pl.: s. يمين *yamīn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. يشعر *yush'iru* = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from 'ash'ara, form IV of sha'ara [shu'ār], to realize, to know. See *yash'urūna* at 6:26, p. 401, n. 4).

7. نقب *nuqallibu* = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [qalb], to turn around. See *tanqalibū* at 5:21, p. 340, n. 4).

8. أفئدة *'af'idah* (pl.: s. *fu'ād*) = hearts.

9. أبصار *'absār* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p. 159, n. 8).

10. نذر *nadhuru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhuru*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طغيان *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:68, p. 364, n. 4.

12. يمهون *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct. from 'amaḥa [amah], to stray, to rove blindly). 'Amah is like 'aman (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharī, I, 36]. See at 2:15, p. 9, n. 4).

أَلَمْ يَكُنْ the angels and
 وَكَلَّمَهُمُ الْتَوْنُ there spoke¹ to them the dead
 وَحَشَرْنَا عَلَيْهِمْ and We rallied² to them
 كُلَّ شَيْءٍ وَقَبْلًا everything face to face³
 مَا كَانُوا they would not be the ones
 لِيُؤْمِنُوا to believe
 إِلَّا أَنْ يَشَاءَ اللَّهُ save that Allah wills;
 وَلَكِنَّ أَكْثَرَهُمْ but most of them
 يَجْهَلُونَ lack knowledge.⁴

112. And thus We set⁵
 لِكُلِّ نَبِيٍّ for every Prophet
 عَدُوًّا شَيْطَانِ an enemy — of Satans
 الْإِنْسِ وَالْجِنِّ of men and jinns,
 يُوحِي بَعْضُهُمْ some of them prompting⁶
 إِلَى بَعْضٍ to the others
 زُخْرَفَ الْقَوْلِ ornament⁷ of words
 غُرُورًا in deception.⁸
 وَلَوْ شَاءَ رَبُّكَ And were your Lord to will
 مَا فَعَلُوهُ they would not have done it.⁹
 فَذَرَهُمْ وَ So let them alone¹⁰ and
 مَا يَفْتَرُونَ what they trump up.¹¹

1. This 'ayah is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalam* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. *hasharnâ* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*], to gather. See *tuhsharâna* at 6:72, p. 420, n. 12).

3. *qubulan* = face to face (*qubl/qubul* = front, face, fore part).

4. *yajhalûna* = they lack knowledge, they are ignorant, foolish (v. iii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *jahâlah* at 6:54, p. 412, n. 6).

5. The 'ayah points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 5:13, p. 334, n. 12).

6. *yûhî* = he prompts, communicates, investigates, inspires (v. iii. m. s. impfct. from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See *yûhâ* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. *zukhruf* (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery.

8. *ghurûr* = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathîr, III, 314).

10. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *ifstarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلْيَصْغِقْ إِلَيْهِ 113. And that there incline¹ to
أَفْئِدَةُ الَّذِينَ it the hearts² of those who
لَا يُؤْمِنُونَ do not believe

بِالْآخِرَةِ in the hereafter and
وَلْيَرْضَوْهُ that they be happy³ with it
وَلْيَقْرَئُوا مَا هُمْ and acquire⁴ what they are
مُقَرَّبُونَ in the process of acquiring.⁵

أَفَصَبْرٌ 114. [Say] "Is it other than
اللَّهُ أَتَبْتَعِي Allah that I should seek⁶
حَكْمًا as an arbiter⁷
وَهُوَ الَّذِي أَنْزَلَ while He it is Who has sent
إِلَيْكُمْ الْكِتَابَ down to you the Book
مُفَصَّلًا well elaborated?"⁸

وَالَّذِينَ And those whom
آتَيْنَاهُمُ الْكِتَابَ We had given the Book
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ know that it is a sent-down⁹
مِنْ رَبِّكَ بِالْحَقِّ from your Lord in truth.

فَلَا تَكُونُوا So you must not be
مِنَ الْمُمْتَرِينَ of the sceptics.¹⁰

وَتَمَّتْ 115. And perfect¹¹ is
كَلِمَةُ رَبِّكَ the Word of your Lord

1. تصغى *tasghâ* = she or it inclines, leans to (v. iii. f. s. impfct. from *saghâ* [*saghwa/sughûw*], to incline, to lean to).

2. أفئدة *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 6:110, p. 437, n. 8.

3. يرضوا *yardaw* (na) = they are happy, pleased (v. iii. m. pl. impfct. from *radīya* [*ridan/ridwân/marqâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden 'an in *li* (*lâm* of motivation coming before the verb). See *yardâ* at 4:108, p. 292, n. 8).

4. يقترفون *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/qarifa* [*qarf/qaraf*], to peel, to feel disgust).

5. مقترفون *muqtarifûn* (pl.; s. *muqtarif*) = those who commit, acquire (active participle from *iqtarafa*. See n. 4 above).

6. أتبعي *'abtaghî* = I seek, desire, (v. i. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek. See *tabtaghî* at 6:35, p. 404, n. 12).

7. حكم *hakam* (s.; pl. *hukkâm*) = arbitrator, arbiter, umpire. See *hukkâm* at 4:35, p. 256, n. 7).

8. مفصل *mufasssal* = set forth in detail, elaborated (passive participle from *fassala*, from II of *fasala* [*fasl*], to separate, set apart. See *fassalnâ* at 6:97, p. 432, n. 3).

9. منزل *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. ممتريين *mumtarîn* (acc./gen. of *mumtarîn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تمت *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

- صِدْقًا وَعَدْلًا in truth¹ and justice.²
 لَا مَبْدَلَ There is none to change³
 لِكَلِمَتِهِ His words.
 وَهُوَ السَّمِيعُ He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.⁴
- وَإِنْ تَطِيعُوا أَكْثَرَ 116. And if you obey⁵ most
 مِنْ فِي الْأَرْضِ of those who are in the world
 يُضِلُّوكَ they will lead you astray⁶
 عَنْ سَبِيلِ اللَّهِ from Allah's way.
 إِنْ يَتَّبِعُونَ إِلَّا They follow⁷ not but assump-
 الظَّنَّ وَإِنْ هُمْ إِلَّا tion and they do naught but
 يَحْرُصُونَ indulge in conjecture.⁸
- إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He
 أَعْلَمُ مَنْ يَضِلُّ Who knows best who strays⁹
 عَنْ سَبِيلِهِ away from His way
 وَهُوَ أَعْلَمُ and He is Best Aware of
 بِالْمُهْتَدِينَ those led on the right way.¹⁰
- فَكُلُوا مِمَّا 118. So eat of that which
 ذَكَرَ has been mentioned
 اسْمُ اللَّهِ عَلَيْهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق *sidq* = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.
2. i. e., in whatever He commands and prohibits and decrees. عدل *'adl* = impartiality, equity, justice, equivalence. See at 6:70, p. 419, n. 5).
3. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:34, p. 404, n. 5).
4. i.e., of whatever His creatures utter, think, plan and do, openly or secretly.
5. In this *'ayah* Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطيع *tuti'* (*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastafi'u* at 5:112, p. 386, n. 8).
6. يضلوا *yudillū(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalū/dalālah*], to go astray. The terminal *nūn* is dropped because the verb forms conclusion of a conditional clause preceded by *'in*. See at 4:113, p. 294, n. 8).
7. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *itab'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 4:27, p. 252, n. 10).
8. يحرصون *yakhrusūna* = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharasa* [*khars*], to guess).
9. The *'ayah* stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل *yadillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).
10. مهتدين *muhtadīn* (accu. /gen. of *muhtadīn*, sing. *muhtadīn*) = those guided aright, are led on the right way (active participle from *ihdadā*, form VIII of *hadā* [*hidāyah/hudam/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِنْ كُنْتُمْ تَائِبِينَ if you are in His revelations

مُؤْمِنِينَ^١ believers.¹

وَمَا لَكُمْ 119. And what is your reason

أَلَّا تَأْكُلُوا that you should not eat

مِمَّا of that which has been

ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ uttered Allah's name on,

وَقَدْ فَصَّلَ while He has elaborated² for

لَكُمْ مَأْكُومًا you what He has forbidden³

عَلَيْكُمْ إِلَّا on you except

مَا اضْطُرَرْتُمْ إِلَيْهِ what you are constrained⁴ to;

وَإِنْ كَثُرُوا and indeed many people

يُضِلُّونَ بِأَهْوَاءِهِمْ do mislead⁵ by their whims⁶

بِغَيْرِ عِلْمٍ without knowledge.

إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who

أَعْلَمُ is Best Aware

بِالْمَعْتَدِينَ⁷ of the transgressors.⁷

وَذَرُّوا 120. And shun⁸

ظَهْرَ الظَّنِّ the overt⁹ of the sin

وَبَاطِنَهُ^{١٠} and the covert¹⁰ of it.

إِنَّ الَّذِينَ acquire¹¹ sin

يَكْسِبُونَ الْإِثْمَ shall be rewarded with what

1. This 'ayah is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. *faṣṣala* = he elaborated, set forth in detail. made clear (v. iii. m. s. past in form II of *faṣala* [*faṣl*]), to separate, set apart. See *faṣṣalnā* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. *ḥaram* *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥarumaḥarima*, to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availability of the lawful food. *اضطرتم idturirtum* = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *idturra*, form VIII of *ḍarra* [*ḍarr*]), to harm, impair. See *idturra* at 5:3; p. 328, n. 6).

5. *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalāl/dalālah*]), to go astray. See at 3:69, p. 182, n. 7).

6. *'ahwā'* (sing. *hawā'*) = desires, fancies, wishes, caprices, whims. See at 6:56, p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. *mu'tadīn* (pl.; acc/gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [*'udw*]), to speed, to run. See at 5:87, p. 373, n. 1).

8. *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See *dhar* at 6:112, p. 438, n. 10).

9. *zāhir* = overt, manifest, visible, patent, obvious, conspicuous, apparent (act. participle from *zahara* [*zuhār*]), to be visible).

10. *bāṭin* = covert, hidden, secret, inner (act. participle from *batana* [*batu/butūn*]), to be hidden).

11. *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*]), to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

﴿١٤﴾ كَانُوا يَفْتَرُونَ they use to acquire.¹

وَلَا تَأْكُلُوا 121. And do not eat² of that

مِمَّا لَمْ يَذْكُرِ which has not been uttered

أَسْمَاءَ اللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُ لَفِسْقٌ Verily it is a vicious sin;³

وَإِنَّ الشَّيَاطِينَ and indeed Satans

لَيُؤْمِنُونَ بِكُمْ لِيُحْشِنُوا إِلَىٰ أَوْلِيَآئِهِمْ do prompt⁴ to their friends⁵

لِيُحَادِدُواكُمْ to quarrel⁶ with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed⁷ them

﴿١٥﴾ إِنَّكُمْ لَمُشْرِكُونَ you would be polytheists.

Section (Rukū') 15

أَوْ مَن كَانَ مَيِّتًا 122. Is the one who is dead⁸

فَأَحْيَيْنَاهُ then We bring him to life⁹

وَجَعَلْنَا لَهُ نُورًا and set for him a light¹⁰

بِمَعْنَى يَدِهِ whereby he walks

فِي النَّاسِ among men,

كَمَن مِّثْلِهِ like the one similar to him

فِي الظُّلُمَاتِ in the darkness¹¹

لَيْسَ بِخَارِجٍ مِنْهَا he cannot come out¹² of?

كَذَلِكَ زِينٌ Thus is embellished¹³

لِلْكَافِرِينَ for the unbelievers

مَا كَانُوا يَعْمَلُونَ what they use to do.



1. يفترون *yaqtarifūna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa/ qaraf/ qaraf*), to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While 'ayah 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this 'ayah prohibits the eating of the meat of any animal not slaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. فسق *fisq* = moral depravity, vicious sin. See *fusūq* at 2:282, p. 149, n. 11.

4. يوحون *yūhūna* = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from 'awhā, form IV of *wahā* [wahy]), to communicate. See *yūhi* at 6:93, p. 429, n. 6).

5. أولياء 'awliyā' (pl.: sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يجادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جادل]), to tighten. The terminal *nūn* is dropped because of a hidden 'ān in *li* (*li* of motivation) coming before the verb. See *yujādilūna* at 6:25, p. 400, n. 9).

7. أطعتم *atā'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from 'atā'a, form IV of *tā'a* [taw'], to obey. See *tuti*' at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. أحينا *'ahyaynā* = we brought to life, revived (v. i. pl. past from 'ahyā, form IV of *hayya* [hayah]), to live. See 'ahyā at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ān.

11. i. e., the darkness of unbelief and error.

12. خارج *khārij* = one who comes out, outer, outside (act. participle from *kharaja* [khurūj]), to go out. See *khārijīna* at 5:37, p. 346, n. 10).

13. زين *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn]), to adorn. See at 3:14, p. 1159, n. 9).

وَكَذَلِكَ جَعَلْنَا 123. And likewise We set
 فِي كُلِّ قَرْيَةٍ¹ in every habitation¹
 أَكْبَارَ الَّذِينَ ظَلَمُوا² its leaders² of criminals³
 لِيَسْتَكْبِرُوا فِيهَا⁴ to play trickery⁴ therein;
 وَمَا يَمْكُرُونَ⁵ but they trick not
 إِلَّا بِأَنْفُسِهِمْ⁶ except themselves
 وَمَا يَشْعُرُونَ⁷ but they do not realize.⁵

وَإِذَا جَاءَتْهُمْ 124. And if there comes to
 آيَةٌ مِّنَّا قَالُوا⁶ them a sign⁶ they say:
 لَن نُّؤْمِنَ⁷ "We shall not believe
 حَتَّىٰ نُنزِّلَ⁸ unless we were given
 مِثْلَ مَا أُوتِيَ⁹ the like of what was given
 رُسُلَ اللَّهِ¹⁰ to the Messengers of Allah.¹¹

اللَّهُ أَعْلَمُ حَيْثُ 125. Allah knows best where
 يَجْعَلُ رِسَالَتَهُ¹² He will place His Message.
 سَيُصِيبُ¹³ Soon there will befall¹³ those
 الَّذِينَ أَجْرَمُوا¹⁴ who commit crimes¹⁴
 صَغَارًا عِنْدَ اللَّهِ¹⁵ humiliation¹⁵ before Allah,
 وَعَذَابًا شَدِيدًا¹⁶ and a severe¹⁶ punishment
 بِمَا كَانُوا¹⁷ because they use to
 يَمْكُرُونَ¹⁸ play trickery.

1. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر *'akâbir* (pl.; s. 'akbar) = leaders, the greatest ones. See 'akbar at 2:217, p. 105, n. 6).

3. مجرمين *mujrimî(n)* (pl.; acc./gen. of *mujrimûm*, s. *mujrim*. The terminal *nûn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See *lâ yajrimanna* at 5:8, p. 332, n. 6).

4. يَمْكُرُونَ *yamkurû(na)* = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [makr]. to deceive, to delude. The terminal *nûn* is dropped because of a hidden 'an in li [of motivation] coming before the verb. See).

5. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'âr], to realize, to know. See at 6:26, p. 401, n.4).

6. آية *'ayah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkan unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يصيب *yusibu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of *âba* [sawb / saybûbah], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

9. أجروا *'ajramû* = they committed crimes (v. iii. m. pl. past from 'ajrama, form IV of *jarama*. See n. 3 above).

10. صغار *ṣaghâr* = humiliation, ignominy, debasement.

11. شديد *shadîd* (pl. أشد *'ashiddâ'* / شديد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

125. So whoever Allah wills¹
 أَنْ يُهْدِيَهُ to guide
 يَبْسُطُ صَدْرَهُ He opens² his heart
 لِلْإِسْلَامِ for Islam;
 وَمَنْ يُرِدْ and whoever He wills
 أَنْ يُضِلَّهُ to leave in error
 يَجْعَلْ صَدْرَهُ He makes his heart
 ضَيِّقًا حَرَجًا narrow³ and tight⁴
 كَأَنَّمَا يَصْعَدُ as if he were ascending⁵
 فِي السَّمَاءِ into the sky.
 كَذَلِكَ يَجْعَلُ Thus does Allah lay
 اللَّهُ الرِّجْسَ عَلَى الَّذِينَ the filth⁶ on those who
 لَا يُؤْمِنُونَ do not believe.
 وَهَذَا صِرَاطٌ 126. And this is the way
 رَبِّكَ مُسْتَقِيمًا of your Lord, set straight.⁷
 قَدْ فَصَّلْنَا We have set forth in detail⁸
 الْآيَاتِ the revelations
 لِقَوْمٍ يَذْكُرُونَ for people that bear in mind.⁹
 لَهُمْ 127. They will have
 دَارَ السَّلَامِ the abode¹⁰ of peace
 عِنْدَ رَبِّهِمْ near their Lord

1. i. e., wills to bless with guidance. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arada*, form IV from *raida* [*rawa*]), to walk about. The final letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).

2. i. e., makes it amenable to the acceptance of. يشرح *yashrah(u)* = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharh*]), to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause. See n. 1 above).

3. ضيق *dayyiq* = narrow, cramped, restricted, close.

4. حرج *haraj* = constricted, tight, difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.

5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يصعد *yassa'adu* (originally *yataṣṣu'adu*) = he ascends, climbs, goes up (v. iii. m. s. impfct. from *ṭaṣa'ada*, form V of *ṣa'ida* [*su'ad*]), to rise, to go up. See *mu'aduna* at 3:154, p. 214, p. n. 7).

6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever. رجز *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.

7. مستقيم *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāna*, form X of *qāma* [*qawmah/qiyām*]), to stand up, to get up. See at 6:87, p. 426, n. 6.

8. فصلنا *fassalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past from *fayyala*, form II of *fasala* [*fasl*]), to separate, set apart. See at 6:97, p. 432, n. 3).

9. يذكرون *yadhakkarūna* (originally *yadhakkurūna*) = they remember, bear in mind (*yadhakkarūna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* /*adhikār*]), to remember, to mention. See *yadhakkaru* at 3:7, p. 157, n. 1).

10. i. e., paradise. دار *dār* (s.; pl. *diyār*) = abode, home, house, edifice, habitation, land, country. See *diyār* at 2:246, p. 124, n. 6.

وَهُوَ رَبُّهُمْ and He will be their Patron¹
بِمَا كَانُوا because of what they use to
يَعْمَلُونَ do.

وَيَوْمَ 128. And on the day² He will

يَحْشُرُهُمْ جَمِيعًا muster³ them all [saying]:

يَنْعَصِرَ الْجِنُّ "O community⁴ of jinn,

فَدَأَسْتَكْرَرْتُمْ you indeed have done much⁵

مِنَ الْإِنْسِ وَقَالَ of men"; and there will say

أَوْلِيَائِهِمْ مِنَ الْإِنْسِ their freinds of men:

رَبَّنَا " Our Lord,

أَسْتَمْتَعَ بَعْضُنَا each of us profited⁶

بِغَيْرِ وَ by the other and

بَلَّغْنَا أَجَلَنَا الَّذِي we have reached⁷ our term⁸

أَجَّلْتَنَا You had deferred⁹ for us."

قَالَ He will say:

أَلَنْ تَارْتُمُونَا¹⁰ "The fire is your abode,¹⁰

خَالِدِينَ فِيهَا abiding for ever¹¹ therein",

إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ All-Wise,¹²

عَلِيمٌ All-Knowing.¹³

1. ولي *waliyy* (s.; pl. أولياء 'awliyā') = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. يحشر *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [hashr], to gather. See *yuhsharūna* at 6:38, p. 406, n. 1).

4. معاشر *ma'shar* (s.; pl. معاشر *ma'ashir*) = assemblage, company, community, group.

5. استكثرتم *istakthartum* = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara/kathura* [kathr], to exceed in number, to be many/more).

6. استمتع *istamta'a* = he enjoyed, relished, profited (v. iii. m. s. past in form X of *mata'a* [mat'/mut'ah], to take away. See *istamta'tum* at 4:24, p. 250, n. 10).

7. بلغنا *balaghna* = we reached, attained, came to, (v. i. pl. past from *balagha* [bulūgh], to reach. See *balagha* at 6:19, p. 398, n.5).

8. أجل *'ajal* (pl. 'ajāl) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. أجلت *'ajjalta* = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala*, from II of *'ajala* ['ajal], to tarry, to linger).

10. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathāwin*) = abode, dwelling place, resting place.

11. خالدين *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khulūd], to live for ever. See at 5:119, p. 390, n. 6.

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَلِكَ نُوَلِّي 129. And thus We entrust¹
بَعْضَ الظَّالِمِينَ some of the wrong-doers
بَعْضًا بِمَا to the others because of what
كَانُوا يَكْسِبُونَ they use to acquire.²

Section (Rukū') 16

يَمَعِّرَنَّ 130. "O you the community
الْمَعْرُونَ وَالْإِنسِ of jinns and men,
أَلَمْ يَأْتِكُمْ did there not come to you
رُسُلٌ مِّنكُمْ Messengers from among you
يَقُصُّونَ عَلَيْكُمْ relating³ unto you
مَا آتَيْنَا My revelations and
يُذَرُّوكُمْ لِقَاءَ warning⁴ you of the meeting⁵
يَوْمِكُمْ هَذَا of this day of yours"
قَالُوا شَهِدْنَا They will say: "We testify⁶
عَلَىٰ أَنفُسِنَا against ourselves".
وَعَرَّوهُمْ And there deceived⁷ them
الْحَيٰوةَ الدُّنْيَا the worldly life
وَشَهِدُوا and they bear witness
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ against themselves that they
كَانُوا كٰفِرِينَ had been unbelievers.⁸

ذٰلِكَ اَنْ 131. This is because of that

1. تولى *nuwallī* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallā*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يَقُصُّونَ *yuqussūna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qasṣa* [*qass/qasas*], to cut, to relate. See *qasasnā* at 4:164, p. 318, n. 4).

4. يَذَرُّونَ *yundhirūna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr/nudhūr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لِقَاءَ *liqā'* = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شَهِدْنَا *shahidnā* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhūd/shahādah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n. 7).

7. عَرَّوْهُمْ *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurūr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كٰفِرِينَ *kāfirīn* (pl.; acc./genitive of *kāfirūn*; s. *kāfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr/kufrān/kufūr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَمْ يَكُنْ رَبُّكَ your Lord would not be to

مُهْلِكِ الْقُرَىٰ destroy¹ the habitations²

يُظَنِّرِ for transgression³

وَأَهْلِهَا while their inhabitants

غَفِلُونَ were unaware.⁴

وَلِكُلِّ 132. And all will have

دَرَجَاتٍ مِّمَّا عَمِلُوا grades⁵ for to what they do.

وَمَا رَبُّكَ And your Lord is not

بِعَظِيمٍ عَمَّا يُعْمَلُونَ unmindful of what they do.

﴿١٣٢﴾

وَرَبُّكَ 133. And your Lord is

أَعْلَىٰ ذُو الرَّحْمَةِ Above Want,⁶ Full of Mercy.

إِنْ يَشَأْ If He will,

يَذْهَبِكُمْ He may do away⁷ with you

وَيَسْتَخْلِفُ and may put as successors⁸

مِنْ بَعْدِكُمْ after you

مَنْ يَشَاءُ whmsoever He will,

كَمَا أَنشَأَكُمْ as He raised you

مِن دُرِّيَّةٍ from the progeny of

قَوْمٍ آخَرِينَ another people.

إِنَّمَا 134. Verily what

تُوعَدُونَ you are promised

1. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulūk/ halāk /tahlukah*], to perish. See *yuh laku* at 6:47, p. 409, n. 6).

2. قري *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13). مظلم *zulm* = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'ān and its elucidation by the Prophet (*sunnah*). غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufāl*], to neglect, to ignore. See *ghāfil* at 3:99, p. 194, n. 13).

5. i. e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجات *darajāt* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15).

غني *ghaniyy* (s.; pl. *'aghniyā'*) = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathīr, III, 335). Of similar import are *'ayahs* 4:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dahaba* [*dhihāb/ madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by *'in*).

8. يستخلف *yastakhlif(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafu*, form X of *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *takhtalifūna* at 5:48, p. 354, n. 7).

لَا تَبَوَّأُ is sure to come,¹ and
 مَا أَنْتُمْ بِمُعْجِزِينَ you cannot invalidate²[it].

﴿١٣٥﴾
 قُلْ يَقَوْمِ اعْمَلُوا 135. Say: "O my people, act
 عَلَى مَكَاتِبِكُمْ according to your position;³
 إِنِّي عَامِلٌ I am going to act.⁴
 فَسَوْفَ تَعْلَمُونَ And you will know
 مِنْ تَكْوِينِ لَدُنِّي the ultimate⁵abode.
 إِنَّهُمْ لَا يَفْلَحُونَ Surely successful⁶ will not be
 الظَّالِمُونَ the transgressors.

﴿١٣٦﴾
 وَجَعَلُوا لِلَّهِ 136. And they set⁷ for Allah
 سَعَادًا مِنْ out of what He creates⁸
 الْبَهَائِمِ of tilth⁹ and livestock¹⁰
 نَصِيبًا فَقَالُوا a portion and say:
 هَذَا لِلَّهِ "This is for Allah"
 بِرِغْمِهِمْ –as they claim¹¹– "and
 وَهَذَا لِلشُّرَكَائِ this is for our partners".¹²
 مَا كَانَتْ But what is
 لِشُرَكَائِهِمْ for their partners
 فَلَا يَصِلُ does not go¹³
 إِلَى اللَّهِ to Allah
 وَمَا كَانَتْ لِلَّهِ but what is for Allah
 فَهُوَ يَصِلُ إِلَى that goes to
 شُرَكَائِهِمْ their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.

2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين *mu'jizīn* (pl. acc./gen. of *mu'jizūn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from 'a'jaza, from IV of 'ajaza/ajiza ['ajz], to be weak, incapable).

3. i. e., the position you have taken of unbelief and opposition to the truth. مكاتبه *makānah* (s.; pl. *makānāt*) = position, standing, rank, situation, location.

4. i. e., I am going to act according to the truth I have received. This 'āyah is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.

5. i. e., the life in the hereafter. عاقبه *āqibah* (s.; pl. *awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.

6. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from 'aflaha, form IV of *falaḥa* [*falḥ*], to split. See at 6:21, p. 399, n. 5).

7. The 'āyah refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.

8. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)

9. حرث *harth* = tillage, cultivation, tilth, crops. See at 3:117, p.202, n. 4.

10. ائعم *'an'ām* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.

11. زعم *za'm* = allegation, claim. *bi-ja'mihim* = as they claim.

12. i. e., the partners they set with Allah.

13. يصل *yaṣīlu* = he or it reaches, goes to (v. iii. m. s. impct. from *waṣala* [*wuṣāl*], to reach).

كَاءَ مَا Bad is¹ what
 يَحْكُمُونَ they adjudge.²
 ﴿١٣٧﴾
 وَكَذَلِكَ 137. And likewise³
 زَيْنَ يَكْتُمُونَ there embellished⁴ for many
 مِنَ الْمُشْرِكِينَ of the polytheists
 قَتَلُوا أَوْلَادَهُمْ the killing of their children –
 شُرَكَاءَهُمْ the partners of theirs⁵ –
 لِيُرُدَّهُمْ that they could ruin⁶ them
 وَيَلْبِسُوا عَلَيْهِمْ and make confusing⁷ to them
 دِينَهُمْ their religion.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا فَعَلُوهُ they would not have done it.
 فَذَرَهُمْ وَمَا So let them alone and what
 يَفْتَرُونَ they make up falsely.⁸
 ﴿١٣٨﴾
 وَقَالُوا هَذِهِ 138. And they say: "These
 أَنْعَامٌ وَحَرَّمَ are livestock and tilth
 حَيْجَرٌ are taboo;⁹
 لَا يَطْعَمُهَا None shall eat of them
 إِلَّا مَنْ نَشَاءُ except those we wish",
 وَرَعِيهِمْ as they claim.
 وَأَنْعَامٌ And there are cattle
 حَرَّمَ تَطْهَرُهَا whose backs are prohibited;¹⁰

1. ساء *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. يَحْكُمُونَ *yahkumūna* = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*hukm*], to pass judgement. See *yahkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. زَيْنَ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [*zayn*], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. يردوا

yurdū(na) = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardā*, form IV of *'ardiya* [ردى, *radan*], to perish, be destroyed.


The terminal *nūn* is dropped because of a hidden *'an* in II {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).

7. يَلْبِسُوا *yalbisū(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labāsa* [*labs*], to mix up, to put on. The terminal *nūn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).

8. يَفْتَرُونَ *yafstarūna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following *'āyah* refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. حَجْرٌ *ḥijr* = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. حَرَّمَ *ḥurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See at 4:23, p. 248, n. 11).

وَأَنزَلْنَا لَهُمُ الْغُيُوبَ and livestock they do not
 وَأَنزَلْنَا لَهُمُ الْغُيُوبَ utter Allah's name thereon
 أَفَرَأَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِرِجَالِهِمُ أَفَرَأَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ
 أَفَرَأَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ by way of a lie¹ against Him.
 سَيَجْزِيهِمْ سَيَجْزِيهِمْ He will requite² them
 سَيَجْزِيهِمْ سَيَجْزِيهِمْ for what they use to
 سَيَجْزِيهِمْ سَيَجْزِيهِمْ  يَفْتَرُونَ trump up.³

وَقَالُوا 139. And they say:

مَا فِي بُطُونِ "All that is in the wombs⁴
 هَذِهِ الْأَنْعَامِ of these livestock⁵
 خَالِصَةً is exclusively⁶
 لِدُكُورِنَا for our males⁷
 وَمُحَرَّمَ and forbidden
 عَلَىٰ أَرْوَاجِنَا for our wives,⁸
 وَإِن يَكُن مَيِّتَةً but if it be dead
 فَهُمْ فِيهِ شُرَكَاءُ then they are partners in it."

سَيَجْزِيهِمْ He will punish them
 وَصَفَّهُمْ for their description.⁹
 إِنَّهُ حَكِيمٌ Verily He is All-Wise,
 عَلِيمٌ All-Knowing.¹⁰

قَدْ خَسِرَ الَّذِينَ قَدْ خَسِرَ الَّذِينَ 140. Losers¹¹ indeed are they
 قَتَلُوا أَوْلَادَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [fary], to cut lengthwise. See *yafstarûna* at 6:137, p. 449, n. 8.

2. يجزي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَى], to reward. See at 3:144, p. 211, n. 6).

3. يفترون *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftirâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. أنعام *'an'âm* (pl.; s. نعام *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خالصة *khâlisah* (mas. *khâliṣ*) = pure, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalasa* [خَلَّصَ] *khulûṣ*), to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذكور *dhukûr* = (pl.; s. ذكر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وصف *wasf* = description, specification.

10. i.e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خسرو *khasirâ* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khusâr* /*khusârah* /*khusrân*. See at 6:31, p. 402, n. 5).

سَهَّاءٍ بَعْدَ عَلِيمٍ foolishly¹ without knowledge
 وَحَرَمُوا مَا and make unlawful² what
 رَزَقَهُمُ اللَّهُ Allah provides for them,
 أَفَرَأَى عَلَى اللَّهِ by way of a lie³ against Allah.
 فَذَلُّوا وَمَا They have gone astray
 كَانُوا مُهْتَدِينَ and are not guided aright.⁴



Section (Rukū') 17

هُوَ الَّذِي أَنشَأَ 141. He it is Who produces⁵
 جَنَّاتٍ مَّعْرُوشَاتٍ orchards trellised⁶
 وَغَيْرِ مَّعْرُوشَاتٍ and untrellised,
 وَالنَّخْلَ وَالزَّرْعَ and dates and crops
 مُخْتَلِفًا أَلْوَانًا diverse⁷ in fruit and taste,⁸
 وَالزَّيْتُونَ وَالزَّمَانُ and olives and pomegratates
 مُتَشَابِهًا similar⁹ to one another
 وَغَيْرِ مُتَشَابِهٍ and unlike one another.¹⁰
 كُلُوا مِنْ ثَمَرِهِمْ Eat the fruits thereof
 إِذَا أَنْصَرُوا when they bear fruit
 وَءَاتُوا حَقَّهُ and pay its due¹¹
 يَوْمَ حَصَادِهِ on the day of its harvesting,¹²
 وَلَا تَسْرِفُوا but do not waste.¹⁴
 إِنَّهُ لَا يُحِبُّ Verily He does not like
 الْمُسْرِفِينَ the extravagant.

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). سَهَّاءٍ safah = foolishness, stupidity. See sufahā' at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. حَرَمُوا ḥarramū = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of ḥaruma/ḥarima, to be prohibited. See ḥarrama at 6:119, p. 441, n. 3).

3. افتراء iftirā' = lie, falsehood, calumny. Verbal noun in form VIII of farā [fary], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. مهتدين muhtadīn (accu./gen. of muhtadūn, sing. muhtadin) = those guided aright, are led on the right way (active participle from ihtadā, form VIII of hadā [hidāyah/hudan/hady], to lead, to guide. See at 6:117, p. 440, n. 10).

5. أنشأ 'ansha'a = he produced, brought into being, caused to rise (v. iii. s. past in form IV of nasha'a [nash'/nushū'/nash'ah], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. معروشات ma'rūshāt (f.; pl.; s. ma'rūshah, mas. ma'rūsh, passive participle from 'arasha, to erect a trellis) = trellised.

7. مختلف mukhtalif = diverse, different, varying, divergent (act. participle from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See takhtalifūna at 5:48, p. 354, n. 7).

8. أكل 'ukul (s.; pl. 'ākāl) = fruit, food/taste.

9. i. e., in shape and kind. متشابه mutashābih = similar in look to one another, resembling one another (active participle from tashābaha, form VI from shibh / shabah, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the zakāh due on it.

12. حصاد ḥaṣād = harvesting, reaping time.

13. لا تسرفوا lā tusrifū = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative [prohibition] from 'asrafa, form IV of sarafa /sarifa [sarif/ saraf], to corrode, to spoil, to neglect. See musrifūn at 5:32, p. 344, n. 5).

وَمِنَ الْأَنْعَامِ	142. And of the livestock,	1. حمولة <i>hamûlah</i> = load, burden, carriers.
حَمُولَةً	[We made] some as carriers ¹	2. لفرش <i>fars̄h</i> = low and small animals.
وَفَرَشَاتٍ	and some low and small. ²	3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق <i>razaqa</i> = he provided the means of subsistence, provides bestowd (v. iii. m. s. past from <i>razaq</i> , to give the means of subsistence. See at 5:88, p. 373, n. 2).
كُلُوا مِمَّا	Eat of what	4. لا تتبعوا <i>lâ + tattabi'û</i> = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from <i>ittaba'a</i> , form VIII of <i>tabi'a</i> [<i>taba'/tabâ'ah</i>], to follow. See at 5:77, p. 368, n. 3).
رَزَقَكُمُ اللَّهُ	Allah has provided ³ for you	5. i. e., such as tabooing superstitiously what Allah has made lawful; خطوات <i>khutuwât</i> (sing. <i>khutwah</i>) = footsteps, steps. See at 2:208, p. 100, n. 9).
وَلَا تَتَّبِعُوا	and do not follow ⁴	6. عدو <i>'adûww</i> (s.; pl. أعداء <i>'a'dâ'</i>) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.
خَطَوَاتِ الشَّيْطَانِ	the footsteps ⁵ of Satan.	7. مبين <i>mubîn</i> = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.
إِنَّهُ لَكُمْ	Verily he is to you	8. أزواج <i>'azwâj</i> (sing. زوج <i>zawj</i>) = husbands, wives, spouses, partners, pairs. <i>zawj</i> is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.
عَدُوًّا مُّبِينًا	an enemy ⁶ open and clear. ⁷	9. ضأن <i>da'n</i> = sheep.
ثَمِينَةَ أَزْوَاجٍ	143. Eight couples ⁸ —	10. i. e., male and female. 11. ماعز <i>ma'z</i> = goat.
مِنَ الصَّانِئَاتَيْنِ	of sheep ⁹ two, ¹⁰	12. ذكربين <i>dhakarayn</i> (dual; acc./genitive of <i>dhakarân</i> ; s. <i>dhakar</i>) = two males. See <i>dhukûr</i> at 6:139, p. 450, n. 7.
وَمِنَ الْمَعزَاتَيْنِ	and of goats ¹¹ two —	13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. اثنتين <i>'unthayayn</i> (dual; acc/gen. of <i>'untha'ân</i> ; s. <i>'unthâ</i>) = two females.
قُلْ هَلْ يَكْفُرِينَ	Say: "Are the two males ¹²	14. اشتملت <i>ishtamalat</i> = she or it contained, comprised, included, enclosed (v. iii. f. s. past from <i>ishtamala</i> , form VIII of <i>shamila/shamala</i> [<i>shaml/shamal/shumîl</i>], to contain, to include.
حَرَّمَ	He has forbidden	15. أرحام <i>'arhâm</i> (pl.; sing. رحم <i>rahim/rihm</i>) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.
أَمِ الْأُنثَيَيْنِ	or the two females; ¹³	16. نبأوا <i>nabbi'û</i> = (you all), tell, inform, declare (v. ii. m. pl. imperative from <i>nabba'a</i> , form II of <i>naba'a</i> [<i>nab/nubû'</i>], to be prominent. See <i>yunabbi'u</i> at 6:108, p. 436, n. 11).
أَمَا أَشْتَمَلْتِ عَلَيْهِ	or what there contain ¹⁴ the	
أَرْحَامِ الْأُنثَيَيْنِ	wombs ¹⁵ of the two females?	
تَبَيَّنُوا بَعْدِي إِنْ	Tell ¹⁶ me with knowledge, if	
كُنْتُمْ صَادِقِينَ	you are truthful."	
وَمِنَ الْإِبِلِ اثْنَيْنِ	144. And of the camel two,	
وَمِنَ الْبَقَرِ اثْنَيْنِ	and of oxen two.	

قُلْ أَلَّذَكَّرَيْنِ Say: "Is it the two males
 حَرَّمَ He has forbidden
 أَرَأَيْتُمُ اللَّائِيئَاتِ or the two females,
 أَمَا أَشْتَمَلْتُمْ عَلَيْهِ or what there contain the
 أَرْحَامَهُ اللَّائِيئَاتِ wombs of the two females?¹
 أَمْ كُنْتُمْ شُهَدَاءَ Or were you witnessing²
 إِذْ وَصَّيْنَاكُمْ بِاللَّهِ when Allah enjoined³ on you
 بِهَذَا this?
 فَمَنْ أَظْلَمُ مِنِّي Then who is viler⁴ than he
 أَفْتَرَى عَلَى اللَّهِ who fabricates⁵ against Allah
 كَذِبًا لِيُضِلَّ النَّاسَ a lie to mislead⁶ men
 بِغَيْرِ عِلْمٍ without knowledge?
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ Verily Allah does not guide
 the transgressing people'.⁷



Section (Rukû') 18

قُلْ لَا أَجِدُ فِي 145. Say: "I do not find⁸ in
 مَا أُوحِيَ إِلَيَّ what is communicated to me
 مَحْرَمًا عَلَى طَائِعِهِ aught forbidden on an eater⁹
 يَطْعَمُهُ who eats¹⁰ thereof
 إِلَّا أَنْ يَكُونَ مَيْتَةً except that it be dead¹¹
 أَوْ دَمًا مَسْفُوحًا or blood spilled¹¹
 أَوْ لَحْمَ خنزِيرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء *shuhadâ'* (pl.: شهداء *shahîd*) = witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصى *wassâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *wasâ* [*wasy*], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *zâlim*. See at 6:93, p. 429, n. 3).

5. افتري *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:93, p. 429, n. 4).

6. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The last letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See *wajadnâ* at 5:104, p. 381, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم *tâ'im* = eater, taster (active participle from *ta'ima* [*ta'm*], to eat, to taste. See *ta'iamû* at 5:93, p. 375, n. 9).

10. يطعم *yat'amu* = he eats, tastes (v. iii. m. s. impfct. from *ta'ima*. See n. 9 above).

11. i. e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح *masfûh* = spilled, shed, poured out (passive participle from *safaha* [*safâh/sufûh*], to spill, to pour out. See *musâfihin* at 5:5, 330, n. 3.

فَإِنَّهُمْ رِجْسٌ for that is a filth,¹
 أَوْ يَنْسَأُ أَهْلًا² or a vicious meat² offered³
 لِعَدَايَةِ اللَّهِ. to anyone other than Allah.
 فَمَنْ أَضْطَرَّ⁴ But whoever is constrained⁴
 عَيْرِبَاعٍ without being defiant⁵
 وَلَا عَادٍ or disobedient,⁶
 فَإِنَّ رَبَّكَ then verily your Lord is Most
 عَفُورٌ رَحِيمٌ Forgiven, Most Merciful.
 وَعَلَى الَّذِينَ 146. And for those who are
 هَادُوا وَحَرَمْنَا Jews We made unlawful
 كُلَّ ذِي ظُفْرٍ⁷ every animal with a claw;⁷
 وَمِنَ الْبَقَرِ وَالشَّيْءِ and of oxen and sheep
 حَرَمْنَا عَلَيْهِمُ We made unlawful on them
 شُحُومَهُمَا إِلَّا the fat⁸ thereof except
 مَا حَمَلَتْ ظُهُورُهُمَا⁹ what their backs⁹ carry¹⁰
 أَوْ الْحَوَائِجَ أَوْ or the entrails¹¹ or
 مَا اخْتَلَطَ بِعَظْمٍ what is blended¹² with bone.
 ذَلِكَ جَزَيْنَهُمْ That way We requited¹³ them
 بِسَعْيِهِمْ for their defiance.¹⁴
 وَإِنَّا لَصَادِقُونَ And indeed We are Truthful.
 فَإِنْ كَذَّبُوكَ 147. So if they disbelieve you

1. *rijs* (s.; pl. 'arjâs) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. *fisq* = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. *'ahilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of *halla* [hall], to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. *idturra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *idturra*, VIII of *darra* [darr], to harm, impair. See at 5:3, p. 328, n. 6).

5. *bâghin* = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [baghâ/'baghy], to seek, desire. See at 2:173, p. 81, n. 12).

6. *'âdin* (s.; pl. 'awâdin) = aggressive, disobedient, inimical, hostile (act. participle from 'âda, form III of 'adâ ['adw], to speed. See *mu'tadin* at 6:119, p. 441, n. 7).

7. *zufur* (s.; pl. *azfâr/azâfir/azâfir*) = finger nail, claw.

8. *shuhûm* (pl.; s. *shahm*) = fat, grease, pulp.

9. *zuhûr* (sing. *zahr*) = backs, rears, rear sides. See at 6:94, p. 430, n. 8).

10. *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [haml], to carry. See *yahmilûna* at 6:31, p. 403, n. 2).

11. *hawâyâ* (pl.; s. *hawiyyah*) = entrails, small intestines.

12. *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [khal], to mix, mingle).

13. *jazaynâ* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جَزَى], to reward. See *yajzi* at 6:138, p. 450, n. 2).

14. *baghy* = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُلْ رَبِّي كُفْمُ then say: "Your Lord is Full

دُورِحَمَّةٍ وَسِعَةُ of all-abounding¹ mercy;

وَلَا يَرُدُّ but there cannot be repulsed²

بِأْسُهُ His retribution³

عَنِ الْقَوْمِ from the people

الْمُجْرِمِينَ that commit crimes.⁴

سَيَقُولُ 148. There will say those

الَّذِينَ اشْرَكُوا who set partners:⁵

لَوْ شَاءَ اللَّهُ "If Allah willed we

مَا اشْرَكْنَا would not have set partners

وَلَا آبَاءُ آبَائِنَا nor our fathers, nor would

حَرَمْنَا مِنْ شَيْءٍ we have tabooed anything.⁶

كَذَلِكَ كَذَّبَ Thus had disbelieved⁷

الَّذِينَ مِنْ قَبْلِهِمُ those who were before them

حَتَّى ذَاقُوا بَأْسَنَا till they tasted⁸ Our wrath.

قُلْ هَلْ عِنْدَكُمْ Say: "Do you have

مِنْ عِلْمٍ any knowledge,⁹

فَتُخْرِجُوهُنَا then produce⁹ it to us?

إِنْ تَسْتَعْتُونَ You follow not

إِلَّا الظَّنَّ but conjecture¹⁰

وَأَنْ أَنْتُمْ and you are not but

تَحْرُسُونَ inventing lies."¹¹

1. واسعة *wāsi'ah* (f.; m. *wāsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a/wasu'a [wasā'ah]*, to be wide. See *wāsi'* at 4:97, p. 286, n. 8).

2. رد *yuraddu* = he or it is repulsed, returned (v.

iii. m. s. impfct. passive from *radda [radd]*, to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ân it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). محرمين

mujrimîn (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama [jarm]*, to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. اشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika [shirk/sharikah]*, to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'āyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20).

7. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba [kidhb /kadhīb /kadhbah /kidhbah]*, to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا *dhāqû* = they tasted (v. iii. m. pl. past from *dhāqa [dhawq/dhawāq/madhāq]*, to taste. See *yudhīqa* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن *zann* = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تحرسون *takhrusûna* = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *kharrasa [kharṣ]*, to guess, to tell an untruth).

149. Say: "To Allah belongs

قُلْ قَلِيلًا ٱلْحُجَّةُ ٱلْبَٰلِغَةُ² the proof¹ most perfect ;²

فَلَوْ شَاءَ and if He willed,

لَهَدَىٰكُمْ He would have guided you,

أَجْمَعِينَ³ one and all."

150. Say: "Bring up³

قُلْ هَلُمَّ شُهَدَاءَكُمْ⁴ your witnesses⁴

ٱلَّذِينَ يَشْهَدُونَ⁵ who testify⁵

أَن ٱللَّهَ حَرَّمَ هٰذَا that Allah has forbidden this.

فَإِن شَهِدُوا Then if they testify,

فَلَا تَشْهَدُوا مَعَهُمْ do not testify with them;

وَلَا تَتَّبِعُوا⁶ ٱلْهَوَىٰءَ⁷ nor follow⁶ the whims⁷ of

ٱلَّذِينَ كَذَّبُوا⁸ those who cry lies⁸

بِآيَاتِنَا to Our revelations

وَٱلَّذِينَ لَا يُؤْمِنُونَ and those who do not believe

بِٱلْآخِرَةِ وَهُمْ in the hereafter and they

يُرِيدُونَ⁹ بِرَبِّهِمْ يَعْدِلُونَ set equals⁹ to their Lord.

Section (Rukū') 19

151. Say: "Come,¹⁰

أَتْلُو¹¹ I shall recite¹¹ what your

حَرَّمَ رَبِّي¹² Lord has made inviolate¹²

1. حجة *hujjah* (s.; p. حجاج *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2. بالغة *bālighah* (f.; m. *bāligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulūgh*], to reach. See *bāligh* at 5:95, p. 377, n. 4).

3. لهم *halumma* = bring up, get, come on.

4. شهداء *shuhadā'* (pl.; s. شهيد *shahid*) = witnesses, martyrs. See at 6:144, p. 453, n. 2.

5. يشهدون *yashhadūna* = they bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhūd/shahādah*], to witness, to testify. See at 'ash-hadu at 6:19, p. 398, n. 7).

6. لا تتبع *lā tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 5:48, p. 353, n. 8).

7. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 6:119, p. 441, n. 6).

8. كذبوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9. يعدلون *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala [*'adl/'adālah*], to be just/equal. See at 6:1, p. 391, n. 6).

10. This and the following two 'āyats constitute the ten commandments of the Qur'ān. These commandments are repeated at other places also (see for instance 17:23-25). تعالوا *ta'ālaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'āla*, form VI of 'atā [*'atūww*], to be high. See at 5:103, p. 381, n. 2).

11. أتلى *'atlu* = I recite, read aloud (v. i. s. impfct. from *talā* [*tilāwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *harrama/harima*, to be prohibited. See at 6:119, p. 441, n. 3).

عَيْكُمْ on your part:
 لَا تَشْرِكُوا that do not set partners¹
 بِهِ سِيفًا with Him anything;
 وَالْوَالِدَيْنِ and to both the parents
 إِحْسَانًا be good;²
 وَلَا تَقْتُلُوا and do not kill
 أَوْلَادَكُمْ your children
 مِنْ إِمْنَةٍ out of poverty –³
 عَنْ نَرْزُقَكُمْ We provide sustenance⁴ for
 وَإِيَّاهُمْ you and for them –
 وَلَا تَقْرَبُوا الْفَوَاحِشَ⁶ nor be near⁵ to adulteries,⁶
 مَا ظَهَرَ مِنْهَا whether that be overt
 وَمَكْطُومًا or be covert;⁷
 وَلَا تَقْتُلُوا النَّفْسَ and do not kill a life⁸ that
 الَّتِي حَرَّمَ اللَّهُ Allah has made inviolate
 إِلَّا بِالْحَقِّ except by way of justice.
 ذَلِكُمْ وَصَّكُمْ⁹ These He enjoins⁹ on you,
 لَعَلَّكُمْ تَعْقِلُونَ maybe you do understand.¹¹
 وَلَا تَقْرَبُوا 152. And do not approach
 مَالَ الْيَتِيمِ the property of the orphan
 إِلَّا بِالَّتِي هِيَ أَحْسَنُ except by way of improving
 حَتَّىٰ يَصِلَ أَشُدَّهُ¹¹ till he attains his maturity;¹¹

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lâ tushrikû* = تشرکوا
 لَا *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative [prohibition] form '*ashruka*, form IV of *sharika* [shirk/sharikah], to share. See at 4:36, p. 256, n. 10).

2. احسان '*ihsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of '*ihsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*ihsân* is distinct from '*adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

3. See 17:31. املاق '*imlâq* = to be poor, reduced to poverty (verbal noun in form IV of '*maliqa* [*malaq*], to flatter).

4. نرزق '*narzuqu* = we provide sustenance, bestow, provide (v. i. pl. impfct. from رزق '*razaqa* [*razaq*] to give the means of subsistence. See '*razaqa* at 6:142, p. 452, n. 3).

5. لا تقربوا '*lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative [prohibition] from qaruba [*qurb* / *maqrabah*], to go near. See at 4:43, p. 259, n. 9).

6. فواحش '*fawâhish* (pl.; s. فاحشة '*fâhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See '*fâhishah* at 4:19, p. 247, n. 5).

7. See 6:120; 7:33.

8. نفس '*nafs* (s.; pl. *nufûs*/'*anfus*) = living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

9. وصى '*wasyâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *wasâ* [*wasy*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

10. تعقلون '*ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* [*'aqil*], to be endowed with reason. See at 6:32, p. 403, n. 8).

11. أشد '*ashudd* = physical maturity, virility,

وَأَوْفُوا الْكَيْلَ and make full¹ the measure²
 وَالْوَيْزَانَ بِالْقِسْطِ and the weight³ with equity⁴
 لَا تُكَلِّفُ نَفْسًا – We do not burden⁵ anyone
 إِلَّا وُسْعَهَا except to its capacity⁶ –
 وَإِذَا قُلْتُمْ and when you speak⁷
 فَأَعِدُّوا be impartial,⁸
 وَلَوْ كَانَ ذَا قُرْبَى even if he is a near relative;⁹
 وَبِعَهْدِ and as to the covenant¹⁰ of
 اللَّهِ أَوْفُوا Allah, fulfil [it].

ذَٰلِكُمْ وَمَا يُؤْتِيكُمْ بِهِ. This He enjoins on you,
 لَعَلَّكُمْ تَذَكَّرُونَ maybe you bear in mind.¹¹



وَأَنَّ هَذَٰذَا صِرَاطِي 153. And that this is My way,

مُسْتَقِيمًا straight and right,

فَاتَّبِعُوهُ so follow it;¹²

وَلَا تَتَّبِعُوا and do not follow

الْأَسْبُلَ the [other] ways,¹³

فَلْيَفَرَّقْ بَيْنَكُمْ then they will draw you

عَنْ سَبِيلِهِ away¹⁵ from His way.

ذَٰلِكُمْ وَمَا يُؤْتِيكُمْ بِهِ. This He enjoins on you,
 لَعَلَّكُمْ that you may

تَنْتَفِعُوا be on your guard.¹⁶



1. أَوْفُوا 'awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafā [wafā'], to fulfil. See at 5:1, p. 325, n. 1).

2. i. e., in your business transactions. كَيْل kayl (s.; pl. akyāl) = measure.

3. ميزان mīzān (s.; pl. mawwāzīn) = balance, scale, weighing scale, weight.

4. قِسْط qist = justice, equity, fairness. See at 5:42, p. 350, n. 2.

5. نَكَلَفْ nukallifu = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from kallafu, form II of kalafa [kalaf], to be fond of, to be keen. See tukallafu at 4:84, p. 278, n. 6).

6. وَسْع wus' = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.

7. i. e., as judge, witness or advocate.

8. اِعْدِلُوا i'dilū = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from 'adala ['adl/'adālah], to be just. See ya'dilūna at 6:150, p. 456, n. 9).

9. i. e., even if the party adversely affected is your near relation.

10. عَهْد 'ahd (s.; pl. uhiūd) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.

11. تَذَكَّرُونَ tadhakkarūna (tatadhakkarina) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from tadhakkara, form V of dhakkara [dhikr/tadhkār], to remember. See tatadhakkarina at 6:80, p. 424, n. 1).

12. اِتَّبِعُوا ittabi'ū = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'/tabā'ah], to follow. See at 3:95, p. 193, n. 2).

13. i. e., the ways of innovations and false religions. سَبِيل subul (pl.); سَبِيل sabil) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.

14. تَفَرَّقْ tafarraqa = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of farāqa [farq/furqān], to separate, to divide. See yatafarraqā at 4:130, p. 302, n. 1).

16. تَنْتَفِعُوا tattaqūna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqāyah], to guard, to protect. See at 2:179, p. 85, n. 5).

154. Then, We gave Mûsâ
 the Book making complete¹
 on those who did good² and
 setting in detail³ everything;
 and as guidance and mercy,
 that they might, in
 the meeting⁴ with their Lord,
 be believing.⁵

Section (Rukû') 20

155. And this is a Book,⁶
 We have sent it down,⁷
 full of blessings.⁸
 So follow⁹ it
 and be on your guard,¹⁰
 that you may
 be shown mercy.¹¹

156. Lest you should say:
 "The Book was but sent
 down to two groups¹²
 before us,

1. i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل *tafsîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See *faṣṣala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لقاء *liqâ'* = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from 'amana [*'imân*], from IV of *amîna*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ân.

7. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [*nuzûl*], to come down. See at 4:174, p. 323, n. 4).

8. مبارك *mubâarak* = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:153, p. 458, n. 12).

10. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa'*, form VIII of *waqa'* (*waqy/wiqâyah*), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. ترحمون *turhamûna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *rahîma* [*rahmah / marhamah*], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طائفتين *ṭâ'ifatayn* (dual; acc./gen. of *ṭâ'ifatân*; s. *ṭâ'ifah*) = two sections of people, two sects, two groups. See *ṭâ'ifatân* at 3:122, p. 204, n. 6.

وَإِن كُنَّا and indeed we had been
 عَنْ دِرَاسَتِهِمْ about their study¹
 نَعْفَلِينَ unaware.² ﴿١٥٦﴾
 157. Or you could say:
 لَو أَنَّا "If we were such that
 أُنزِلَ عَلَيْنَا there was sent down on us
 الْكِتَابُ the Book,
 لَكُنَّا we would surely have been
 أَهْدَى مِنْهُمْ better guided³ than they."
 فَدَجَّاهَ كُمْ Now there has come to you
 بَيِّنَةٌ the clear evidence⁴
 مِنْ رَبِّكُمْ from your Lord,
 وَهَدَى وَرَحْمَةً and guidance⁵ and mercy.⁶
 فَمَنْ أَظْلَمُ Then who could be viler⁷
 وَمَنْ كَذَّبَ than the one who cries lies⁸
 بِآيَاتِ اللَّهِ to the revelations⁹ of Allah
 وَصَدَفَ عَنْهَا and turn away¹⁰ from them.
 سَنَجْزِي الَّذِينَ We will requite those who
 يَصْدِفُونَ عَنْ آيَاتِنَا turn away from Our signs
 سُوءَ الْعَذَابِ with dire punishment
 بِمَا كَانُوا because they use to
 يَصْدِفُونَ turn away. ﴿١٥٧﴾

1. دراسة *dirāsah* (s.; pl. *dirāsāt*) = study, education.

2. غافلين *ghāfilīn* (pl.; acc./gen. of *ghāfilūn*; s. *ghāfil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghafala/ghafūl*]), to neglect, to ignore. See *ghāfilīn* at 6:131, p. 447, n.4.

3. This 'āyah gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the 'āyah is, however, general and it means that after the coming of the Qur'ān none can raise the plea of non-receipt of guidance as justification for remaining in error. اهدى *'ahdā* = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ān. بينة *bayyīnah* (pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ān is the guidance for mankind. Note that at the very beginning of the Qur'ān, i. e., at 2:2, it is described as "guidance for the godfearing." هدى *hudā* = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ān in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muḥammad, peace and blessings of Allah be on him. At many places in the Qur'ān Allah says that His revelations are sent down as mercy and grace (*rahmah/ḥudā*) upon whomsoever He wills (see for instance 2:105; 3:73-74; 6:24).

7. 'aẓlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (clative of *ẓālim*). See at 6:144, p. 453, n. 4).

8. كاذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhib /kadhib /kadhibah / kidhibah*]), to lie. See at 6:148, p. 455, n. 7).

9. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صدف *ṣadafa* = he turned away, avoided, (v. iii. m. s. past from *ṣadfa/ṣudif*, to turn away, to happen by chance. See *ṣadifāna* at 6:46, p. 409, n. 2.

158. Do they wait¹ but for

أَنْ تَأْتِيَهُمُ that there will come to them

الْمَلَائِكَةُ the angels²

أَوْ يَأْتِي رَبُّكَ or your Lord will come³

أَوْ يَأْتِي بَعْضُ or there will come some of

مَا آيَاتِ رَبِّكَ the signs⁴ of your Lord?

يَوْمَ يَأْتِي بَعْضُ The day there come some of

مَا آيَاتِ رَبِّكَ the signs of your Lord,

لَا يَنْفَعُ نَفْسًا there will not avail⁵ anyone

إِيمَانُهَا his believing [then]

لَوْ كُنَّ مَأْمَنَةً who had not believed

مِنْ قَبْلِ أَنْ كَسَبَتْ before or had acquired⁴

فِي إِيْمَانِهَا in the state of his belief

خَيْرًا any good.

قُلْ أَنْظِرُوا Say: "Await,⁷

إِنَّا مُنْتَظِرُونَ we indeed are waiting."⁸

159. Those who tear asunder⁹

دِينَهُمْ وَكَأَنَّهُمْ their religion and become

شِيْعًا لَسْتَ مِنْهُمْ sects,¹⁰ you are not of them

فِي شَيْءٍ in anything.

إِنَّمَا أَمْرُهُمْ إِلَى Their affair¹¹ will but go to

اللَّهِ يُبَيِّنُهِمْ Allah, then He will apprise¹²

1. The *'āyah* is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. يَنْظُرُونَ *yanzurūna* = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة *malā'ikah* (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathīr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathīr, III, 366).

5. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. أَنْظِرُوا *intazirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See n. 1 above).

8. This is a threat to the unbelievers. مُنْتَظِرُونَ *muntazirūn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 7 above).

9. فَارَّقَ *farrāqa* = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *faraqa* [*farq/furqān*], to separate. See *tufarraqa* at 6:153, p. 458, n. 14).

10. شِيْعٌ *shiyā'* (pl.; s. *shī'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أَمْرٌ *'amr* (s.; pl. *'awāmīr* / أمور *'umūr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. يُبَيِّنُ *yunabbī'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا يَعْمَلُونَ ﴿١٦٠﴾ them of what they use to do.

مَنْ جَاءَ 160. Whoever comes up

بِالْحَسَنَةِ with a good deed¹

فَلَهُ عَشْرٌ أَمْثَالِهَا shall have ten the like² of it;

وَمَنْ جَاءَ and whoever comes up

بِالسَّيِّئَةِ with a bad deed³

فَلَا يُجْزَى إِلَّا shall not be requited⁴ except

بِمِثْلِهَا وَمِثْلَهَا with its equivalent, and they

لَا يُظْلَمُونَ ﴿١٦١﴾ shall not be wronged.⁵

قُلْ إِنِّي 161. Say: "Verily as for me,

هَدَىٰ رَبِّيَ إِلَىٰ My Lord has guided me to

صِرَاطٍ مُسْتَقِيمٍ a path straight and upright⁶

— a right⁷ religion,

مِلَّةَ إِبْرَاهِيمَ the religion⁸ of Ibrâhîm,

حَنِيفًا a true monotheist,⁹

وَمَا كَانَ مِنَ and he was none of

الْمُشْرِكِينَ ﴿١٦٢﴾ the polytheists."¹⁰

قُلْ إِنَّ صَلَاتِي 162. Say: "Verily my prayers,

وَنُسُكِي my ritual sacrifice,¹¹

وَحَيَايَ وَمَمَاتِي my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit.

حَسَنَةً *hasanah* (s.; pl. *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. أَمْثَالٌ '*amthâl*' (pl. s. *muthal/mithl*) = likeness, similarity, resemblance. See *mathal* at 5:35, p. 346, n. 4).

3. سَيِّئَةً *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يُجْزَى *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ*']), to repay, to reward. See at 4:123, p. 298, n. 7).

5. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamâ* [*zalm/zulm*]), to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*]), to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قِيمٌ *qayyim* = right, straight, precious

8. مِلَّةٌ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حَنِيفٌ *hanîf* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n. 5).

10. مُشْرِكِينَ *mushrikîn* (pl.; accusative/genitive of *mushrikân*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashraka*, form IV of *sharika* [*shirk/shirkah/sharikah*]), to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نُسُكٌ *nusuk* = sacrifice(ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لَهُ are for Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings."¹

لَا شَرِيكَ لَهُ 163. "He has no partner;

وَبَدَّلْتُكَ وَأَنَا أَوَّلُ and this I have been bidden;²

وَأَنَا أَوَّلُ and I am the first of

الْمُسْلِمِينَ the Muslims."³

قُلْ أَغَيْرَ 164. Say: " Is it other than

اللَّهِ أَغَيْرَ رَبِّ اللَّهِ أَغَيْرَ رَبِّ اللَّهِ I shall seek⁴ as a Lord

وَهُوَ رَبُّ while He is the Lord

كُلِّ شَيْءٍ of everything?

وَلَا تَكْسِبُ كُلُّ And nothing does any one

نَفْسٍ إِلَّا عَظْمًا acquire⁵ except upon oneself;

وَلَا تَحْمِلُ nor does there carry⁶

وَأَرْزُ any bearer⁷

وَزْرَ أُخْرَى the burden⁸ of another.

ثُمَّ إِلَيْكُمْ Then, to your Lord

رَجَعَكُمْ will be the return⁹ of you all

فَيُنَبِّئُكُمْ and He will inform¹⁰ you

بِمَا كُنتُمْ of what you have been

فِيهِ تَخْتَلِفُونَ in disagreement of.¹¹

1. i. e., solely and exclusively for Allah, and not for any other being. عالمين 'ālamīn (pl.; acc./gen.

of عالمون 'ālamūn; sing. عالم 'ālam, i.e., any being or object that points to its Creator. sing. 'ālamī) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. أمرت 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amara ['amr], to command. See at 6:4, p. 396, n. 11).

3. مسلمين Muslimīn (pl.; acc./gen. of Muslimūn; sing. Muslim) = A Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from 'aslama, form IV of salima [salāmah/salām], to be safe, safe and sound, secure, faultless. See Muslimūn at 2:136, p. 64, n. 8; see also muslimayn at 2:128, p. 61, n. 1).

4. أبعى 'abghī = I seek, desire (v. i. s. impfct. from baḡhā [baḡhā], to seek. See abtaghī at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). كسبت kasabat = she or it earned, acquired (v. iii. f. s. past from kasaba [kasb], to gain. See at 6:70, p. 419, n. 3).

6. تزر taziru = she carries, bears, takes the load (v. iii. f. s. impfct. from wazara [wizr], to carry. See 'awzār at 6:31, p. 403, n. 3).

7. وازرة wāzirah (f.; m. wāzir) = bearer, carrier (act. participle from wazara. See n. 6 above).

8. وزر wizr (s.; pl. 'awzār) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. مرجع marjī' (s.; pl. مراجع marāji') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from raju'a. See at 6:61, p. 425, n. 8).

10. ينبئ yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a. form II of naba'a [nab'nubū], to be prominent. See at 6:159, p. 461, n. 12).

11. تختلفون takhtalifūna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See at 5:548, p. 354, n. 7).

وَهُوَ الَّذِي 165. And He it is Who
 جَعَلَكُمْ خَلَائِفَٔ made you successors¹
 الْأَرْضِ of the earth
 وَرَفَعَ بَعْضَكُمْ and raised² some of you
 فَوْقَ بَعْضٍ above the others
 دَرَجَاتٍ in ranks³
 لِيَبْلُوَكُمْ in order to test⁴ you
 فِي مِمَّا آتَاكُمْ in what He gave you.
 إِنَّ رَبَّكَ Verily your Lord is
 سَرِيعُ الْعِقَابِ Quick⁵ in punishing,⁶ and
 وَإِنَّهُ لَغَفُورٌ verily He is Most Forgiving,
 رَحِيمٌ Most Merciful.⁷

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathir, III, p. 279-280. See also 2:30; 7:129; 27:62; 43:60). *خَلِيفَة* *khalā'if* (pl.: *سُخْرَفَة* *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*. to succeed, to follow, to come after. See *khalifah* at 2:30, p. 16, n. 5).

2. رفع *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa'na* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32).

درجات *darajāt* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يَبْلُو *yablūwa(lu)* = he tests,

tries, (v. iii. m. s. impfct. from *balā* [*balw* / *balā*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سريع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

6. 2. i. e., those who defy and disobey Him. عِقَابٌ *'iqāb* = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. SÛRAT AL-'A'RÂF (The Heights)

Makkan: 206 'âyahs

This is another long Makkan *sûrah*. Its main emphasis is on *tawhîd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Âdam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Âdam", which address is exclusive to this *sûrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'râf*)". It is only in this *sûrah* that mention is made of the "people of the 'a'râf" and hence the *sûrah* is named after it. It is also in this *sûrah* that accounts of some of the Prophets and Messengers of Allah, like Nûh, Hûd, Şâlih, Lût, Shu'ayb and Mûsâ, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrâ'îl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sûrah* concludes by a repeated emphasis on *tawhîd* and on the folly and sin of taking other objects as gods and goddesses. The last 'âyah of the *sûrah* is an exhortation to worship Allah Alone and it is the first 'âyah of prostration (*sijdah*) in the Qur'ân in the order of arrangement.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lâm-Mîm-Sâd*.¹

2. A Book,²

it has ben sent down to you –

so let there not be

in your heart

any uneasiness³ due to it–

that you warn⁴ therewith;

and it is a reminder⁵

for the believers.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ân. The 'âyah assures the Prophet, and through him the believers, that this Qur'ân has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievers might think or say about it.

3. حرج *haraj* = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadh'r* /*nudhâr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in *li* coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

3. You all follow¹ what
 أَنْزَلْنَا إِلَيْكُمْ has been sent down to you
 مِنْ رَبِّكُمْ from your Lord;
 وَلَا تَتَّبِعُوا and do not follow
 مِنْ دُونِهِ وَأَوْلِيَاءَهُ besides Him [other] patrons.²
 قَلِيلًا مِمَّا تَذَكَّرُونَ Little is that you remember.³
 4. And how many a hamlet⁴
 أَهَكْنَاهَا We did destroy⁵ it;
 فَجَاءَهَا and there came to it
 نَارُ اللَّيْلِ Our retribution⁶ by night⁷
 أَوْ هُمْ فِي سِيَاةٍ or while they were in siesta.⁸
 5. So no cry⁹ they had, when
 جَاءَهُمْ نَارُنَا Our retribution befell them,
 إِلَّا أَنْ قَالُوا except that they said:
 "إِنَّا كُنَّا We indeed were
 ظَالِمِينَ transgressors."¹⁰
 6. Then We will indeed ask
 الَّذِينَ أُرْسِلُوا إِلَيْهِمُ those to whom were sent¹¹
 وَلَنَسْأَلَنَّ and We will indeed ask
 الْمُرْسَلِينَ the the Messengers.¹²

1. The 'ayah addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*tabu'/tabâ'ah*], to follow. See at 6:155, p. 459, n.9).
2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ân and the Prophet for that will misguide you to polytheism and sins أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.
3. تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakara*[*dhikr/tadhkâr*], to remember. See at 6:80, p.444, n. 11).
4. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.
5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40) أَهْلَكْنَاهَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulûk/ halûk/ tahlukah*], to perish. See at 6:6, p. 393, n. 3).
6. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.
7. بآياتنا *bayâtan* = by night, while sleeping at night. See *bayyuta* at 4:81, p. 277, n. 3.
8. قائلون *qâ'ilûn* (pl.; s. *qâ'il*) = those taking midday nap, are in siesta (act. participle from *qâla* [*qayl/ qîl/ qâ'ilah / qaylûlah*], to take a midday nap).
9. دعوى *da'wâ* (s.; pl. *da'âwâ*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.
10. i. e., the polytheists. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zâlama* [*zûlm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).
11. i. e., those to whom the Messengers were sent.
12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

- فَلَنَقُصَّنَّ 7. So We will surely relate¹
عَلَيْهِمْ بَعْدَهُمْ 1
وَمَا كُنَّا غَائِبِينَ 2
وَأَنزَلْنَا 8. And the weighing³
يَوْمَئِذٍ أَنزَلْنَا 4
فَمَنْ 5
ثَقَلَتْ مَوَازِينُهُ 6
فَأُولَئِكَ هُمْ 7
الْمُفْلِحُونَ 8
وَمَنْ 9
خَفَّتْ مَوَازِينُهُ 9
فَأُولَئِكَ الَّذِينَ 10
خَسِرُوا أَنفُسَهُمْ 10
بِمَا كَانُوا 11
يَتَّيْنُونَ 11
بِظُلْمِهِمْ 11
وَلَقَدْ مَكَّنَّاكَ 12
فِي الْأَرْضِ 12
وَجَعَلْنَا لَكَ فِيهَا 13
مَعَالِيشَ 13
- unto them with knowledge;
and We are not absent.²
on that day⁴ is true.⁵
Then as to those
whose scales⁶ became heavy⁷
they would be the ones
attaining success.⁸
And as to those
whose scales became light,⁹
they would be those who
would have lost¹⁰ themselves,
because they had been
to Our revelations
doing wrong.¹¹
10. We indeed established¹²
you in the earth
and set for you therein
the means of living.¹³

1. نقصن *la-naqṣṣanna* = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [qasṣ/qasas], to cut, to relate. See *yaqṣṣūna* at 6:130, p. 446, n. 3).

2. غائبين *ghâ'ibîn* (pl.; acc./gen. of *ghâ'bûn*) = absent, not seeing, unseen (act. participle from *ghâba* [ghayb /ghaybah /ghiyâb /ghaybûbah, maghîb] to be absent, unseen).

3. وزن *wazn* = weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. موازين *mawâzîn* (pl.; s. *mizân*) = balances, scales. See *mizân* at 6:152, p. 458, n. 3.

7. ثقلت *thaqulat* = she or it became heavy (v. iii. f. s. past from *thaqala* [thiq/thaqâlah], to be heavy. See *mithqâl* at 4:40, p. 258, n. 5).

8. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflaha, form IV of *falaha* [falḥ] = to split, cleave. See at 3:104, p. 197, n. 8).

9. خفت *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhaffafu* at 4:27, p. 252, n. 12).

10. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [khusr /khasâr/ khasârah/ khusrân], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. يظلمون *yaẓlimûna* = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [ẓalm/ẓalm], to do wrong. See *yuzlamûna* at 6:160, p. 462, n. 5).

12. مكا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ân: "If you count Allah's favours, you cannot enumerate them... 14:34).

معاش *ma'â'ish* (pl.; s. *ma'ishah*) = life, way of living, subsistence, means of living.

﴿١١﴾ قَلِيلًا مَّا تَشْكُرُونَ Little is that you be grateful.¹

Section (Rukū') 2

﴿١٢﴾ وَلَقَدْ خَلَقْنَاكَ 11. And indeed We created²

﴿١٣﴾ ثُمَّ صَوَّرْنَاكَ you, then gave you shape,³

﴿١٤﴾ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ then said to the angels:

﴿١٥﴾ اسْجُدُوا "Prostrate yourselves⁴

﴿١٦﴾ لِآدَمَ for Adam".

﴿١٧﴾ فَسَجَدُوا So they prostrated themsel-

﴿١٨﴾ إِلَّا إِبْلِيسَ ves except Iblīs.

﴿١٩﴾ لَمْ يَكُن مِّنْ أَمْرِيكَ He did not become of those

﴿٢٠﴾ السَّاجِدِينَ prostrating themselves.

﴿٢١﴾ قَالَ 12. He⁵ said: "What

﴿٢٢﴾ مَنَعَكَ prevented⁶ you that

﴿٢٣﴾ أَلَّا تَسْجُدَ you did not prostrate yourself

﴿٢٤﴾ إِذْ أَمَرْتُكَ when I commanded⁷ you?"

﴿٢٥﴾ قَالَ He said:

﴿٢٦﴾ أَنَا خَيْرٌ مِّنْهُ "I am better than him;

﴿٢٧﴾ خَلَقْتَنِي مِن نَّارٍ You created⁸ me of fire

﴿٢٨﴾ وَمَخَلَقْتَهُ while You created him

﴿٢٩﴾ مِن طِينٍ of clay."⁹

﴿٣٠﴾ قَالَ 13. He said:

﴿٣١﴾ فَأَهْبِطْ مِنهَا "Then get down¹⁰ from there;

1. تشكرون *tashkurūna* = you (all) express gratitude; be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five 'āyats relate the descent of 'Ādam to the earth. See also 2:30-36. خلقنا *khalaqnā* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:94, p. 430, n. 4).

3. صورنا *ṣawwarnā* = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *sawwara*, form II from the root *ṣūrah*, shape. See *yusawwiru* at 3:6, p. 155, n. 7).

4. اسجدوا *usjudū* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujūd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

5. i. e., Allah said.

6. منع *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

7. أمرت *'amartu* = I bade, commanded, ordered (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

8. خلقت *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalaqnā* at n. 2 above).

9. طين *ṭīn* = clay, soil. See at 110, p. 385, n. 7.

10. اهبط *iḥbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubūṭ*], to go down. See *iḥbiṭū* at 2:61, p. 29, n. 3).

مَا يَكُونُ لَكَ أَنْ تَخْرُجَ مِنْهَا

for it cannot be for you that

تُخْرَجَ مِنْهَا

you be puffed up¹ therein.

فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ

Se get out;² you indeed are

of the lowly ones.³

قَالَ أَنْظِرْنِي إِلَى يَوْمِ

14. He said: "Give me respite⁴

تِلْكَ الْيَوْمِ

till the day

يُعْتَبُونَ

they will be resurrected.⁵

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ

15. He said: "You indeed are

of those given respite.⁶

قَالَ قِيمَا

16. He said: "Since You

أَعْوَيْتَنِي

have made me go astray⁷

لَأَقْعُدَنَّ لَهُمْ

I will lie in wait⁸ for them by

صِرَاطِكَ الْمُسْتَقِيمِ

the straight⁹ way of Yours."⁹

ثُمَّ لَأَسْتَبِيَهُمْ

17. "Then I shall come upon

مِنْ بَيْنِ أَيْدِيهِمْ

them from their front¹⁰

وَمِنْ خَلْفِهِمْ

and from their rear;¹¹

وَعَنْ أَيْمَانِهِمْ

and from the right¹²

وَعَنْ شَمَائِلِهِمْ

and from the left;¹³

وَلَا تَجِدُ

and you will not find

1. *tatakabbara(u)* = you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabural kabara* [kubr/ kibr/ kabārāh/ kabr], to become great, to be older. The last letter takes *fathah* for the particle 'an coming before the verb. See *tastakbirūna* at 6:93, p. 430, n. 2).

2. *ukhruj* = get out, leave, move out (v. ii. m. s. imperative from *kharaja* [khurāj], to go out. See *ukhrujū* at 4:66, p. 270, n. 7).

3. *ṣāghirīn* (pl.; acc./gen. of *ṣāghirān*; s. *ṣāghir*) = lowly ones, despised, contemptible. See *ṣāghār* at 6:124, p. 443, n. 9.

4. *'anzir* = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *nazara* [nazār/manzār], to see. See *unzurū* at 6:11, p. 395, n. 6).

5. *yub'athūna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. *munzarīn* (pl.; acc./gen. of *munzarūn*, s. *munzar*) = those given respite (passive participle from *'anzara*. See n. 4 above).

7. Note that Iblis, out of his arrogance, blamed Allah for his own fault. *'aghwayta* = you made go astray, lured, misled (v. ii. m. s. past from *'aghwā*, form IV of *ghawā* [ghayy/ghawāyah], to go astray. See *ghuyy* at 2:256, p. 132, n. 5).

8. *la-'aq'udanna* = I will lie in wait, sit (v. i. s. impfct. emphatic from *qa'ada* [qu'ūd], to sit [followed by *li* it means to lie in wait]).

9. *mustaqīm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqāma*, form X of *qāma* [qawmah/qiyām], to stand up, to get up). See at 6:161, p. 462, n. 6).

10. *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. *khalf* = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12. *'aymān* (pl.; s. *yamīn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. *shamā'il* (pl.; s. *shimāl*) = left, left sides; also good qualities, character.

أَكْثَرَهُمْ شَاكِرِينَ most of them grateful.¹

﴿١٧﴾

قَالَ أَخْرِجْنِيهَا 18. He said: "Get out from

مَذْمُومًا وَمَا مَذْمُورًا there disgraced,² banished.³

لَنْ يَتَّبِعَكَ Surely whoever follows⁴ you

مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill⁵ hell

﴿١٨﴾ مِنْكُمْ أَجْمَعِينَ out of you all."⁶

وَيَقَادِمُ 19. "And O 'Âdam,

أَسْكُنْ أَنْتَ inhabit⁷ you and

وَزَوْجَكَ الْجَنَّةَ your consort⁸ the Garden;

فَكُلَا مِنْ حَيْثُ

شِئْتُمَا what you both wish;

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ but do not approach⁹ this tree,

فَتَكُونَا else you will be

﴿١٩﴾ مِنَ الظَّالِمِينَ of the transgressors."¹⁰

فَوَسَّوَسَ لَهُمَا 20. But Satan whispered¹¹

السَّبْطَانَ الْبَدِيءِ to them in order to expose¹²

لَهُمَا مَا وَرَى to them what was hidden¹³

عَنْهُمَا from them

﴿٢٠﴾ مِنْ سَوَاءِ رِيءِهِمَا of their private parts¹⁴

1. شَاكِرِينَ *shâkirîn* (acc./gen. of *shâkirîn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 6:63, p. 416, n. 8).

2. مَذْمُوم *madh'ûm* = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مَذْمُور *mad-hûr* = banished, driven away (passive participle from *dahara* [*dahr/duhûr*], to drive away).

4. تَبِعَ *tabi'a* = he followed, succeeded (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *tabi'û* at 2:145, p. 69, n. 5 and *lâ tattabi'û* at 6:142, p. 452, n. 4).

5. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اَسْكُنْ *uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زَوْجَ *zawj* (pl. أزواج 'azwâj) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لَا تَقْرَبَا *lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative [prohibition] from *qaraba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. الظَّالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وَوَسَّوَسَ *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يَبْدِي *yubdiya* = he exposes, makes appear (v. iii. m. s. impfct. from 'abdâ, form IV of *badâ* [*budûww / badâ'*], to appear, to come to light. The last letter takes *fathah* because of a hidden 'an in the particle *li* (*li* of motivation) coming before the verb. See *badâ* at 6:28, p. 401, n. 9).

13. وَرَى *wûriya* = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wârâ*, form III of *warâ* [*wary*], to kindle. See *yuwâriyu* at 5:30, p. 343, n. 8).

14. سَوَاءِ *saw'ât* (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:

مَا نَهَيْتُمْكُمْ عَنْ

"Your Lord forbade¹ you not

عَنْ هَذِهِ الشَّجَرَةِ

from this tree

إِلَّا أَنْ تَكُونُوا

but for that you would be-

مَلَائِكَةً أَوْ تَكُونُوا

come angels² or become

مِنَ الْخَالِدِينَ³

of the immortals."³

وَقَاسَمَهُمَا 21. And he swore⁴ to them:

إِنِّي لَكُمْ

"Indeed I am for you

نَسِيرٌ النَّاصِحِينَ⁵

a well-wisher."⁵

﴿١١﴾

فَدَلَّاهُمَا 22. Thus he led⁶ them

بِغُرُورٍ

by a deceit.⁷

فَلَمَّا ذَاقَا الشَّجَرَةَ

So when they tasted⁸ the tree,

بَدَّتْ لُهُمَا

exposed⁹ became to them

سَوْءَهُمَا

their private parts,

وَطَافِقًا يَخْصِفَانِ¹⁰

and they set out¹⁰ patching¹¹

عَلَيْهِنَّ

onto themselves some

وَرَبِّ الْجَنَّةِ

of the leaves of the garden.

وَنَادَاهُمَا رَبُّهُمَا 12. And their Lord called out¹² to

أَلَمْ نَنْهَيْكُمْ

them: "Did I not forbid¹³ you

عَنْ تِلْكَ الشَّجَرَةِ

from that tree

وَأَقُلْ لَكُمْ

and say to you

1. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. ملكين *malakayn* (dual; s. *malak*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulûd], to live for ever. See at 6:128, p. 445, n. 11).

4. قاسم *qâsama* = he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [qasm], to divide).

5. ناصحين *nâsihîn* (pl.; acc./gen. of *nâsihûn*; s. *nâsih*) = well-wishers, sincere advisers (active participle from *nasaha* [nash/nush/nasâhah/nasihah], to give sincere advise, to wish someone well).

6. دلا *dallâ* = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذاقا *dhâqâ* = they (two) tasted, (v. iii. m. dual past from *dhâqa* [dhawq/dhawâq/madhâq], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت *badat* = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [budâwû/badâ'] to appear, to come to light. See at 3:118, p. 202, n. 12).

10. طافقا *tafiqû* = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *tafiqa* [tafiq], to set out, to begin).

11. يخصفان *yakhshifâni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khasafa* [khasf], to patch, to sew).

12. نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [nadw], to call. See *nâdaytum* at 5:58, p. 359, n. 2).

13. أنهى *'anhâ* = I forbid, prohibit (v. i. s. impfct. from *nahâ*. Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ الشَّيْطَانَ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿١٧﴾ that Satan is for you
an enemy open and clear?"¹

فَالَارْتِنَا 23. They said: "Our Lord,
ظَلَمْنَا we have done wrong²

أَنْفُسَنَا to ourselves,

وَأِنْ لَّمْ تَغْفِرْ لَنَا and if You forgive³ us not

وَوَرَّحْنَا and bestow mercy⁴ on us,

لَنَكُونَنَّ we will indeed be of

الْخَاسِرِينَ ﴿١٨﴾ those in loss."⁵

قَالَ 24. He said:

أَهْبِطُوا " Get you all down,⁶

بَعْضُكُمْ لِبَعْضٍ

عَدُوٌّ an enemy.⁷

وَلَكُمْ فِي الْأَرْضِ

مَسَافِرٌ وَمَتَعٌ a residence⁸ and enjoyment⁹

إِلَىٰ حِينٍ ﴿١٩﴾ till a time"

قَالَ 25. He said:

فِيهَا تَحْيَوْنَ "Therein you shall live"¹⁰

وَفِيهَا تَمُوتُونَ and therein you shall die;¹¹

وَمِنْهَا

تُخْرَجُونَ you shall be brought out."¹²

1. مبين *mubîn* = all too clear, obvious, manifest,

patent, open and clear. See at 6:142, p. 452, n. 7.

2. ظلمنا *ẓalamnâ* = we did wrong, transgressed (v.

i. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See *ẓalamû* at 6:45, p. 408, n. 11).

3. تغفر *taghfir(u)* = you forgive, pardon, (v. ii.

m. s. impfct. from *ghafara* [ghufr /maghfirah ghufrân], to forgive. The final letter is vowelless because of the particle *lam* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).

4. رحم *tarham(u)* = you show mercy (v. ii. m. s.

impfct. from *rahima* [rahmah / marhamah], to show mercy. See *turhamûna* at 6:155, p. 459, n. 11).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirân*, sing.

khâsir) = losers, those in loss, those that incur loss (active participle from *khâsara* [khusr /khasâr /khasârah /khusrân] to lose. See at 5:54, p. 357, n. 2).

6. The order is given to all the three, 'Ādam, his

consort and Iblīs. اهبطوا *iḥbiṭû* = you (all) get

down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [hubûṭ], to get down, descend. See at 2:61, p. 29, n. 3).

7. عدو *'adūww* (s.; pl. أعداء 'a'dā') = foe, enemy,

hostile. See at 6:142, p. 452, n. 6.

8. مستقر *mustaqarr* = time or place to settle,

appointed time, abode, habitation, residence

(adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. متاع *matâ'* (pl. 'amti'ah) = enjoyment,

pleasure, useful article, gear, provision. See at 5:96, p. 377, n. 14.

10. تحيون *tahyawna* = you (all) live (v. ii. m. pl.

impfct. from *hayiya* [hayâh], to live. See *'ahyaynâ* at 6:122, p. 442, n. 9).

11. تموتون *tamûtûna* = you (all) die (v. ii. m. pl.

impfct. from *mâta* [mawt], to die. See *yamûtûna* at 4:18, p. 246, n. 8).

12. تخرجون *tukhrajûna* = you are brought out (v.

ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [kharûuj] to go out. See *ukhraj* at 7:13, p. 469, n. 2).

Section (Rukū') 3

26. "O children of 'Ādam,
 فَاذْرَأْنَا عَلَيْكُمْ We have sent down unto you
 لِبَاسًا يُوْرِي clothing¹ that will cover²
 سَوَاءَكُمْ your private parts³
 وَرِيشًا and as plumage;⁴
 وَلِبَاسًا تَقْوَىٰ and the attire of piety,⁵
 ذَلِكَ خَيْرٌ that is the best.
 ذَلِكَ مِنْ These are of
 آيَاتِ اللَّهِ the signs⁶ of Allah,
 لَعَلَّهُمْ maybe that they
 يَذْكُرُونَ will bear in mind.⁷

27. "O children of 'Ādam,
 لَا يَفْتِنَنَّكُمْ let not Satan beguile⁸ you
 الشَّيْطَانُ كَمَا أَخْرَجَ just as he drove out⁹
 أَبَوَيْكُمْ your two parents¹⁰
 مِنَ الْجَنَّةِ from the paradise,
 يَبْرَعُ عَنْهُمَا لِأَنَّهُمَا stripping¹¹ them of their garb
 لِيُرِيَهُمَا in order to show¹² them
 سَوَاءَ تِهْمَاتِهِمْ their private parts.
 إِنَّهُمْ يَرَوْنَكُمْ Verily there see you
 هُوَ وَقَبِيلَهُ he and his sort

1. i. e., all sorts of materials suitable for use as clothing.

2. يُوْرِي *yuwārī* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wārā*, form III of *warā* [wary], to kindle. See *wūriya* at 7:20, p. 470, n. 13).

3. سَوَاءَكُمْ *saw'āt* (pl.; s. *saw'ah*) = private parts.

4. i. e., such other materials as add beauty and ornamentation which are part of the dress. *rish* = plumage, feathers (metaphorically, materials for ornamentation).

5. Piety is one's internal clothing, the clothing of character and true being. تَقْوَىٰ *taqwā* = godliness, devoutness, piety (verbal noun in form V/VIII of *waqā* (*waqy/wiqāyah*), to guard, beware, be on one's guard: See *ittaqā* at 6:156, p. 459, n. 10).

6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.

7. يَذْكُرُونَ *yadhdkkarūna* (originally يَذْكُرُونَ *yatadhdkkarūna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhkkara*, form V of *dhakara* [*dhiikr /tadhkār*], to remember, to mention. See at 6:126, p. 444, n. 9).

8. i. e., by making you go astray from the guidance given by Allah. لَا يَفْتِنَنَّكُمْ *lā yaftinanna* = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [*fatn /futān*], to put to trial, to tempt. See *fatannā* at 6:53, p. 411, n. 8).

9. أَخْرَجَ *'akhrāja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurūj*], to go out, to leave. See at 2:36, p. 19, n. 7).

10. i. e., 'Ādam and his consort.

11. يَبْرَعُ *yanzi'u* = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

12. يُرِي *yuriya(rī)* = he shows, makes see (v. iii. m. s. impfct. from *'arā*, form IV of *ra'ā* [*ra'y/ru'yah*], to see. The final letter takes *fathah* because of a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yurī* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ in such a manner¹

لَا تَرَوُهُمْ as you cannot see them.

إِنَّا جَعَلْنَا الشَّيَاطِينَ We have made Satans

أَوْلِيَاءَ لِلَّذِينَ patrons² for those

لَا يُؤْمِنُونَ who do not believe.³

وَإِذَا قَعَلُوا 28. And when they commit

فَنَجَسَةً قَالُوا a vile deed⁴ they say:

وَجَدْنَا عَلَيْهِمْ "We have found⁵ thereon

مَا آتَانَا وَاللَّهُ our fathers and Allah has

أَمَرَ نَابِهَا commanded⁶ us to do it.

قُلْ إِنَّ اللَّهَ لَا Say: "Verily Allah does not

يَأْمُرُ بِالْفَحْشَاءِ command vile deeds.

أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ that which you know not?"

﴿٢٨﴾

قُلْ أَمَرَ رَبِّي 29. Say: "My Lord enjoins

بِالْقِسْطِ fairness⁷ and that

وَأَقِمْ وُجُوهَكُمْ you set⁸ your faces at

عِنْدَ كُلِّ مَسْجِدٍ every place of worship and

وَادْعُوا عَوْدُ مُحَمَّدٍ invoke Him making exclu-

سِوَةً لَهَا لِلَّذِينَ sive⁹ for Him the faith.¹⁰

كَمَا بَدَأَكُمْ As He started you

1. حيث *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner.

2. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given by Him become an easy prey to the ruses of Satans. يؤمنون *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* ['imān], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

4. فاحشة *fāhishah* s.; (pl. فواحش *fawāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worship they perform were sanctioned by Allah. This *'āyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujūd*], to find. See at 5:104, p. 381, n. 5).

6. أمر *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p. 396, n. 11).

7. According to Ibn 'Abbās (r. a.) *qist* or "fairness" here means *tawhīd* (monotheism). The context and the sequel of the *'āyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V, 37-38).

قسط *qist* = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. أقموا *'aqimū* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqāna*, form IV of *qāma*, [*qawmah/qivām*], to stand up. See at 6:71, p. 420, n. 10).

9. مخلصين *mukhlisīn* (pl.; acc/gen. of *mukhlisīn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlāṣa*, form IV of *khalāṣa* [*khlūṣ*], to be pure, unmixed, unadulterated. See *mukhlisīn* at 2:139, p. 65, n. 11).

10. دين *dīn* = religion, creed, faith, worship.

تَعُودُونَ ﴿١٩﴾ so shall you come back.¹
 فَرِيقًا هَدَىٰ 30. A section² He gave guidance
 وَفَرِيقًا dance and a section,
 حَقًّا عَلَيْهِمْ due became³ on them
 انضَلَّوْا the going astray.⁴
 إِنَّهُمْ اتَّخَذُوا Indeed they took⁵
 الشَّيَاطِينَ أَوْلِيَاءَ Satans as patrons
 مِن دُونِ اللَّهِ in lieu of Allah
 وَيَحْسَبُونَ أَنَّهُمْ and thought⁶ that they were
 مُهْتَدُونَ ﴿٢٠﴾ on the right way.⁷

يَبْنِي مَا دَمَ 31. O children of 'Ādam,
 خُذُوا زِينَتَكُمْ take your adornment⁸
 عِنْدَ كُلِّ مَسْجِدٍ at every place of worship;
 وَكُلُوا وَاشْرَبُوا and eat and drink
 وَلَا تُسْرِفُوا but do not waste⁹
 إِنَّهُ لَا يُحِبُّ Verily Allah does not like
 الْمُسْرِفِينَ ﴿٢١﴾ the extravagant.¹⁰

Section (Rukū') 4

قُلْ مَنْ حَرَّمَ 32. Say: "Who has forbidden
 زِينَةَ اللَّهِ the adornment of Allah
 الَّتِي أَخْرَجَ which He has produced
 لِعِبَادِهِ for His servants

1. i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تعودون *ta'ūdūna* = you (all) come back, return (v. ii. m. pl. impfct from 'āda ['awd/'awdah], to return. See 'āda at 5:95, p.377, n. 10).

2. فريق *fariq* (pl. فرق *furūq*, فرقة *afriqah*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق *haqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *haqq*. See *haqq* at 3:112, p. 200, n. 3).

4. ضلاله *dalālah* = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتخذوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadhu*, form VIII of 'akhadhu ['akhdh], to take. See at 6:70, p. 418, n. 8).

6. يحسبون *yahsabūna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hishban/ mahsabah/ mahsibah*], to consider, to deem. See *hasibū* at 5:71, p. 365, n. 5).

7. This part of the 'ayah makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. مهتدون *muhtadūn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadā*, form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زينة *zīnah* = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لا تسرفوا *lā tusrifū* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative [prohibition] from 'asrafa, form IV of *sarafa* /*sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مسرفين *musrifīn* (pl; acc./gen. of *musrifīn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from 'asrafa, form IV of *sarafa*/*sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifīn* at 5:32, p. 344, n. 5).

وَالطَّيِّبَاتِ and the good things¹
 مِنَ الرِّزْقِ of the means of sustenance?"
 قُلْ هِيَ لِلَّذِينَ آمَنُوا Say: "These are for those who
 فِي الْحَيَاةِ الدُّنْيَا believe during worldly life,
 خَالِصَةً purely and exclusively²
 يَوْمَ الْقِيَامَةِ on the day of resurrection."³
 كَذَلِكَ نَفْصِلُ Thus do We elucidate⁴
 الْآيَاتِ لِقَوْمٍ the revelations for a people
 يَعْلَمُونَ who know.⁵

قُلْ إِنَّمَا حَرَّمَ رَبِّي 33. Say: "My Lord has but
 الْفَوَاحِشَ forbidden the vile deeds,⁶
 مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ be that visible⁷ or hidden,⁸
 وَالْإِثْمَ وَالْبَغْيَ and sin and⁹ outraging¹⁰
 بغير الْحَقِّ وَأَنْ without right, and that
 تَشْرِكُوا بِاللَّهِ you set partners¹¹ with Allah
 مَا لَهُ يُزَلِّدُهُ for which He has not sent
 سُلْطَانًا down¹² any authority¹⁴, and
 وَأَنْ تَقُولُوا عَلَى اللَّهِ that you say against Allah
 مَا لَا تَعْلَمُونَ which you do not know.

وَلِكُلِّ أُمَّةٍ 34. And for every people¹³
 أَجَلٌ there is an appointed time.

1. i. e., lawful and good things. طيبات *tayyibāt* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.

2. خالصة *khālīṣah* (mas. *khālīs*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalāṣa* [خُلِّصَ *khulīṣ*], to be pure, unadulterated. See at 6:139, p. 450, n. 6).

3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter.

4. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣṣala* [faṣṣ], to separate, set apart. See at 6:55, p. 412, n. 9).

5. i. e., those who have the capacity to understand and reflect. See 29:43.

6. i. e., particularly adulteries and fornication. فواحش *fawāhish* (pl.; s. فاحشة *fāhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāhishah* at 6:151, p. 457, n. 6).

7. ظهر *zahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓahūr*, to be visible).

8. باطن *batāna* = he or it became hidden, concealed (v. iii. m. s. past from *batān/buṭān*, to be hidden).

9. إثم *ithm* (pl. *āthām*) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.

10. بغى *baghy* = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.

11. تشركون *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 6:77, p. 423, n. 2).

12. ينزل *yunazzil(i)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzūl], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).

13. سلطان *sulṭān* = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.

14. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, genus. See at 3:114, p. 200, n. 8.2.

فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْتَفْتِمُونَ

So when their time comes,
they cannot put off¹ an hour
nor can they bring forward.²

يَسْتَفْتِمُونَ

يَسْبِيحُونَ بِحَمْدِ رَبِّكَ
يَوْمَئِذٍ الْمَلَائِكَةُ
وَأَنْبِيَآؤُنَا
رُسُلًا مِنْكُمْ
يَقْضُونَ عَلَيْكُمْ
مَا نَبَّيْنَا
فَمَنْ أَتَقَرَّ
وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

35. O Children of 'Ādam,
if there come to you
Messengers from among you
relating³ unto you
My revelations,
then whoever fears Allah⁴
and reforms,⁵
no fear shall be on them
nor shall they grieve.⁶

وَالَّذِينَ كَذَّبُوا
بِحَايِنَاتِنَا
وَأَسْتَكْبَرُوا عَنْهَا
أُولَئِكَ
أَصْحَابُ النَّارِ
هُمْ فِيهَا
خَالِدُونَ

36. And those who cry lies⁷
to Our revelations and
boast⁸ away from them,
such ones shall be
inmates of the fire;
they in there
will remain for ever.⁹

فَمَنْ أَظْلَمُ مِنْ
ذَٰلِكَ

37. So who is viler¹⁰ than he

1. *yasta'khirūna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root 'akhr. See 'akhkharta at 4:76, p. 275, n. 2).

2. The 'āyah is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. *yastaqdimūna* = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudūm*], to arrive, to reach. See *qaddamat* at 5:80, p. 369, n. 6).

3. *yaquṣṣūna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [*qaṣṣa/qaṣaṣ*], to cut, to relate. See *qasasnā* at 6:130, p. 446, n. 3).

4. *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqāyah*], to guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. *aslah* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *shalaha* [*shalāh/ṣulūh/maṣlahah*], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. *yaḥzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 5:69, p. 364, n. 7).

7. *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kudhbah /kidhbah*], to lie. See at 6:150, p. 456, n. 8).

8. *istakbarū* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kabr/ kibar/ kabārah /kabr*], to become great, to be older. See *tatakabbara* at 7:13, p. 469, n. 1 and *tastakbirāna* at 6:93, p. 430, n. 2).

9. *khālidūn* (sing. *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓālim*. See at 6:157, p. 460, n. 7).

أَفْتَرَىٰ عَلَىٰ اللَّهِ
 كَذِبًا أَوْ
 كَذَّبَ بِآيَاتِهِ
 وَأُولَٰئِكَ يَنَالُهُمْ
 نَصِيبُهُمْ
 مِنَ الْكِتَابِ حَتَّىٰ إِذَا
 جَاءَهُمْ
 رُسُلُنَا
 يَتَوَقَّعُهُمْ
 قَالُوا
 أَيْنَ مَا
 كُنْتُمْ تَدْعُونَ
 مِنْ دُونِ اللَّهِ
 قَالُوا
 ضَلُّوا عَنَّا
 وَشَهِدُوا عَلَيْنَا
 أَنفُسِهِمْ أَنَّهُمْ كَانُوا
 كَافِرِينَ
 38. He¹¹ will say: "Enter
 among the peoples
 that have passed¹² before you
 of jinn and men

1. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:144, p. 453, n. 5).
2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.
3. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:157, p. 460, n. 8).
4. ينال *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 2:124, p. 59, n. 5; and *tanâlu* at 5:94, p. 376, n. 6).
5. نصيب *naṣīb* (s.; pl. *nusub /unṣībâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.
6. i. e., the angels.
7. i. e., to put them to death. يتوقون *yatawaffawna* = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ' /wafy*], to be perfect, to fulfil. See *yatawaffâ* at 6:61, p. 415, n. 1).
8. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:56, p. 413, n. 2).
9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them.
10. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. {*ḍalla 'annâ* = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).
11. i. e., they will acknowledge their guilt. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 4:15, p. 245, n. 4).
11. i. e. Allah.
12. خلت *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khalû' /khalâ'*]. See at 5:75, p. 367, n. 3).

فِي النَّارِ into the fire."

كُلَّمَا دَخَلَتْ أُمَّةٌ Everytime a group enters
لَعَنَتْ أَخْتَهَا حَتَّىٰ إِذَا it curses¹ its sister² till when

أَدْرَكُوا they will have all reached
فِيهَا جَمِيعًا successively³ therein,

قَالَتْ أٰخِرَتُهُمُ the last of them⁴ will say
لِأَوَّلَتُهُمْ about the first⁵ of them:

رَبَّنَا هَؤُلَاءِ "Our Lord, these
أَضَلُّونَا فَتَنَّاہِمُ misled⁶ us, so award them
عَذَابًا ضِعْفًا a double⁷ punishment
مِنَ النَّارِ of the fire."

قَالَ He will say:

لِكُلِّ ضِعْفًا "For everyone double,⁸

وَلٰكِنْ لَا تَعْلَمُونَ but you do not know."⁹

وَقَالَتْ أَوَّلَتُهُمْ 39. The first of the them will

لِأٰخِرَتُهُمْ say to the last of them:

فَمَا كَاتَ لَكُمْ "Then you do not have
عَلَيْتَنَا مِن فَضْلِ over us any superiority."¹⁰

فَذُوقُوا "So you all taste"¹¹

الْعَذَابِ بِمَا the punishment for what

كَسَبْتُمْ تَكْسِبُونَ you used to acquire."¹²

1. لعنت *la'anat* = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n.1).

2. i. e., its sister group already in the fire.

3. ادركوا *iddarakû* = they reached successively, one after another (v. iii. m. pl. past from *iddaraka*, form VIII of *daraka* [*darak/dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).

4. i. e., those who followed their predecessors in error.

5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).

6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

7. i. e., because they themselves went astray and made others go astray. ضعف *di'f* (s.; pl. *'aḍ'âf*) = double, a multiple.

8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.

9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تعلمون

ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).

10. فضل *faḍl* (pl. *fudûl*) = grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.

11. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhâq/madhâq*], to taste. See at 6:30, p. 402, n. 4).

12. i. e., of guilt and sin. تكسبون *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (Rukū') 5

40. **إِنَّ الَّذِينَ كَذَّبُوا** Those who cry lies¹

بِآيَاتِنَا to Our revelations and

وَأَسْتَكْبَرُوا عَنْهَا boast² away from them,

لَا تَفْتَحُ لَهُمْ there shall not be opened³ for

أَبْوَابُ السَّمَاءِ them the gates of the heaven⁴

وَلَا يَدْخُلُونَ and they shall not enter

الْجَنَّةَ the garden⁵

حَتَّىٰ يَخْرُجَ الْخَمَلُ unless the camel enters⁶

فِي سَرِّ الْيَأْتِاطِ the eye⁷ of the needle.⁸

And thus do We requite⁹

الْمُجْرِمِينَ the culprits.¹⁰

41. **لَهُمْ مِنْ جَهَنَّمَ** They will have of hell

مِهَادٌ وَمِنْ فَوْقَيْهَا a bed¹¹ and above them will

عَوَاشٍ be coverings.¹²

And thus do We requite

الظَّالِمِينَ the transgressors.

42. **وَالَّذِينَ آمَنُوا** And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹³ –

لَا نَكُلِّفُ نَفْسًا We do not burden¹⁴ anyone

إِلَّا وُسْعَهَا except to on'es capacity¹⁵ –

1. **كذَّبُوا** *kadhhabū* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. **استكبروا** *istakbarū* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura /kabura [kubr/ kibar/ kabārah/kabr]*, to become great, to be older. See at 7:36, p. 477, n. 8).

3. **تفتح** *tufattaḥu* = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥa*, form II of *fataḥu [fath]*, to open. See *fataḥnā*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Baḥr*, V, 50; also 35:10).

5. i. e., paradise.

6. **يخرج** *yaliḥu* (u) = he or it enters, penetrates, goes in (v. iii. m. s. impfct from *walaja [liḥ/walāj]*, to enter. The final latter takes *fathah* because of a hidden 'an' in *hattā* coming before the verb. See *tāliju* at 3:27, p. 165, n. 7).

7. **سم** *samm* (s.; pl. *sumūm/simūm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. **خياط** *khiyāt* = needle.

9. **نجزى** *najẓi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazā [jazā]*, to recompense. See at 6:84, p. 425, n. 9).

10. **مجرمين** *mujrimīn* (pl.; acc/gen of *mujrimūn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama [jarm]*, to commit a crime. See at 6:147, p. 455, n. 4).

11. **مهاد** *mihād* = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. **غواش** (pl.; s. *ghāshiyah*) = coverings.

13. **صالحات** *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 5:93, p. 375, n. 8.

14. **نكلف** *nukallifū* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafu*, form II of *kalifa [kalaf]*, to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. **وسع** *wus'* = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَئِكَ such ones will be

أَصْحَابُ النَّعِيمِ the inmates¹ of paradise.

هُمْ فِيهَا They in there

يَبْقَوْنَ خَالِدِينَ shall remain for ever.²

وَنَزَعْنَا 43. And We shall remove³

مَا فِي صُدُورِهِمْ whatever is in their breasts⁴

مِنْ غِلٍّ of malice.⁵

تَجْرِي مِنْ تَحْتِهِمْ There will flow⁶ below them

الْأَنْهَارُ the rivers;⁷

وَقَالُوا and they will say:

أَلْحَمْدُ لِلَّهِ "All the praise is for Allah

الَّذِي هَدَانَا لِهَذَا Who guided us to this,

وَمَا كُنَّا and we could not have

لِنَهْدِي لَوْلَا been guided⁸ if it were not

أَنْ هَدَانَا اللَّهُ that Allah gave us guidance.⁹

لَقَدْ جَاءَتْ There indeed had come

رُسُلٌ مِنَّا the Messengers of our Lord

بِالْحَقِّ with the truth.¹⁰

وَنُودُوا And they will be addressed¹¹

أَنْ تَتْلُوا لَكُمْ آيَاتِهَا that this is the paradise you

أُورِثْتُمُوهَا have been made to inherit¹²

بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.¹³

1. أصحاب 'aṣḥāb (pl.; sing. صاحب ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

2. خالدون khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نزعنا naza'nā = we took off, divested, removed (v. i. s. impfct. from naza'a [naz'], to remove, to take away. See yanzi'u at 7:27, p. 473, n. 11).

4. صدور ṣudūr (pl.; sing. صدر ṣadr) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غل ghill = malice, rancour, spite, hatred.

6. تجري tajrī = she runs, flows, streams (v. iii. f. s. impfct. from jarā [jary], to flow. See at 6:6, p. 393, n. 10).

7. أنهار 'anhār (sing. nahr) = rivers, streams. See at 5:119, p. 390, n.5.

8. نهدي nahtadiya (dī) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from ihtadā, form VIII of hadā [hidāyah/hudan/hady], to lead, to guide. See muhtadūn at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ān. This meaning is made further clear by the next clause of the 'āyah.

10. i. e., the Qur'ān and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. نودوا nūdū = they were addressed, a call was made to them (v. iii. m. pl. past passive from nādā, form III of nadā [nadw], to call. See nādā at 7:22, p. 471, n. 12).

12. أورثتم 'ūrith-tum = you were made to inherit (v. ii. m. pl. past passive from 'awratha, form IV of waritha ['irth/ 'irthah/ wirāthah/ rithah/ turāth], to be heir, to inherit. See yarithu at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ān and sunnah and with belief ('imān).

وَنَادَى 44. And there will call out¹

أَصْحَابُ الْجَنَّةِ the inmates of paradise

أَصْحَابُ النَّارِ to the inmates of the fire

أَن فَعَدَّوْجَدْنَا that we have indeed found²

مَا وَعَدْنَا رَبَّنَا what our Lord had promised³

حَقًّا us true;

فَهَلْ وَجَدْتُمْ مَا so have you found⁴ what

وَعَدَ رَبُّكُمْ your Lord had promised you

حَقًّا true?

قَالُوا نَعَمْ They will say: "Yes".

فَأَذَّنَ Then there will call out⁵

مُؤَذِّنٌ بَيْنَهُمْ a caller⁶ between them

أَنَّ لَعْنَةَ اللَّهِ that the curse⁷ of Allah

عَلَى الظَّالِمِينَ is on the transgressors⁸ -

الَّذِينَ يَصُدُّونَ 45. Who deter⁹ [others]

عَنْ سَبِيلِ اللَّهِ from the way of Allah

وَيَسْئَلُونَ عِوَجًا and desire¹⁰ it crooked,¹¹

وَهُمْ بِالْآخِرَةِ and they are in the herefater

كٰفِرُونَ unbelievers.¹²

وَبَيْنَهُمَا 46. And between the two

حِجَابٌ will be a screen¹³

1. نادى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See *nūdū* at 7:43, p. 481, n. 11).

2. i. e., the rewards promised. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujād*], to find. See at 7:28, p. 474, n. 5).

3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).

4. i. e., the retributions promised about wrong-doers. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujād*], to find. See at 4:89, p. 281, n. 4).

5. أذن *'adhdhana* = he called out, made call (to prayer), (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).

6. مؤذن *mu'adhdhin* = caller, summoner (active participle from *'adhdhana*. See. n. 5 above).

7. لعنة *la'nah* (s.; pl. *la'nāt*) = curse, damnation, imprecation. See *la'anta* at 7:38, p. 479, n. 1.

8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'āyah*. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

9. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. See at 4:61, p. 268, n. 4).

10. يسعون *yabghūna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghā* [*bughā*], to seek, desire. See at 5:50, p. 355, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.

13. حجاب *ḥijāb* (s.; pl. *ḥujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى الْأَعْرَافِ and on the elevations¹
 رِجَالٌ يَعْرِفُونَ will be men² recognising³
 كُلًّا لِّبِسْمَتِهِمْ all³ by their marks,⁵
 وَنَادُوا and they will call out to
 أَصْحَابَ الْجَنَّةِ الَّذِينَ the inmates of paradise that
 سَلِمُوا عَلَيْكُمْ "Peace be on you all".
 لَمْ يَدْخُلُوهَا They will not have entered⁶
 وَهُمْ يَطْمَعُونَ it but will be craving for.⁷

وَإِذَا 47. And when

صُرِفَتْ أَبْصَارُهُمْ their eyes will be turned⁸
 بِنْفَاهِ أَصْحَابِ النَّارِ towards the inmates of fire
 قَالُوا رَبَّنَا they will say: " Our Lord,
 لَا تَجْعَلْنَا مَعَ do not put⁹ us with
 الْقَوْمِ الظَّالِمِينَ the transgressing people."

Section (Rukû') 8

وَإِنذَى 48. And there will call out

أَصْحَابُ الْأَعْرَافِ the occupants of the eleva-
 رِجَالٌ لَا يَعْرِفُونَهُمْ tions to men¹⁰ they will know
 بِبِسْمَتِهِمْ قَالُوا by their marks saying:
 مَا أَغْنَىٰ عَنْكُمْ " It has not availed¹¹ you
 جَمْعُكُمْ your amassment¹²

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف 'a'râf' (pl.; s. 'urf) = elevations, crest.

2. i. e., those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; Al-Bahr, V, 56-57).

3. يعرفون ya'rifûna = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa [ma'rifah/ 'irfân], to know, to recognize. See 'at 6:20, p. 398, n. 10).

4. i. e., those adjudged to go to paradise or hell.

5. سيما simâ (s.; pl. siyam) = mark, sign, characteristic.

6. i.e., they will be on the eve of entering paradise and full of hope for it. يدخلوا yadkhulû (na) = they enter, go in (v. iii. m. pl. impfct. from dakhala [dukhûl], to enter. The terminal nûn is dropped for the particle lam coming before the verb. See at 2:114, p. 54, n. 11).

7. يطمعون yaṭma'ûna = they covet, desire, crave for (v. iii. m. pl. impfct. from ṭama'a [ṭama'], to covet, to desire. See ṭama'ûna at 2:75, p. 35, n. 9).

8. i. e., the eyes of the people on the elevations will turn. صرفت ṣurifat = she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from ṣarafa [ṣarf], to turn, to turn away. See nuṣarrifu at 6:105, p. 435, n. 8).

9. لا تجعل lâ taj'al = do not put, place, set, make (v. ii. m. s. imperative (prohibition) from ja'ala [ja'] to make, to put. See ja'alû at 6:100, p. 433, n. 13).

10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.

11. أغنى 'aghna = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of ghaniya [ghinan/ ghanâ'], to be free from want, to be rich. See yughni at 4:130, p. 302, n. 2).

12. i. e., of wealth, men and all sorts of worldly power and influence. جمع jam' = amassment, accumulation, gathering, collection.

وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ ﴿١٤١﴾ and what you had been
priding yourselves¹ on."

أَهْتَوَىٰ لَهُمُ الَّذِينَ 49. "Are these the ones whom

أَقْسَمْتُمْ you had sworn²

لَا يَأْتِيَهُمُ اللَّهُ Allah would not reach³ them

بِرَحْمَةٍ with mercy?"

أَدْخَلُوا الْجَنَّةَ "Enter paradise,

لَا خَوْفٌ عَلَيْكُمْ no fear⁴ will be on you

وَلَا أَنْتُمْ تَحْزَنُونَ nor will you grieve."⁵

﴿١٤٢﴾

وَنَادَىٰ 50. And there will cry out⁶

أَصْحَابُ النَّارِ the inmates of fire

أَصْحَابُ الْجَنَّةِ to the inmates of paradise

أَنْ أَفِضُوا عَلَيْنَا that "Pour⁷ forth upon us

مِنْ الْمَاءِ أَوْ مِمَّا some water or some of what

رَزَقَكُمْ اللَّهُ Allah has provided⁸ for you."

قَالُوا They will say:

إِنَّ اللَّهَ حَرَّمَهَا "Allah has prohibited⁹ them

عَلَى الْكٰفِرِينَ for the unbelievers -"

﴿١٤٣﴾

الَّذِينَ أَخَذُوا 51. "Who took¹⁰

دِينَهُمْ their religion

1. *tastakbirûna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter. *أَقْسَمْتُمْ* 'aqsamtum = you took an oath, swore (v. ii. m. pl. past from 'aqsama, form IV of *qasama* [*qasm*], to divide, split. See *qâsama*, at 7:21, p. 471, n. 4).

3. *يَأْتِي* *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:37, p. 478, n. 4).

4. *خَوْفٌ* *khawf* = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

5. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. *يَحْزَنُونَ* *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazana* [*ḥuzn/ḥazan*], to grieve. See at 7:35, p. 477, n. 6).

6. *نَادَىٰ* *nādâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 7:44, p. 482, n. 1).

7. *أَفِضُوا* 'afidû = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from 'afâda, form IV of *fâda* [*fayd/faydân*], to overflow. See at 2:199, p. 97, n. 1).

8. *رَزَقَ* *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razaq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

9. *حَرَّمَ* *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 6:151, p. 456, n. 12).

10. *أَخَذُوا* *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhadh], to take. See at 7:30, p. 475, n. 5).

لَهُمْ وَأَلْعَبَ in amusement¹ and fun²
 وَعَدَّرْتَهُمْ and there deceived³ them
 الْحَيَاةَ الدُّنْيَا the worldly life."
 فَأَلَيْتُمْ نَسْنَاهُمْ So toady We forget⁴ them
 كَمَا نَسُوا as they forgot⁵ the
 لِقَاءَ يَوْمِهِمْ هَذَا meeting⁶ of this day of theirs
 وَمَا كَانُوا and as they used to
 يَتَأْتَيْنَا بِالْحَدِيثِ reject⁷ Our revelations.
 وَلَقَدْ جِئْتَهُمْ 52. And We have brought
 بِكِتَابٍ to them a Book,⁸
 فَصَّلْنَاهُ which We have elaborated⁹
 عَلَى عِلْمٍ with knowledge,
 هُدًى وَرَحْمَةً as guidance and mercy
 لِقَوْمٍ يُؤْمِنُونَ for a people who believe.¹⁰

هَلْ يَنْظُرُونَ 53. Do they await¹¹ aught
 إِلَّا لَأْتَاؤِيلَهُ but for its fulfilment?¹²
 يَوْمَ يَأْتِي تَأْوِيلَهُ The day its fulfilment comes
 يَقُولُ الَّذِينَ هُمْ there will say those who
 سَوَّوْهُ مِنْ قَبْلُ had forgotten it before:
 قَدْ جَاءَتْ "There indeed had come
 رُسُلٌ مِنَّا the Messengers of our Lord

1. لَهُمْ *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.
2. لَعَبَ *la'ib* (s.; pl. 'al'āb) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.
3. غَرَّتْ *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [ghurār], to deceive, delude. See at 6:130, p. 446, n. 7).
4. نَسَى *nansā* = we forget, became oblivious (v. i. pl. impfct. from *nasiya* [nasy/nisyān], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).
5. نَسُوا *nasū* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [nasy/nisyān], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).
6. لِقَاءَ *liqā'* = meeting, encounter. See at 6:154, p. 459, n. 4.
7. يَجْحَدُونَ *yajhadūna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [jahd/juhūd], to reject, to deny).
8. i. e., the Qur'ān.
9. فَصَّلْنَا *faṣṣalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 6:126, p. 444, n. 8).
10. The Qur'ān is guidance and mercy for those who believe, as stated at the very beginning of *sūrat al-Baqarah*. See 2:2-5.
11. The 'āyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. يَنْظُرُونَ *yanzurūna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 6:152, p. 461, n. 1).
12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ān. تَأْوِيلٌ *ta'wīl* (pl. تَأْوِيلَاتٌ *ta'wīlāt*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhshari*, II, p. 65; *Ṣafwat*, p. 207. Verbal noun in form II of 'āla [awl/ma'āl], to return, to revert).

بِالْحَقِّ with the truth.
 قَهْلًا لَنَا مِنْ شُفَعَاءِ So have we any intercessor¹
 فَيَشْفَعُوا لَنَا to intercede² for us
 أَوْزُرُهُ or could we be sent back³
 فَتَعْمَلُ that we might act
 عِذْرًا لِّذِي otherwise than what
 كُنَّا نَعْمَلُ we used to do?"
 فَذَخِرُوا أَنفُسَهُمْ They have lost⁴ themselves
 وَضَلُّوا عَنْهُمْ and there have strayed⁵ from
 مَا كَانُوا them what they used to
 يَفْتَرُونَ invent falsely.⁶

Section (Rukû') 7

إِنَّ رَبَّكُمُ اللَّهُ 54. Verily your Lord is Allah
 الَّذِي خَلَقَ Who created
 السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth
 فِي سِتَّةِ أَيَّامٍ in six days;
 ثُمَّ اسْتَوَى then He took position⁷
 عَلَى الْعَرْشِ on the Throne.⁸
 يُغْشِي اللَّيْلَ He makes the night cover⁹
 النَّهَارَ the day
 يَطْلُبُهُ حَثِيثًا seeking¹⁰ it rapidly;¹¹
 وَالشَّمْسِ وَالْقَمَرِ the sun and the moon

1. intercessors, advocates (active participle on the scale of *fa'il* from *shafa'a* (*shaf'*), to subjoin, to attach. See *shafi'* at 7:53, p. 486, n. 1).

2. *yashfa'u* (*na*) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden '*an*' in *fâ'* [causal *fâ'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).

3. i. e., to the worldly life. *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:71, p. 420, n. 1).

4. *khafirû* = they lost, suffered damage (v. iii. m. pl. past from *khafira* [*khusr* / *khafir* / *khafirah* / *khafirân*], to lose. See at 7:9, p. 467, n. 10).

5. i. e., they did not come to any use for them. *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâla* / *dalâlah*, to lose one's way. See at 7:37, p. 478, n. 9).

6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. *yaftrûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

7. *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).

8. *al-'arsh* = The Throne.

9. *yughshî* = he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshâ* at 3:154, p. 215, n. 9).

10. *yatlubu* - he seeks, wants, wishes, demands (v. iii. m. s. impfct. from *talaba* [*talab* / *matlab*], to ask, to seek, to apply. See *talaba* at 4:104, p. 291, n. 2).

11. i. e., following it constantly and rapidly without any intermission. *hathith* = rapid, quick. *hathithan*, rapidly, quickly.

وَالنُّجُومَ and the stars¹مُسَخَّرَاتٍ are made subservient²

بِأَمْرِهِ by His command.

أَلَا لَهُ الْخَلْقُ Verily His is the creation³

وَالْأَمْرُ and the command.

بَارِكْ اللَّهُ Blessed be Allah,

رَبِّ الْعَالَمِينَ Lord of all the beings.⁴ادْعُوا رَبَّكُمْ 55. Pray⁵ to your Lordتَضَرُّعًا وَخُفْيَةً humbly⁶ and secretly.⁷

إِنَّهُ لَا يُحِبُّ Verily He does not like

الْمُعْتَدِينَ the transgressors.⁸وَلَا تُفْسِدُوا 56. And do not cause trouble⁹

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set right;¹⁰

وَادْعُوهُ and beseech him

خَوْفًا وَطَمَعًا with fear and hope.¹¹

إِنَّ رَحْمَتَ اللَّهِ Indeed the mercy of Allah

قَرِيبٌ is close by

لِلْمُحْسِنِينَ the right-doers.

وَهُوَ الَّذِي 57. And He it is Who

1. نجوم *nujūm* (pl.; s. *najm*) = stars. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مسخرات *musakhkharāt* (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See *sakhirū* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute originality, right and mastery.

4. عالمين *'ālamīn* (pl.; acc./gen. of عالمون *'ālamūn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادعوا *ud'ū* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'ā* [du'ā], to call, to summon. See *yad'ūna* at 6:108, p. 436, n. 6).

6. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [ḍara/ḍarā'ah], to be humble. See *taḍarra'ū* at 6:63, p. 418, n.).

7. خفية *khufyatan* = in secrecy, secretly, covertly. See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين *mu'tadīn* (pl.; acc./gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [adw], to speed, to run. See at 6:119, p. 441, n. 7).

9. لا تفسدوا *lā tufsidū* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [fasād/fusūd], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. إصلاح *'islāḥ* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* /*ṣaluha* [ṣalāḥ/ṣalāḥiyah /ṣulāḥ], to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طمع *tama'* (s.; pl. *'atmā'*) = hope, craving, desire. See *yatma'ūna* at 7:46, p. 483, n. 6.

يرسلُ الرِّيحَ despatches¹ the winds²
 بُشْرًا as glad tidings³
 بَيْنَ يَدَيْ رَحْمَتِهِ in advance of His mercy,
 حَتَّىٰ إِذَا أَقْلَتِ till when it carries⁴
 سَحَابًا ثِقَالًا the heavy⁵ clouds⁶
 سُقْنَاهُ لِئَلَّا يَمُوتَ We drive⁷ it to a dead⁸ land
 فَأَنْزَلْنَا بِهِ الْمَاءَ and send down thereby water
 فَأَخْرَجْنَا بِهِ and produce⁹ therewith
 مِنْ كُلِّ الشَّرَائِبِ of every kind of fruit.
 كَذَٰلِكَ نُخْرِجُ Likewise We shall bring out
 الْمَوْتَى لَعَلَّكُمْ the dead.¹⁰ Maybe that you
 تَذَكَّرُونَ bear in mind.¹²

58. And the good land,
 وَالْبَلَدَ الطَّيِّبَ its vegetation¹³ comes out
 يَخْرُجُ بِإِذْنِ رَبِّهِ by the leave of its Lord;
 وَالَّذِي خُسِفَ but that which is bad,¹⁴
 لَا يَخْرُجُ it does not come out
 إِلَّا بِأَنْ كَدًّا except with difficulty.¹⁵
 كَذَٰلِكَ نُصَرِّفُ Thus do We spell out¹⁶
 الْآيَاتِ the revelations
 لِقَوْمٍ for a people
 يَشْكُرُونَ who express gratitude.¹⁷

1. After the emphasis in the previous two 'āyahs that it is Allah Alone Who is the Creator and Lord of all beings and that He Alone should be worshipped, the present and the following 'āyahs point out how He provides the means of subsistence for all beings. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. ريح *riyāh* (pl.; s. *riḥ*) = winds, odours.

3. بشرى *bushrā* = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أقلت *'aqallat* = she lifted, raised, carried, transported (v. iii. f. s. past from 'aqalla, form IV of *qalla* [qill/qull/qillah], to be little).

5. ثقال *thiqāl* (pl.; s. *thaqīl*) = heavy, weighty.

6. سحب *sahāb* = clouds.

7. سقنا *suqnā* = we drove, urged on, piloted, carried along (v. i. pl. past from *sāqa* [sawp/siyāqah/masāq], to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجنا *'akhrajnā* = we produced, brought out (v. i. pl. past from 'akhraja, form IV of *kharaja* [khurāj], to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون *tadhakkarūna* (tatahdhakkarūna) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [dhikr/tadhkār], to remember. See at 7:3, p. 466, n. 3).

13. نبات *nabāt* = vegetation, plants, vegetable organism. See at 6:99, p. 432, n. 11.

14. خبيث *khabūthah* = he or it became bad, evil, malignant (v. iii. m. s. past from *khabith* [khābithah], to be bad. See *khābith* at 5:100, p. 379, n. 8).

15. نكد *nakid* = hard, troublesome, difficult.

16. نصرف *nuṣarrifū* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [ṣarf], to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون *yashkurūna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/shukrān], to thank. See at 2:243, p. 122, n. 11).

Section (Rukû') 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent¹ Nûh

إِلَى قَوْمِهِ فَقَالَ to his people and he said:

يَقُولُ "O my people,

اعْبُدُوا اللَّهَ you all worship² Allah,

مَا لَكُمْ مِنْ إِلَهٍ you do not have any god

غَيْرُهُ إِنِّي أَخَافُ other than He. I fear³ against

عَذَابِكُمْ عَذَابٌ you the punishment of a

يَوْمٍ عَظِيمٍ tremendous⁴ day."

قَالَ الْمَلَأِينَ 60. The notables⁵ of his

قَوْمِهِ إِنَّا لَنَرَاكَ people said : "We indeed see

فِي صَلَاتِكَ مُبِينٌ you in manifest⁶ error."

قَالَ يَقُولُ 61. He said: "O my people,

لَيْسَ فِي صَلَاتِي No error⁷ is there on my part;

وَلَكِنِّي رَسُولٌ but I am a Messenger

1. See 11:25-50 for further details about Nûh. أرسلنا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rusila [rasal], to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. أعبدوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah / 'ubûdah / 'ubûdiyah], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أخاف 'akhâfu = I fear, am afraid, dread (v. i. s. impfct. from khâfa [khawf], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عظيم 'azîm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. ملا' mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مبين mubîn = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضلالة dalâlâh = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِن رَّبِّ الْعَالَمِينَ from the Lord of all beings.¹

﴿١١﴾

أُبَلِّغُكُمْ 62. I convey² to you

رِسَالَاتِي the messages³ of my Lord

وَأَنْصَحُكُمْ and give you sincere advice,⁴

وَأَعْلَمُ مِنَ اللَّهِ for I know from Allah

مَا لَا تَعْلَمُونَ what you do not know."⁵

أَوْ عَجِبْتُمْ 63. "Do you wonder⁵

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِّن رَّبِّكُمْ a reminder⁶ from your Lord

عَلَى رَجُلٍ مِّنكُمْ on a man from among you⁷

يُنذِرُكُمْ that he may warn⁸ you and

وَلَتَلْمِزُوا that you be godfearing⁹

وَلَتَلْمِزُوا and maybe that you

رُحْمًا are shown mercy?"¹⁰

فَكَذَّبُوهُ 64. But they cried lies to him.

فَأَنْجَيْنَاهُ So We rescued¹⁰ him and

وَالَّذِينَ مَعَهُ those who were with him¹²

فِي الْفُلِّ in the Ark¹³

وَأَغْرَقْنَا الَّذِينَ and drowned¹⁴ those who

كَذَّبُوا بِآيَاتِنَا cried lies to Our revelations.

1. عالَمِينَ 'alamîn (pl.; acc./gen. of عالَمٌ 'alamûn, sing. عالم 'alam, i.e., any being or object that points to its Creator. sing. 'alam) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. ابغى 'uballighu = I convey, communicate, inform, notify (v. i. s. impfct. from ballagha, form II of balagha [bulāgh], to reach. See ballaghta at 5:67, p. 363, n. 5).

3. رسالات risâlât (pl.; s. risâlah) = messages, missions. See risâlah at 5:67, p. 363, n. 6.

4. أنصح 'ansahu = I give sincere advice, wish well (v. i. s. impfct. from nashaha [nash/nush/naṣāḥah/naṣīḥah], to give sincere advice, to wish {some one} well).

5. عجبتم 'ajibtum = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from 'ajiba ['ajab], to wonder. See 'ajiba at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). ذكر dhikr = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. يندبر yundhira(u) = he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of nadhara [nadh/nudhûr], to dedicate, to vow. The final letter takes fathah for a hidden 'an in li (li of motivation) coming before the verb. See tundhira at 7:1, p. 465, n. 4).

9. تتقوا tattaqû(na) = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from ittaqâ, form VIII of waqâ (waqy/wiqāyah), to guard. The terminal nûn is dropped for the reason stated in the previous note. See at 4:128, p. 301, n. 7).

10. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/najā/najâh], to save. See at 2:50, p. 24, n. 5).

12. i. e., those who believed and followed him.

13. فلك fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. أغرقنا 'aghraqnâ = we drowned, sunk, immersed (v. i. pl./past from 'aghrâqa, form IV of ghariqa [gharaq], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَانُوا
فَوْمًا عَمِينَ ﴿١٤﴾ Indeed they were
a people unable to see.¹

Section (Rukû') 9

وَالِىَّ عَادٍ 65. And to 'Âd,²

أَخَاهُ هُودًا their brother³ Hûd.⁴

قَالَ يَنْفَعُورِ He said: "O my people,

أَعْبُدُوا اللَّهَ you all worship⁵ Allah.

مَا لَكُمْ مِمَّنْ سِوَى اللَّهِ
عِبَادَةٍ You do not have any god
other than He.

أَفَلَا تَنْفَعُونَ ﴿١٥﴾ Will you not then beware?⁶

قَالَ الْمَلَأُ 66. There said the notables⁷

الَّذِينَ كَفَرُوا who disbelieved⁸

مِن قَوْمِهِ إِنَّكَ of his people: "We indeed

لَرَبِّكَ فِي سَفَاهَةٍ see you in utter folly⁹

وَأِنَّا لَنظُنُّكَ and we certainly think¹⁰ you

مِنَ الْكٰذِبِينَ are of those telling lies."¹¹

قَالَ يَنْفَعُورِ 67. He said: "O my people,

لَيْسَ فِي سَفَاهَةٍ no folly is there in me;

وَلٰكِنِّىْ رَسُوْلٌ but I am a Messenger

مِّن رَّبِّ الْعٰلَمِيْنَ from the Lord of all beings."

1. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

2. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the 'âyah. أَعْبُدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibûdah / 'ubûdah / 'ubûdiyah], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تَقَوُّوا tattaqûna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqâ, form VIII of waqâ [waqy/wiqâyah], to guard, to protect. See at 6:153, p. 458, n. 15).

7. مَلَأٌ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كَفَرُوا kafarû = they disbelieved, denied; became ungrateful (v. iii. m. pl. past from kafara [kufir], to cover. See at 6: 7, p.394, n. 3).

9. سَفَاهَةٌ safâhah = folly, stupidity, impudence, silliness. See safah at 6:140, p. 451, n. 1.

10. لَنظُنُّ la+nazunnu = we certainly think, believe, suppose, presume (v. i. pl. impfct. from zanna [zann], to think, to suppose. See yazunnu at 2:78, p. 37, n. 1).

11. كٰذِبِيْنَ kâdhibîn (acc./gen. of kâdhibûn, sing. كٰذِبٌ kâdhib) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 3:61, p. 179, n.8).

أَبْلَغُكُمْ 68. "I convey¹ to you

رِسَالَتِي رَبِّي the messages of my Lord

وَأَنَا لَكُمْ and I am for you a sincere

نَاصِحٌ آمِنٌ 2 adviser,² trustworthy."³

أَوْ يَحْسَبُ 69. "Do you wonder⁴

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِنْ رَبِّكُمْ a reminder⁵ from your Lord

عَلَى رَجُلٍ مِنْكُمْ on a man from among you

لِيُنذِرَكُمْ that he may warn⁶ you?

وَأَذْكُرُوا إِذْ And remember⁷ when

جَعَلْنَاكُمْ خُلَفَاءَ He made you successors⁸

مِنْ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh

وَزَادَكُمْ and increased⁹ you

فِي الْخَلْقِ بَصَاطَةً in make¹⁰ abundantly.¹¹

فَأذْكُرُوا So remember

ءَالَآءَ اللَّهِ لَعَلَّكُمْ Allah's graces¹² so that you

تَفْلِحُونَ 13 may attain success."¹³

قَالُوا 70. They said:

أَحْسَبْنَا "Have you come to us for

لِنَعْبُدَ اللَّهَ وَحْدَهُ، that we worship Allah Alone

وَنَدْرَمَا and abandon what

1. أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See at 7:62, p. 490, n. 2).

2. ناصح *nāsiḥ* (s.; pl. *nāsiḥūn*) = well-wisher, sincere adviser (active participle from *naṣaḥa* [*naṣḥ / nuṣḥ / naṣāḥah / naṣiḥah*], to give sincere advice, to wish well. See *nāsiḥīn* at 7:21, p. 471, n. 5).

4. أمين *'amin* = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of *fa'īl* from *'amuna* [*'amānah*], to be faithful).

4. عجبتم *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50) ذكر *dhikr* = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. يذير *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhira / nudhūr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* [*li* of motivation] coming before the verb. See *tundhira* at 7:63, p. 490, n. 8).

7. اذكروا *udhkurū* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr / tadhkār*], to remember. See at 5:20, p. 339, n. 4).

8. خلفاء *khalā'if* (pl.; s. خليفة *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 6:165, p. 464, n. 1).

9. زاد *zāda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zawā / ziyādah*, to be more. See at 3:173, p. 223, n. 9).

10. خلق *khalq* = creation, origination, making, make. See at 3:190, p. 230, n. 10.

11. بسطة *bastatah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabṣuṭu* at 2:247, p. 125, n. 5.

12. آلاء *'alā'* (pl.; s. *'ilān*) = blessings, graces.

13. تفلحون *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afḥaḥa*, form IV of *falaha* [*faḥḥ*], to split. See at 5:100, p. 379, n. 13).

كَانَ يَسْبُدُّ آبَاءَهُمْ our fathers¹ used to worship?

فَأْتِنَا Then bring on us

بِمَا وَعَدْنَا إِنْ what² you threaten² us with,

كُنْتُمْ مِنَ الصَّادِقِينَ if you are of the truthful."³

﴿٧١﴾

قَالَ قَدْ 71. He said: " There indeed

وَقَعَ عَلَيْكُمْ has fallen⁴ on you

مِنْ رَبِّكُمْ from your Lord

رِجْسٌ وَعَقَابٌ punishment⁵ and wrath.⁶

أَتُحَدِّثُونِي Do you dispute⁷ with me

فِي أَسْمَائِي about names⁸

سَمَّيْتُمُوهَا that you have designated,⁹

أَنْتُمْ وَآبَاءُكُمْ you and your fathers?

مَا نَزَّلَ اللَّهُ Allah has not sent down¹⁰

بِهِمْ مِنْ سُلْطَانٍ about these any authority.¹¹

فَأَنْظِرُوا So await;¹²

إِنِّي مَعَكُمْ I am along with you of

أَنْتُمْ أَنْظِرُوا those awaiting."

فَأَنْجَيْنَاهُ 72. So We rescued¹³ him and

وَالَّذِينَ مَعَهُ those who were with him¹⁴

بِرَحْمَتِنَا as of mercy from Us;

وَقَطَعْنَا دَائِرَتَهُ and We cut off the rear¹⁵

1. i. e., their ancestors.

2. i. e., the punishment.

3. وعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'adu* [wa'd], to make a promise. See *ya'idu* at 4:120, p. 297, n. 8).

3. صادقين *ṣādiqīn* (pl.; acc/gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 6:16, p. 416, n. 12).

4. i. e., has become due (see *Tafsīr al-Jalālayn*).

وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqū'*, to fall. Followed by the particle *'alā*, the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).

5. رِجْسٍ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n.

6. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 2:90, p. 43, n. 6.

7. تتحدونني *tujādilūna* = you dispute, quarrel, controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujādilu* at 4:107, p. 292, n. 1).

8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.

9. سميتهم *sammaytum* = you designated, named, called, nominated (v. ii. pl. past from *sammā*, form II of *samā* [sumuww/samā], to be high. See *sammayta* at 3:36, p. 169, n. 5).

10. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzūl*), to come down. See at 4:140, p. 306, n. 7).

11. سلطان *sulṭān* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

12. انتظروا *intazirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 6:158, p. 461, n. 7).

13. أنجينا *'anjaynā* = we rescued, saved, delivered (v. i. pl. past in form IV of *najā* [*najw/ najā' / najāh*], to save. See at 7:64, p. 490, n. 11).

14. i. e., those who believed and followed him.

15. i. e., they were eradicated and annihilated. دابر *dābir* = root, extremity, past. *qata'a dābir al-shay* = to destroy the thing. See *'adbār* at 6:44, p. 408, n. 10).

الَّذِينَ كَذَّبُوا
وَيَايُنَا
وَمَا كَانُوا مُؤْمِنِينَ

of those who cried lies¹
to Our revelations;² and they
were not believers.



Section (Rukū')

وَالِى ثَمُودَ
أَخَاهُمْ صَالِحًا
قَالَ يَنْفَعُوكَ
أَعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ
فَذُجَاءَ نَعْمَ
بَيِّنَةٍ
مِنْ رَبِّكُمْ
هَذِهِ نَاقَةُ اللَّهِ
لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ
فِي أَرْضِ اللَّهِ
وَلَا تَمْسُوهَا
بِسُوءٍ
فِيَا خِزْمَةَ
عَذَابٍ أَلِيمٍ

73. And to Thamūd,³
their brother⁴ Ṣāliḥ.⁵
He said: "O my people,
you all worship⁶ Allah.
You do not have any god
other than He.
There has come to you
clear evidence⁷
from your Lord.
This she camel of Allah
is given for you as a sign.⁸
So let her alone⁹ to eat
in Allah's earth,¹⁰
and do not touch¹¹ her
with any harm,¹²
for then there will seize you
a punishment very painful."

1. كذبوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhīb* /*kadhbah* / *kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamūd. They were another ancient Arab people who succeeded the First 'Ād and are also known as the Second 'Ād people. They lived in al-Hijr, a tract between al-Hijāz and Syria, lying on the way from Madīnah to Tabūk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Ād. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'āyah*. أعبدوا *u'budū* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibādah* / *'ubūdah* / *'ubādiyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بينة *bayyinah* (f. s.; pl. *bayyināt*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p.460, n. 4.

8. The Thamūd people asked Ṣāliḥ (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so. So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarī, pt. VIII, p. 22-227; Ibn Kathīr, III, 436-437).

9. ذروا *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لا تمسوا *lā tamassū* = do not touch (v. ii. m. pl. imperative (prohibition) from *masa* [*mass* / *masīs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سوء *sū'* (pl. *'aswā'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَأَذْكُرُوا إِذْ 74. And remember¹ when
 جَعَلَ خَلْفَاءَ he made you successors²
 مِنْ بَعْدِ عَادٍ after the 'Ād³
 وَوَأَسَّسَكُمْ فِي الْأَرْضِ and settled⁴ you in the earth,
 تَتَّخِذُونَ you taking up⁴
 مِنْ سُهُولِهَا قُصُورًا of its plains⁵ for palaces
 وَتَنْحِتُونَ الْجِبَالَ and carving⁶ out mountains
 لِيُوتَا for homes.⁷
 فَادْكُرُوا آيَاتِ اللَّهِ So remember Allah's graces⁸
 وَلَا تَعْمُوا فِي الْأَرْضِ and act not evilly⁹ in the
 مَفْسِدِينَ earth making trouble.¹⁰

قَالَ الْمَلَأُ 75. There said the notables¹¹
 الَّذِينَ اسْتَكْبَرُوا who had turned arrogant¹²
 مِنْ قَوْمِهِ from among his people
 لِلَّذِينَ اسْتَضَعُّوهُ to those who were treated
 لِعَمَلِهِمْ أَمَنٌ as weak¹³ – to those who
 يَنْتَهُمُ أَنْعَلَمُونَ believed of them: "Do you
 أَنْتُمْ صَالِحًا مَرْسَلٌ know that Sālih is one sent¹⁴
 مِنْ رَبِّهِ from his Lord?"
 قَالُوا إِنَّا They said: "Indeed we are
 بِمَا أُرْسِلَ بِهِ in what he has been sent with
 مُؤْمِنُونَ believers."

1. اذكروا *udhkurū* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkār*], to remember. See at 7:69, p. 492, n. 7).

2. جعل خلفاء *khulafā'* (pl.; s. *khalifah*) = successors. See *khalā'if* at 7:69, p. 492, n. 8.

3. See p. 491, n. 2.

4. بوأ *bawwa'a* = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bā'a* [*baw'*], to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).

4. تتخذون *tattakhidhūna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *iittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See *iittakhadhū* at 7:51, p. 484, n. 10).

5. سهول *suhūl* (pl.; s. *sahl*) = plains, plain ground.

6. تنحتون *tanhituna* = you carve, hew (v. ii. m. pl. impfct. from *nahata* [*nahṭ*], to carve, to hew).

7. They are still to be seen in al-Ḥijr (Madā'in Ṣālih).

8. آيات *'āyāt* (pl.; s. *'āyah*) = blessings, graces. See at 7:69, p. 492, n. 12.

9. لا تعموا *lā ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from *'athā* [*'athw*], to act wickedly).

10. مفسدين *mufsidīn* (acc. /gen. of *mufsidīn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasād/fusūd*], to be bad. See at 3:63, p. 180, n. 2).

11. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

12. استكبروا *istakbarū* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabural/kabara* [*kubr/ kibar/ kabārah/kabr*], to become great, to be older. See at 7:40, p. 480, n. 2).

13. استضعفوا *ustad'ifū* = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *istad'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustad'afīn* at 4:127, p. 300, n. 6).

14. i. e., a Messenger of Allah. مرسل *mursal* = one sent, despatched (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalīn* at 6:48, p. 409, n. 9).

76. There said those who
 قَالَ الَّذِينَ
 أَنْتُمْ كَرِبُوا إِنَّنا
 بِالَّذِي آمَنْتُمْ بِهِ
 are disbelievers."

77. So they slaughtered¹

فَعَقَرُوا
 أَلشَّامَةَ
 and insolently turned² from

وَعَوَّأْنَ
 أَمْرَ رَبِّهِمْ
 the command of their Lord

وَقَالُوا إِنصَلِحْ أَمْرَنَا
 وَمَا نَعِدُكَ إِنَّا كُنَّا
 مِنَ الْمُرْسَلِينَ⁴
 and said: "O Şâlih, bring us
 what you threaten³ us with if
 you are of the Messengers."⁴

78. So there seized⁵ them

فَأَخَذَتْهُمُ
 الرِّجْفَةُ
 the tremor⁶ and

فَأَصْحَوْا فِي دَارِهِمْ
 جَثِمِينَ⁸
 they became⁷ in their homes
 fallen prostrate.⁸

79. Then he turned⁹ from

فَقَالَ يَا قَوْمِ
 فَقَالَ يَا قَوْمِ
 I have indeed conveyed¹⁰ to

نَعَدْتُ أَنْبَأْتُكُمْ
 رِسَالَةَ رَبِّي
 وَأَصْحَحْتُ نَكْمُ
 you the message of my Lord
 and advised you sincerely¹¹

1. عَفَرُوا 'aqarû = they wounded, crippled by cutting the tendons at the back of the knees, hamstring, [figuratively, slaughtered, for they used to hamstring the camel for slaughtering it] (v. iii. m. pl. from 'aqara ['uqr/'uqr/'aqârah], to be barren. See 'âqir at 3:40, p. 171, n. 11).

2. عَوَّأَ 'ataw = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from 'atâ ['utâw/'utîy/'itîy], to be insolent).

3. نَعَدَ ta'îdu = you promise, assure, threaten (v. iii. m. s. impfct. from w'ada [wa'd], to make a promise. See ya'îdu at 7:70, p. 493, n. 3).

4. مَرْسَلِينَ mursalîn (accusative /genitive of mursalîn, sing. mursal) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 6:48, p. 409, n. 9).

5. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhadh, to take. See ittakhadhû at 7:51, p. 484, n. 10).

6. رَجْفَةٌ rajfah = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shrill from the sky. Obviously, the tremor and the shrill came together but each element is mentioned separately at the two places. See Safwat, p. 212).)

7. أَصْحَوْا 'aşbahû = they became, became in the morning (v. ii. m. pl. past in form IV of şabaha [şabh], to be in the morning. See at 5:102, p. 380, n. 5).

8. جَثِمِينَ jâthimîn (pl.; acc./gen. of jâthimûn; s. jâthim) = crouching, prostrate (active participle from jathama [jathm/jutjhâm], to crouch, to fall).

9. تَوَلَّى tawallâ = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of waliya, to be near. See at 4:115, p. 295, n. 11).

10. أَبْلَغْتُ 'ablaghtu = I conveyed, informed, notified (v. i. s. past from 'ablagha, form IV of balagha [bulâgh], to reach. See 'uballighu at 7:68, p. 492, n. 1).

11. نَصَحْتُ naşahţu = I gave sincere advice (v. i. s. past from naşaha [naşh/nuşh/naşâhah/naşîhah], to give sincere advice, to wish {some one} well. See 'anşahu at 7:62, p. 490, n. 4).

وَلَكِنَّ لَا تَحِبُّونَ¹ but you do not like¹

﴿٧٦﴾ أَنْتَصِحِينَ² the sincere advisers.²

﴿٧٧﴾ 80. And [remember] Lût,

إِذْ قَالَ لِقَوْمِهِ³ when he said to his people:

أَأْتُونَ الْفَاحِشَةَ³ "Do you commit lewdness?"³

﴿٧٨﴾ مَسَبَقَكُمْ بِهَا⁴ Never did before you⁴ do it

﴿٧٩﴾ مِنْ أَحَدٍ مِنْ⁵ anyone of

﴿٨٠﴾ الْعَالَمِينَ⁵ all the beings?"⁵

﴿٨١﴾ 81. "Verily you come upon

﴿٨٢﴾ الرِّجَالَ شَهْوَةً⁶ men in passion⁶

﴿٨٣﴾ مِنْ دُونِ النِّسَاءِ⁷ instead of women.

﴿٨٤﴾ بَلْ أَنْتُمْ قَوْمٌ⁸ Nay, you are a people

﴿٨٥﴾ مُسْرِفُونَ⁸ committing excesses."⁷

﴿٨٦﴾ 82. And naught was the reply

﴿٨٧﴾ قَوْمِهِ إِلَّا أَنْ⁹ of his people except that

﴿٨٨﴾ فَأَوَّلُ آخِرِ جُودِهِمْ¹⁰ they said: "Drive them out"⁸

﴿٨٩﴾ مِنْ قَرِيْبِكُمْ¹¹ from your habitation.⁹

﴿٩٠﴾ إِنَّهُمْ أُنَاسٌ¹² They really are a folk¹⁰

﴿٩١﴾ يَطَّهَّرُونَ¹³ practising puritanism."¹¹

1. i. e., you (all) love (v. ii. m. pl. impfct. from 'aḥabba, form IV of ḥabba [ḥubb], to love. See at 3:119, p. 203, n. 1).

2. ناصحين *nāṣiḥīn* (pl.; acc/gen/ of *nāṣiḥūn*; s. *nāṣiḥ*) = well-wishers, sincere advisers (active participle from *nāṣaḥa* [*naṣḥ* / *nuṣḥ* / *naṣāḥah* / *naṣiḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *āyah* فاحشة *fāḥishah* s.; (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. سبق *sabaqa* = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqū* at 2:148, p. 70, n. 8).

5. عالمين *'ālamīn* (pl.; acc/gen. of *'ālamūn*; sing. *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة *shahwah* (s.; pl. *shahawāt*) = passion, desire, craving, greed. See *shahawāt* at 3:14, p. 159, n. 10.

7. مسرفون *musrifūn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf* / *saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا *'akhrījū* = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See at 2:191, p. 92, n. 1).

9. أخرجوا *'akhrījū* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *tukhrājūna* at 7:25, p. 472, n. 12).

10. أناس *'unās* = people, folk.

11. يتطهرون *yataṭahharūna* = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara/ṭahura* [*ṭahr* / *ṭahārah*], to be pure, clean. See *mutaṭahhirīn* at 2:222, p. 109, n. 12).

فَأَنْجَيْنَاهُ 83. So We delivered¹ him
وَأَهْلَهُ² and his followers²
إِلَّا أُمَّرَأَتَهُ³ except his wife.
كَانَتْ مِنْ
الْقَائِرِينَ⁴ She was of those
remaining behind.³

وَأَمْطَرْنَا 84. And We showered⁴
عَلَيْهِمْ مَطَرًا⁵ on them a rain.⁵
فَأَنْظُرْ كَيْفَ⁶ So behold how
كَانَ عَذَابُهُ⁷ was the end⁶
الْمُجْرِمِينَ⁸ of the sinful.

Section (Rukû') 11

وَإِلَى مَدْيَنَ 85. And to Madyan people⁷
أَخَاهُمْ شُعَيْبًا⁸ their brother Shu'ayb.
قَالَ يَنْقُورِ⁹ He said: "O my people,
اعْبُدُوا اللَّهَ¹⁰ you all worship Allah.
مَا لَكُمْ مِنْ إِلَهٍ
عِندَهُ¹¹ other than He.
فَدَجَاءَ نَكُمْ¹² There really has come to you
بَيِّنَاتٍ¹³ clear proof from
رَبِّكُمْ¹⁴ your Lord.
فَأَوْفُوا الْكَيْلَ¹⁵ So fulfil⁸ and the measure⁹
وَالْمِيزَانَ¹⁶ and the balance;¹⁰

1. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [najw/ najâ/ najâh], to save. See at 7:71, p. 493, n.

2. أهل *'ahl* (s.; pl. أهْلَانُ/أهلان *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lât (p. b. h.) and was destroyed. غَابِرِينَ *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [ghubûr], to stay, to remain, to pass away).

4. أمطرنا *'amṭarnâ* = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara*, to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of *sijjîl* (brimstones) was showered on them. مطر

maṭar (s.; pl. أمطار *'amṭâr*) = rain. See at 4:102, p. 290, n. 3.

6. عاقبة *'awâqib* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people. These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattûrah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [wafâ'], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كيل *kayl* (s.; pl. *akyâl*) = measure. See at 6:152, p. 458, n. 2.

10. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَبْخَسُوا النَّاسَ and do not underpay¹ men

أَشْيَاءَهُمْ in their things;

وَلَا تَفْسِدُوا nor create disorders²

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set in order.³

ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is better for you,

إِنْ كُنْتُمْ if you are believers.

مُؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا 86. And do not sit⁴

عِنْدَ كُلِّ صِرَاطٍ at every path

تُوعِدُونَ holding out threats⁵

وَتَصُدُّونَ and turning away⁶

عَنِ سَبِيلِ اللَّهِ from the way of Allah

مَنْ آمَنَ بِهِ those who believe in Him,

وَتَسْعَوْنَهَا عِوَجًا seeking⁷ it to be crooked.⁸

وَأَذْكُرُوا إِذْ And remember when

كُنْتُمْ قَلِيلًا you had been a few

فَكَثَّرَكُمْ then He made you many;⁹

وَأَنْظُرُوا كَيْفَ كَانَ and behold how was the

عَاقِبَةُ الْمُفْسِدِينَ end¹⁰ of the mischief-makers.

﴿٨٦﴾

وَإِنْ كَانَتْ طَائِفَةٌ 87. And if there be a group¹²

مِنْكُمْ آمَنُوا of you who believe

1. *lâ tabkhasûu* = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See *yabkhas* at 2:282, p. 147, n. 12).

2. *lâ tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative {prohibition} from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fusâd/fusûd*], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *salaha* [*salâh* /*salâhiyah* /*sulûh*], to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. *lâ taq'udû* = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [*qu'ûd*], to sit down. See at 4:140, p. 306, n. 11).

5. *tû'idûna* = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [*wa'd*], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. *tasuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *sadda* [*sadd*], to turn away. See at 3:99, p. 194, n. 9).

7. *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ*], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11).

9. *kaththara* = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [*kathrah*], to be many, much).

10. *âqibah* (s.; pl. *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. *tâ'ifah* (pl. *طوائف* [*tawâ'if*]) = section of people, sect, group. See at 4:113, p. 294, n. 7).

بِالَّذِي in that which
 أُرْسِلْتُ بِهِ I have been sent¹ with,
 وَطَائِفَةٌ لَمْ يُؤْمِنُوا and a group who believe not,
 فَأَصْبِرُوا حَتَّى then be patient² till
 يَحْكُمَ اللَّهُ بَيْنَنَا Allah judges³ between us,
 وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



PART (Juz') IX

قَالَ الْمَلَأُ 88. There said the notables⁴
 الَّذِينَ اسْتَكْبَرُوا who turned arrogant⁵
 مِنْ قَوْمِهِ from among his people:
 لَنُخْرِجَنَّكَ "Surely we will drive you
 يَنْشَعِبُ وَالَّذِينَ out⁶ O Shu'ayb, and those
 مَأْمُومًا مَعَكُمْ who believe along with you,
 مِنْ قَرَبَاتِنَا أَوْ from our habitation⁷ or you
 لَتَعُودُنَّ فِي مِلَّتِنَا shall revert⁸ to our religion."
 قَالَ أُولُو كُنُفٍ He said: " Even if we were
 كَرِهِينَ unwilling?"⁹

قَدْ أَفْتَرْنَا 89. "We would have fabrica-
 عَلَى اللَّهِ كَذِبًا إِنْ ted¹⁰ against Allah a lie¹¹ if
 عُدْنَا فِي مِلَّتِكُمْ we reverted¹² to your religion
 بَعْدَ إِذْ نَجَّانَا اللَّهُ after that Allah has saved¹³
 مِنَّا us from it;

1. أُرْسِلْتُ 'ursiltu = I was sent, despatched (v. i. s. past passive from 'arsala, form IV of rasila [rasal], to be long and flowing. See 'arsalnâ at 7:59, p. 489, n. 1).

2. اصْبِرُوا iṣbirâ = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 3:200, p. 235, n. 1.

3. يَحْكُمُ yaḥkuma(u) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from ḥakama [ḥukm], to pass judgement. The last letter takes faḥah because of a hidden 'an in ḥattâ coming before the verb. See at 3:23, p. 164, n. 1).

4. مَلَأٌ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. اسْتَكْبَرُوا istakbarû = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:75, p. 495, n. 12).

6. لَنُخْرِجَنَّكَ la nukhrijanna = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from 'akhrāja, form IV of kharaja [kharûj], to go out. See 'akhrījû at 7:82, p. 497, n. 8).

7. قَرِيَةٌ qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لَتَعُودُنَّ ta ta 'âdunna = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from 'âda ['awdl'awdah], to return. See ta 'âdûna at 7:29, p. 475, n. 1).

9. كَرِهِينَ kârihîn (pl.; acc./gen. of kârihûn, s. kârih) = unwilling, reluctant, averse.

10. أَفْتَرْنَا iftaraynâ = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past iftarâ, form VIII of farâ [fary], to cut lengthwise. See iftarâ at 7:37, p. 478, n. 1).

11. كَذِبٌ kadhib = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عُدْنَا 'udnâ = we returned, reverted, came back (v. i. pl. past from 'âda. See n. 8 above).

13. نَجَّى najjâ = he rescued, saved, delivered (v. iii. m. s. past in form II of najâ [najw/ najâ'/ najâh], to save. See 'anjaynâ at 7:83, p. 498, n. 1).

وَمَا يَكُونُ لَنَا and it is not for us
 أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا that we revert¹ in it except that Allah, our Lord, wills.
 وَسِعَ رَبُّنَا Our Lord encompasses²
 كُلَّ شَيْءٍ بِعِلْمًا everything in knowledge.
 عَلَى اللَّهِ تَوَكَّلْنَا On Allah we rely.³
 رَبُّنَا أَفْتَحَ Our Lord, give decision⁴
 بَيْنَنَا وَبَيْنَ قَوْمِنَا between us and our people
 بِالْحَقِّ وَأَنْتَ حَيْرَ الْفَٰئِزِينَ the Best of all to decide.⁵

90. وَقَالَ الَّذِينَ كَفَرُوا 90. And there said the chiefs
 أَلَمْ يَأْتِ الْفِتْرَةَ مِنْ قَوْمِهِ لَمَّا اتَّبَعْتَهُمْ شُعْبًا أَتَكْرَبُونَ of his people: "If you follow⁶
 لَعَنِيْرُونَ Shu'ayb you will then surely be the losers."⁷

91. فَآخَذَتَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ 91. So the tremor⁸ took them and they became in their homes fallen prostrate.⁹

92. الَّذِينَ كَذَّبُوا شُعْبًا 92. Those who cried lies¹⁰ to Shu'ayb were

1. تعود *na'āda(u)* = we revert, return, come back (v. i. pl. impfct. from 'āda ['awd/'awdah], to return. The last letter takes *fathah* because of the particle 'an coming before the verb. See *la ta'ūdunna* at 7:88, p. 500, n. 8).

2. وسع *wasi'a* = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasā'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. توكلنا *tawakkalnā* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [wakt/wukūl], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalā* at 6:89, p. 427, n. 3).

4. افتح *iftah* = open, decide, give victory (v. ii. m. s. imperative from *fataha* [fath], to open. See *tafattaḥu* at 7:40, p. 480, n. 3).

5. فاتحين *fātiḥin* (pl.; acc./gen. of *fātiḥūn*; s. *fātiḥ*) = those who decide, openers, conquerors (act. participle from *fataha*, see n. 4 above).

6. اتبعتم *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba' /tabā'ah], to follow. See *yattabi'ūna* at 4:83, p. 278, n. 4).

7. خاسرون *khāsirūn* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr /khasār /khasārah /khusrān], to lose. See *khāsirīn* at 7:23, p. 472, n. 5).

8. رجفة *rajjah* = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. جاثمين *jāthimīn* (pl.; acc./gen. of *jāthimūn*; s. *jāthim*) = crouching, prostrate (active participle from *jathama* [jathm/jujhām], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كذبوا *kadhhabū* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 7:40, p. 480, n. 1).

كَأَن لَّمْ يَغْنَوْا فِيهَا as if they did not live¹ therein.
 الَّذِينَ كَذَبُوا Those who cried lies²
 شُعَيْبًا كَانُوا هُمُ to Shu'ayb, they were
 الَّذِينَ خَسِرُوا the ones in loss.³

فَوَلَّى عَنْهُمْ 93. So he turned from⁴ them
 وَقَالَ يَقَوْمِ and said: "O my people,
 لَقَدْ أَرْسَلْتُكُمْ I have indeed conveyed⁵ to
 رِسَالَاتٍ رَبِّي you the messages of my Lord
 وَفَصَّحْتُ and have given sincere
 لَكُمْ advice⁶ to you.
 فَكَيْفَ أَسَى Then how can I grieve⁷
 عَلَى قَوْمٍ كَفَرُوا over a disbelieving people?"

Section (Tukû') 12

وَمَا أَرْسَلْنَا فِي 94. And We sent not in
 قَرْيَةٍ مِّنْ نَّبِيِّهَا a habitation any Prophet
 إِلَّا أَخَذْنَا أَهْلَهَا but We took⁸ its people
 بِالْأَسَاءِ وَالضَّرَّاءِ with distress⁹ and adversity¹⁰
 لَعَلَّهُمْ يَضُرَّعُونَ that they might be humble.¹¹

ثُمَّ بَدَّلْنَا مَكَانَ 95. Then We changed¹² the
 السَّيِّئَةِ الْحَسَنَةَ state of woe with weal

1. يغنوا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ*]), to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb.

2. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhîb /kadhbah / kidhbah*]), to lie. See at 7:72, p. 494, n.1).

3. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*]) to lose. See at 5:54, p. 357, n. 2).

4. تولى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أبلغت *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*]), to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نصحت *naṣahtu* = I gave sincere advice (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣāḥah/ naṣiḥah*]), to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. عاسى *'āsâ* = I grieve, be sad (v. i. s. impfct. from *'asiya* [*'asan*]), to be sad.

8. أخذنا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*]), to take. See at 6:43, p. 408, n. 6).

9. بأساء *ba'sâ'* = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. ضراء *ḍarrâ'* = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يضرعون *yadḍarra'ûna* (originally *yataḍarra'ûna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *ṭadarra'a*, from V of *ḍara'a / ḍari'a* [*ḍarâ'ah/ ḍara'*]), to be humble. See *yataḍarra'ûna* at 6:42, p. 407, n. 9).

12. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*]), to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَمَّوُوا وَقَالُوا
 قَدْ مَسَّ آبَاءَنَا
 الْبُزْءُ وَالسَّرَّاءُ
 فَأَخَذْنَهُمْ
 بَغْتَةً
 وَهُمْ لَا يَشْعُرُونَ ٧

till they prospered¹ and said:
 "There did indeed afflict² our
 fathers bad³ and good days."⁴
 Then We seized⁵ them
 all of a sudden⁶
 and they were unaware.⁷

وَلَوْ أَنَّ أَهْلَ
 الْقُرَىٰ آمَنُوا
 وَاتَّقَوْا
 لَفَتَحْنَا
 عَلَيْهِم بَرَكَاتٍ
 مِنَ السَّمَاءِ وَالْأَرْضِ
 وَلَكِن كَذَّبُوا
 فَأَخَذْنَهُم بِمَا
 كَانُوا يَكْسِبُونَ ١١

96. And if the inhabitants of
 the habitations believed
 and feared,⁸ surely
 We would have opened
 on them blessings⁹ from
 the heaven and the earth;¹⁰
 but they cried lies.¹¹
 So We seized them for
 what they used to acquire.¹²

أَفَأَمِنَ
 أَهْلُ الْقُرَىٰ
 أَنْ يَأْتِيَهُمْ
 بَأْسُنَا بَيَاتًا
 وَهُمْ نَائِمُونَ ٧

97. Or did there feel secure¹³
 the people of the habitations
 against the coming on them
 Our retribution¹⁴ by night¹⁵
 while they were asleep?

1. عَمَّوُوا 'afaw = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from 'afâ ['afw /afâ'], to be effaced, to efface. See ya'fû at 5:15, p. 336, n. 4).
2. مَسَّ massa = he touched, affected, afflicted (v. iii. m. s. past from mass/ masîs, to feel, to touch. See lâ tamassû at 7:73, p. 494, n. 11).
3. ضَرَّاءُ ḡarrâ' = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.
4. سَرَّاءُ sarrâ' = prosperity, happiness.
5. أَخَذْنَا 'akhadhnâ = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:94, p. 502, n. 8).
6. بَغْتَةً baghtatan (baghtah surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.
7. يَشْعُرُونَ yash'urûna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'âr], to realize, to know. See at 6:123, p. 443, n. 5).
8. اتَّقَوْا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqâ, form VIII of waqâ [waqy/wiqâyah], to guard, to preserve. See at 5: 93, p. 375, n. 10).
9. بَرَكَاتٍ barakât (pl.; s. barakah) = blessings.
10. i. e., all sorts of blessings and benefits from all directions.
11. i. e., to the Messenger and the messages delivered to them. كَذَّبُوا kadhdhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:72, p. 494, n. 1).
12. i. e., of guilt and sins. يَكْسِبُونَ yaksibûna = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 6:129, p. 446, n. 2).
13. أَمِنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amni/ 'amân/ amânah. See at 2:283, p. 150, n. 5).
14. بَأْسٍ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.
15. بَيَاتًا bayâtan = by night, while sleeping at night. See bayyata at 7:4, p. 466, n. 6.

98. Or did they feel secure¹
 أَهْلُ الْقُرَى the inhabitants of the towns
 أَنْ يَأْتِيَهُمْ against the coming on them
 بِأَسَنًا ضُحَى Our retribution² by forenoon³
 وَهُمْ يَلْعَبُونَ while they were at play?⁴

99. Or did they feel secure
 مَكْرًا اللَّهِ against Allah's plan?⁵
 فَلَا يَأْمَنُ But there cannot feel secure
 مَكْرًا اللَّهِ against Allah's plan
 إِلَّا الْقَوْمَ anyone except a people
 الْخَاسِرُونَ doomed to loss.⁶

Section (Rukū') 13

100. Would it not guide those
 أَوْلَادِهِمُ الَّذِينَ who inherit⁷ the earth
 يرثون الأرض من بعد أهلها⁸
 after its inhabitants⁸
 أَنْ لَوْ شَاءَ that if We will
 أَصَبْنَاهُمْ We could hit⁹ them
 بِذُنُوبِهِمْ for their sins?
 وَنَطَعْنَا عَلَى And We put a seal¹⁰ on their
 قُلُوبِهِمْ فَهُمْ لَا hearts so they would not
 يَسْمَعُونَ listen?¹¹

1. *'amina* = became safe, felt secure, trusted (v. iii. m. s. past from *'amin/'amân/'amānah*. See at 7:97, p. 503, n. 13).

2. *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. *duḥan* = forenoon.

4. *yal'abūna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [lu'b/ li'b/ la'ib tal'āb], to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. *makr* = plan, expedient, tactic, stratagem, ruse, trickery.

6. *khāsirūn* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr/ khasār/ khasārah/ khusrān] to lose. See *khāsirīn* at 7:90, p. 501, n. 7).

7. *yarithūna* = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [wirth/ 'irith/ 'irithah/ wirāthah/ rithah/ turāth], to inherit. See *yarithu* at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct?

9. *'ahl* (s.; pl. *ahlūn/ahlāhālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

10. i. e., as we hit their predecessors. *'aṣabnā* = we hit, struck, inflicted, reached (v. i. pl. past from *'aṣaba* form IV of *ṣāba* [ṣawb/ ṣaybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

11. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next *'āyah*.

naṭba'u = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [ṭab'], to impress, to set a seal. See *ṭaba'a* at 4:155, p. 314, n. 5).

11. *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [sam/ ṣamā' /ṣamā'ah/ masma'], to hear. See *sami'ā* at 5:83, p. 371, n. 2).

تِلْكَ الْقُرَىٰ 101. These are the habita-

تِيكَ عَطَايِكَ tions¹ We relate² unto you

مِنْ أَنْبَاءِهَا some of their tidings.³

وَلَقَدْ جَاءَتْهُمْ There indeed had come to

رُسُلُهُم them their Messengers

بِآيَاتِنَا with the clear proofs;⁴

فَمَا كَانُوا but they were wont not to

يُؤْمِنُوا believe in what

كَذَّبُوا they had cried lies⁵ to

مِنْ قَبْلُ afore.

كَذَلِكَ يَضَعُ اللَّهُ Thus does Allah put a seal⁶

عَلَى قُلُوبِ on the hearts

الْكَافِرِينَ of the unbelievers.

وَمَا وَجَدْنَا 102. Nor did We find⁷

لِأَكْثَرِهِمْ in favour of most of them

مِنْ عَهْدٍ any covenant;⁸

وَإِنْ وَجَدْنَا but We found

أَكْثَرَهُمْ most of them

لِنَفْسِيحِينَ indeed wantonly sinful.⁹

ثُمَّ بَعَثْنَا 103. Then we sent out¹⁰

مِنْ بَعْدِهِمْ مُوسَى after them Mūsā

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. ناقص *naqussu* = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qassa* [*qass/qassâs*], to cut, to relate. See *naqussanna* at 7:7, p. 467, n. 1).

3. أنباء '*anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief, يطبع *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'u* [*ṭab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عهد '*ahd* (s.; pl. عهد '*uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بعثنا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِنِّي فَرَعَوْنَ وَمَلَئِهِ with Our signs to the

بَيَاتِنَا Pharaoh¹ and his notables;²

فَظَلَمُوا بِهَا but they did wrong³ to these.

فَانظُرْ كَيْفَ كَانَتْ

عَاقِبَةُ الْمُفْسِدِينَ end⁴ of the mischief-makers.⁵



104. And Mûsâ said:

يَا فَرَعَوْنَ "O Pharaoh,

إِنِّي رَسُولٌ I am indeed a Messenger

مِن رَّبِّ الْعَالَمِينَ from the Lord of all beings."⁶



105. "Befitting⁷ is on my part

أَنْ لَا أَقُولَ عَلَى اللَّهِ

إِلَّا الْحَقَّ except the truth.

فَدَجِئْتُكُمْ I have indeed come to you

بِإِسْنَةٍ مِّن رَّبِّكُمْ with a proof from your Lord.

فَأَرْسِلْ مَعِيَ So send⁸ with me

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl."

106. He said: "If you have

جِئْتَ بِآيَةٍ come with a sign

فَأْتِ بِهَا إِن كُنتَ then present it, if you are

مِن الصّٰدِقِينَ of the truthful."⁹

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. مَلَأَ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. ظَلَمُوا *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. عَاقِبَةٌ *âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâ's mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts it (Exod. iii. 18). مُفْسِدِينَ *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 1C).

6. عَالَمِينَ *'âlamîn* (pl.; acc./gen. of *'âlamûn*; sing. *'âlam*, i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. حَقِيقٌ *haqiq* (s.; pl. *ahiqqâ'*) = worthy, competent, entitled, befitting, becoming.

8. أَرْسِلْ *'arsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltu* at 7:87, p. 500, n. 1).

9. صَادِقِينَ *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful (active participle from *şadaqa* [*şadaq/şidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَأَلْقَى عَصَاهُ 107. So he threw¹ his stick²
فَإِذَا هِيَ ثُعْبَانٌ and lo! it was a huge serpent³
مُبِينٌ all too clear.⁴

وَنَزَعَ يَدَهُ 108. And he pulled out⁵ his
فَإِذَا هِيَ بَيْضَةٌ hand and lo! it was white⁶
لِلنَّظَرِينَ to the onlookers.⁷

Section (Rukû') 14

قَالَ الْمَلَأُ 109. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَذَا سَاحِرٌ "This indeed is a sorcerer⁸
عَلِيمٌ quite knowledgeable."

يُرِيدُ أَنْ يُخْرِجَكَ 110. "He intends⁹ to expel¹⁰
مِنْ أَرْضِكَ you from your land.
فَمَاذَا نَأْتِيكَ بِهَا So what do you advise?¹¹
تَأْمُرُونَ

قَالُوا آتِنَا 111. They said: "Defer him¹²
وَأَخَاهُ and his borther,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ collectors¹³ —

1. ألقى 'alqâ = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of laqiya [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See 'alqaw at 4:171, p. 321, n. 3).

2. عصا 'asâ (pl. 'uṣīy, 'iṣīy, a'ṣīn) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. ثعبان *thu'bân* (s.; pl. *tha'ābin*) = gigantic snake, huge serpent.

4. مبين *mubin* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع *naza'a* = he pulled out, took off, removed, divested (v. iii. m. s. past from 'naz', to pull out, to take away. See *naza'nâ* at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. ناظرين *nâzirîn* (acc./gen. of *nâzirîn*, s. *nâzîr*) = onlookers, spectators, beholders (active participle from *nâzara* [*nâzr/manzar*], to see, view, look at. See *yanzûrûna* at 7:52, p. 485, n. 11).

8. ساحر *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant, to bewitch. See *siḥr* at 6:7, p. 394, n. 4).

9. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See at 5:91, p. 374, n. 12).

10. يخرج *yukhrija(u)* = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from 'akhraja, form IV of *kharaja* [*khurij*], to go out, to leave. The last letter takes *fathah* for the particle 'an coming before the verb. See 'akhraja at 7:27, p. 473, n. 9).

11. تأمرؤن *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara [*'amr*], to order. See at 3:110, p. 199, n. 2).

12. أرجه *'arjih* (originally أرجه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from 'arja'a[form IV from the root *raj*], to postpone, to defer).

13. حاشرين *hâshirîn* (acc./gen. of *hâshirîn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See *yaḥshuru* at 6:128, p. 445, n. 3).

- يَأْتُونَكَ بِكُلِّ سِحْرٍ عَظِيمٍ ﴿١١٢﴾
 112. "That they bring to you every expert sorcerer."
- وَجَاءَ السَّحَرَةُ ﴿١١٣﴾
 113. And the sorcerers' came to the Pharaoh.
 قَالُوا إِنَّا كُنَّا نَتَّبِعُ الْفِرْعَوْنَ وَهُوَ بِآيَاتِهِ لَأَكْبَرُ ﴿١١٤﴾
 They said: "Surely we should have a reward² if we were the winners."³
- قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٥﴾
 114. He said: "Yes; and you will surely be posted near."⁴
- قَالُوا يَا مُوسَى إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ فَأَتِّبُوا الْآيَاتِ لَعَلَّكُمْ أَتَقُونَ ﴿١١٦﴾
 115. They said: "O Mûsa, whether you will throw⁵ or will it be we the throwers?"⁶
- قَالَ أَتَقُونَ ﴿١١٧﴾
 116. He said: "You throw."
 فَلَمَّا أَتَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٨﴾
 So when they threw they bewitched⁷ the men's eyes and overawed⁸ them and came up with a great⁹ sorcery.

1. سحرة *saḥarah* (pl., s. *sāḥir*) = sorcerers, magicians, enchanters. See *sāḥir* at 7:109, p. 507, n. 8.

2. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غالبين *ghâlibîn* (acc./gen. of *ghâlibûn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [ghalb/ghalbah], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close councillors and courtiers. مقربين *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [qurb/maqrabah], to be near. See at 3:45, p. 173, n. 8).

5. تلقى *tuḷqiya* (qī) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqâ*, from IV of *laqiya* [liqâ' luqyân luqy luqyah/luqan], to meet. The final letter takes *fathah* for the particle 'an coming before the verb. See *'alqâ* at 7:107, p. 507, n. 1).

6. ملقين *mulqîn* (pl.; acc./gen. of *mulqân*; s. *mulqin*) = throwers, casters (active participle from *'alqâ*. See n. 5 above).

7. سحرُوا *saḥarû* = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [siḥr], to enchant. See n. 1 above).

8. استرهبوا *istarhabû* = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarhaba*, form X of *rahiba* [rahb/ ruh/ rahbah], to fear. See *irhabûnî* at 2:40, p. 21, n. 1).

9. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

117. And We communicated¹

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ

to Mûsâ

أَنۡ أَلْقِ عَصَاكَ

that you throw your stick;

فَإِذَا هِيَ تَلْقَفُ

and lo! It swallowed up²

مَا يَأْتِيهِمْ

what they had faked.³

مَا يَأْتِيهِمْ

what they used to perform.⁶

118. So the truth came to

فَوَقَعَ الْحَقُّ

pass⁴ and futile became⁵

وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

what they used to perform.⁶

119. So were they defeated⁷

فَقُتِلُوا

there

وَأَنْقَلَبُوا صَٰغِرِينَ

and turned⁸ despicable.⁹

120. And the sorcerers were

وَأَلْقَى السَّحَرَةُ

thrown¹⁰ prostrate.¹¹

121. They said: "We believe

قَالُوا آمَنَّا

in the Lord of all beings -

رَبِّ الْعَالَمِينَ

122. "The Lord of Mûsâ

وَهَارُونَ

and Hârûn."

1. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 4:163, p. 317, n. 6) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

2. تلقف talqafu = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from laqafa [laqf/laqafân], to seize quickly).

3. يأتون ya'fikûna = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from 'afaka ['ifk/ 'afk/ 'afak/ 'ufûk], to lie, to deceive. See tu'fakûna at 6:95, p. 431, n. 7).

4. وقع waqa'a = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from wuqû', to fall. See at 7:71, p. 493, n. 4).

5. بطل batala = he or it became, null, void, futile, worthless (v. iii. m. s. past from batl/ batlân, to be null, void. See bâtil at 4:161, p. 316, n. 11).

6. يعملون ya'malûna = they do, perform (v. iii. m. pl. impfct. from 'amila ['amal], to do. See at 2:144, p. 69, n. 3).

7. قتلوا ghalibû = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from ghalaba [ghalb/ ghalbah], to subdue, to conquer. See ghâlibîn at 7:113, p. 508, n. 3).

8. انقلبوا inqalabû = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from inqalaba, form VII of qalaba [qalb], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. صاغرين sāghirîn (pl.; acc./gen. of sāghirûn; s. sāghir) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from sāghura [sāghâr/sāghârah], to be small).

10. ألقى 'ulqya = he was thrown flung, cast (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ/ luqyân/ luqy/ luqyah/luqan], to meet. See 'alqâ at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding 'âyahs. ساجدين sājidîn (pl.; acc./gen. of sājidûn; s. sājid) = those who prostrate themselves, prostrate (act. participle from sajada [sujûd], to prostrate oneself. See usjudû at 7:11, p. 468, n. 4).

فَالَ قِرْعُونَ 123. The Pharaoh said:

ءَأَمَنْتُمْ بِهِ "Did you believe in Him

قَبْلَ أَنْ مَأْذَنْ لَكُمْ before I gave you leave¹ to?

إِنَّ هَذَا لَمَكْرٌ Surely this is a plot²

مَكْرْتُمْ فِي الْمَدِينَةِ you hatched³ in the city

لِتُخْرِجُوا that you might drive⁴ out

مِنْهَا أَهْلَهَا therefrom its inhabitants.⁵

سَوْفَ تَعْلَمُونَ 16 Then soon you shall know.¹⁶

لَأَقْطَعَنَّ 124. "I shall surely cut off⁷

أَيْدِيكُمْ وَأَرْجُلَكُمْ your hands and feet

مِنْ خَلْفٍ on alternate sides;⁸

ثُمَّ لَأُصَلِّبَنَّكُمْ then I will crucify⁹ you

أَجْمَعِينَ all together."

قَالُوا 125. They said:

إِنَّا إِلَى رَبِّنَا "Surely We are to our Lord

مُسْقَلُونَ going to be turned over."¹⁰

وَمَا نَتَمَنَّ 126. "And you take not ven-

غِيَانًا عَلَيْنَا إِلَّا لِأَنَّا

ءَأْمَنَّا believed

بِآيَاتِ رَبِّنَا in the signs of our Lord

1. آذَن *'ādhana(nu)* = I give leave, permit, allow (v. i. impfct. from *'adhina*: [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'adhdhana* at 7:44, p. 482, n. 5).

2. مَكْر *makr* = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:99, p. 504, n. 5.

3. مَكْرْتُمْ *makartum* = you plotted, hatched, devised, schemed (v. iii. m. pl. past from *makara* [*makr*], to plot, to deceive. See *yamkurū* at 6:123, p. 443, n. 4).

4. تُخْرِجُوا *tukhrijū(na)* = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. The terminal *nūn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yukhrija* at 7:110, p. 507, n. 10).

5. أَهْلٌ *'ahl* (s.; pl. أَهْلُونَ *'ahlūn/ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next *'āyah*.

7. أَقْطَعَنَّ *'uqaṭṭi'anna* = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a*, form II of *qata'a* [*qaṭ'*], to cut. See *qatī'a* at 6:44, p. 408, n. 9).

8. خَلْفٌ *khilāf* (s.; pl. *khilāfāt*) = difference, disparity, contrast. *min khilāf* = from the opposite, i. e., alternately.

9. أُصَلِّبَنَّكُمْ *'usallibanna* = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See *ṣalabū* at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. مُسْقَلُونَ *munqalibūn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See *inqalabū* at 7:119, p. 509, n. 8).

11. تَتَمَنَّ *tanqimu* = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from *naqama* [*naqm*], to take revenge. See *tanqimūna* at 5:59, p. 359, n. 7).

لَمَّا جَاءَنَا when these have come to us.

رَبَّنَا أَفْرِغْ عَلَيْنَا Our Lord, pour out¹ on us

صَبْرًا patience and

﴿١٦٦﴾ نَوَقْنَا مُسْلِمِينَ let us die² as Muslims."

Section (Rukū') 15

﴿١٦٧﴾ وَقَالَ الْمَلَأُ 127. There said the notables

مِن قَوْمِ فِرْعَوْنَ of the people of the Pharaoh:

أَنْذَرِ مُوسَى "Do you let alone³ Mūsâ and

وَقَوْمَهُ لِيُفْسِدُوا his people to create troubles⁴

فِي الْأَرْضِ in the land

وَيَذَرَكَ and to forsake⁵ you

وَالِهَتَكَ and your gods?"

قَالَ سَنَقُولُ He said: "We will slaughter⁶

أَبْنَاءَهُمْ their sons and

وَنَسْتَحْيِي نِسَاءَهُمْ keep alive⁷ their womenfolk;

وَإِنَّا فَوْقَهُمْ and indeed we are over them

﴿١٦٨﴾ قَهْرُونَ irresistible."⁸

﴿١٦٩﴾ قَالَ مُوسَى لِقَوْمِهِ 128. Mūsâ said to his people:

أَسْتَعِينُوا بِاللَّهِ " Seek the help⁹ of Allah

وَأَصْبِرُوا and have patience.¹⁰

﴿١٧٠﴾ إِنَّ الْأَرْضَ لِلَّهِ Verily the earth is Allah's.

1. افرغ *'afrigh* = pour out, empty, unload (v. ii. m. s. imperative from *'afraghā*, form IV of *faragha/farighu* [*farāgh /furāgh*]), to be empty. See at 2:250, p. 127, n. 9).

2. توف *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffā*, form V of *wafā* [*wafā'/wafy*]), to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تذر *tadharu* = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from *wadhara/yadharu* [*wadhr*] to leave. See *nadhuru* at 6:110, p. 437, n. 10).

4. يفسدوا *yufsidū* (*na*) = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasād/fusūd*]), to be bad. The terminal *nūn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *mufsidīn* at 7:103, p. 506, n. 5).

5. يذر *yadhara* (*u*) = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhr* { See n. 3 above). The last letter takes *fathah* for the verb is conjunctive to the previous verb *yufsidū* which is governed by a hidden 'an.

6. نقتل *nuqattilū* = we slaughter, massacre (v. i. pl. impfct. from *qattala*, form II of *qatala* [*qatl*]), to kill, slay. See *yuqattalū* at 5:33, 344, n. 10).

7. نستحي *nastahyī* = we let live, keep alive, are ashamed of (v. i. pl. impfct. *istahyā*, form X of *hayiya/hayya* [*hayāh*]), to live. See *yastahyūna* at 2:49, p.23, n.16).

8. قهرون *qāhirān* (pl.; s. *qāhīr*) = irresistible, overpowering, subjugators (act. participle from *qahara* [*qahr*]), to overpower, subjugate, vanquish).

9. استعينوا *ista'inū* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'āna*, form X from 'āna [*'awn*]), to assist, help. See at 2:153, p. 72, n. 13).

10. اصبروا *iṣbirū* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*sabr*]), to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit¹ it

مَنْ يَشَاءُ whom He will

مِنْ عِبَادِهِ of His servants;

وَالْعَاقِبَةُ and the end² is

لِلْمُتَّقِينَ for the godfearing.³

قَالُوا 129. They said:⁴

أُورِثْنَا "We have been persecuted⁵

مِنْ قَبْلِ أَنْ تَأْتِيَنَا before you came to us and

وَمِنْ بَعْدِ مَا جِئْتَنَا after you have come to us."

قَالَ عَسَىٰ رَبُّكُمْ He said: "Maybe Your Lord

أَنْ يَهْلِكَ عَدُوُّكُمْ will destroy⁶ your enemy⁷

وَيَسْتَخْلِفَكُمْ and make you successors⁸

فِي الْأَرْضِ فَيَنْظُرَ in the land and then see

كَيْفَ تَعْمَلُونَ how you act."



Section (Rukû') 16

وَلَقَدْ أَخَذْنَا 130. And We seized⁹

عَالِ فِرْعَوْنَ the people of the Pharaoh

بِالسِّنِينَ with years (of drought)

وَنَقَصَ مِنَ السَّرَّاتِ and shortage¹⁰ in yields¹¹

لَعَلَّهُمْ that they might

يَذَكَّرُونَ bear in mind.¹²

1. يورث *yûrithu* = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from 'awratha, form IV of waritha ['irth/ 'irthahl/ wirâthahl/ rithahl/turâth], to be heir, to inherit. See 'ûriththum at 7:43, p. 481, n. 12).

2. عاقبة *âqibah* (s.; pl. عواقب 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mûsâ's people said.

5. أوردنا *'ûdhinâ* = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from 'âdhâ, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'âdhâ at 6:34, p. 404, n. 3).

6. يهلك *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy). The last letter takes *fathah* because of the particle 'an coming before the verb. See at 5:17, p. 337, n. 5).

7. عدو *'adûww* (s.; pl. أعداء 'a'dâ') = foe, enemy. See at 7:24, p. 472, n. 7.

8. يستخلف *yastakhlifa(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. The last letter takes *fathah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle 'an. See *yastakhtalif* a 6:133, p. 447, n. 8).

9. أخذنا *'akhadhna* = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:95, p. 503, n. 5).

10. نقص *naqṣ* = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثمرات *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يذكرون *yadhakkârûna* (originally *yatadhakkârûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَاءَهُمْ 131. So if there came to them
 الْحَسَنَةُ قَالُوا any good thing¹ they said:
 لَنَا هَذِهِ وَإِنْ "Ours is this";² but if
 نُصِيبَهُمْ سَيِّئَةً there befell³ them an evil⁴
 يَطَّيَّرُوا بِمُوسَى they augured ill⁵ of Mūsâ
 وَمَنْ مَعَهُ and those with him.
 أَلَا إِنَّمَا طَّيَّرَهُمْ O sure, their ill augury
 عِنْدَ اللَّهِ was with Allah;⁶
 وَلَكِنْ أَكْثَرُهُمْ but most of them
 لَا يَعْلَمُونَ did not know.

وَقَالُوا 132. And they said:
 مَهْمَا تَأْتِنَا بِهِ مِنْ "Whatever you bring us of a
 آيَةٍ لِنَسْحَرَنَّ بِهَا sign to enchant⁷ us therewith,
 فَصَاحِبُكَ we will not be in you
 بِمُؤْمِنِينَ believers".

فَأَرْسَلْنَا عَلَيْهِمْ 133. So We sent on them
 الطُّوفَانَ وَالْجَرَادَ the deluge⁸ and the locusts,⁹
 وَالْقُمَّلَ وَالضَّفَادِعَ and the lice¹⁰ and the frogs¹¹
 وَالِدَّمَ and blood,
 آيَاتٍ مُّفَصَّلَاتٍ as signs¹² set forth in detail.¹³
 فَاسْتَكْبَرُوا But they turned arrogant¹⁴

1. i. e., a good year of harvest. *ḥasanah* (s.; pl. *ḥasanāt*) = good thing, good deed (deed enjoined and approved by the Qur'ān and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.

2. i. e., we deserve this because of our efforts.

3. *tuṣību* (تصيب *tuṣību*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asāba*, form IV of *šāba* [šawb/šaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 4:77, p. 275, n. 12).

4. i. e., hardship and bad season. *sayyi'ah* (pl. *sayyi'āt*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'āt* at 6:160, p. 462, n. 3.

5. *yattayyarū* (يَطَّيَّرُوا) [originally *yataṭayyarūna*] = they augur ill, see an evil omen (v. iii. m. pl. impfct. from *taṭayyara*, form V of *ṭāra* [ṭayr/ṭayrān], to fly. The terminal *nūn* is dropped for the verb comes as conclusion of a conditional clause. See *yaṭīru* at 6:38, p. 415, n. 11).

6. i. e., the evil befell them by Allah's decree.

7. *tashāra* (تسحر *tashāra*) = you enchant, bewitch, charm (v. ii. m. s. impfct. from *shāra* [sihr], to enchant. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See *shāhira* at 7:116, p. 508, n. 7).

8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. *tūfān* (طوفان) = deluge, flood.

9. *jarād* (جراد) = locusts.

10. *qummal* (قمل) = lice, small insects.

11. *ḍafāḍi'* (ضفادع *ḍafāḍi'*) (pl.; s. *ḍifḍi'* /*ḍafḍa'*) = frogs.

12. i. e., signs of Allah's retribution.

13. *mufaṣṣalāt* (مفصلات *mufaṣṣalāt*) (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [faṣl], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).

14. *istakbarū* (استكبروا) = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabārah/kabr], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَاثُرًا وَمَا وَعَىٰ and had been a people

مُجْرِمِينَ committing sins.¹

وَلَمَّا وَقَعَ 134. And when there fell²

عَلَيْهِمُ الرِّجْزُ on them the retribution³

قَالُوا لِمَ نُسِئُوا they said: "O Mûsâ,

أَدْعُنَا رَبَّنَا pray⁴ for us to your Lord

بِمَا

عَاهَدْنَاكَ commissioned⁵ you with.

لِنَ كَشَفْتَنَا If you remove⁶ from us

الرِّجْزَ the punishment

لَنُؤْمِنَنَّ we will surely believe in you

وَلَنُرْسِلَنَّ مَعَكَ and will send with you

بَنِي إِسْرَائِيلَ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed⁷

عَنْهُمْ الرِّجْزَ from them the punishment

إِلَىٰ أَجَلٍ لَّهُمْ يَلْعَوُونَ till a time⁸ they would reach,⁹

إِذَا هُمْ يَنْكُثُونَ lo, they violated.¹⁰

فَأَنْقَمْنَا 136. So We took vengeance¹¹

مِنْهُمْ on them and

فَأَغْرَقْنَاهُمْ فِي الْيَمِّ drowned¹² them in the sea¹³

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqu'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز *rijz* = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*], to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing. عهد *'ahida* ('*ilâ*) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from '*ahd*, to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كشفت *kashafta* = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*], to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning. أجل *'ajal* (pl. '*âjâl*) = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا *bâlighû* (n) (pl.; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. يَنْكُثُونَ *yankuthûna* = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate).

11. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 5:95, p. 377, n. 110).

12. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from '*aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

13. يَم *yamm* (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَّبُوا because they cried lies¹

وَبِأَنَّا وَكَّلْنَا تُورًا to Our signs and had been

عَنَّا غَافِلِينَ heedless² to them.

وَأَوْرَثْنَا 137. And We made over³ to

الْقَوْمِ الضَّعِيفِ the people who

كَانُوا يَسْتَضَعِفُونَ had been deemed weak⁴

مَسْرُوقِ الْأَرْضِ the eastern parts of the land

وَمَعْرِيبِهَا and its western parts

الَّتِي بَارَكْنَا فِيهَا wherein We gave blessings⁵;

وَوَقَّعْتَ and fulfilled⁶ was the

كَلِمَتِ رَبِّكَ الْحُسْنَى best word of your Lord

عَلَى بَنِي إِسْرَائِيلَ on the Children of Isrâ'il

يَمَاصِرُونَ for they bore with patience;⁷

وَدَمَّرْنَا and We annihilated⁸ what

كَانَ يَصْنَعُ there used to make⁹

فِرْعَوْنَ وَقَوْمَهُ the Pharaoh and his people

وَمَا كَانُوا and what they used

يَعْرِشُونَ to erect.¹⁰

وَجَوَّزْنَا 138. And We crossed¹¹

بِئْسَى إِسْرَائِيلَ with the Children of Isrâ'il

الَّذِينَ حَرَفْنَا تَوَارِكَهُمُ the sea and they came upon

قَوْمٍ يَعْكُفُونَ a people devoted¹² to

1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:101, p. 505, n.5).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghafalah* /*ghufûl*], to neglect, to ignore. See at 6:156, p. 460, n.2).

3. أَوْرَثْنَا '*awrathnâ* = we made over, bequeathed, gave as inheritance (v. i. pl. past from '*awratha*, form IV of *waritha* [*'irih* /*'irthah* /*wirâthah* /*rithah* /*turâth*], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

4. يَسْتَضَعِفُونَ *yustad'afûna* = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istad'afa*, form X of *da'ufa* [*du'f* /*da'f*], to be weak. See *ustud'ifû* at 7:75, p. 495, n. 13).

5. بَارَكْنَا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. وَوَقَّعْتَ *tammât* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 6:115, p. 439, n. 11).

7. يَمَاصِرُونَ *shabarû* = they bore with patience, persevered (v. iii. m. pl. past from *shabara* [*shabr*], to be patient. See *taşbirû* at 6:34, p. 2404, n. 2).

8. دَمَّرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish).

9. يَصْنَعُ *yaşna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *şana'a* [*şan'* /*şun'* /*şani'*], to do, to make. See *yaşna'ûna* at 5:63, p. 361, n. 5).

10. يَعْرِشُونَ, of edifices and structures. يَعْرِشُونَ *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from '*arasha*, [*'arsh* /*'urûsh*], to erect a trellis).

11. جَوَّزْنَا *jâwaznâ* = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz* /*jawâz* /*majâz*], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يَعْكُفُونَ *ya'kifûna* = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from '*akafa* [*'ukûf*], to adhere, to cling. See '*akifûn* = at 2:187, p. 90, n. 2).

أَصْنَابِهِمْ¹ the idols of theirs.

فَقَالُوا يَا مُوسَى

أَجْعَلْ لَنَا آلِهَةً

كَأَلِهَتِهِمْ² as they have gods."

قَالَ إِنَّكُمْ

قَوْمٌ مُّجَاهِلُونَ³ a people that do not know."

إِنَّ هَؤُلَاءِ

مُتَّبِعَاتُهُمْ⁴ is what

وَنُظْلٌ⁵ مَا they are in and void is what

كَانُوا يَعْمَلُونَ⁶ they use to do."

﴿١٣٦﴾

قَالَ

أَعْبَدُ اللَّهَ

أَبْعِدْكُمْ⁷ إِلَهًا should seek for you as a god

وَهُوَ فَضَّلَكُمْ⁸ while He has preferred you

عَلَى الْكَافِرِينَ⁹ over all the beings?"

﴿١٣٧﴾

وَأَذَىٰ أَبْغَيْتَكُمْ¹⁰ 141. And when We saved

مِنْ آلِ

فِرْعَوْنَ

يَسُومُونَكُمْ¹¹ who were inflicting on you

سُوءَ الْعَذَابِ the evil of persecution,

1. Prophet Mûsa (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in idolatry and poytheism. أصنام 'aşnâm (pl.; s. صنم *şanam*) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'ala*]), to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون *tajhalûna* = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/jahâlah*]), to be ignorant. See *jahâlah* at 4:17, p. 246, n. 2.

4. متبر متبر *mutabbar* = destroyed, annihilated, doomed to ruin (passive participle from *tabbara*, form II of *tabara* [*tabra*]), to destroy).

5. i. e., polytheism and worship of idols.

6. باطل *bâtil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. أبعى *'abghî* = I seek, desire (v. i. s. impfct. from *bagha* [*bughâ*]), to seek. See *abtaghî* at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *fadala* [*faḍl/ḡudûl*]), to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/najâ/najâh*]), to save. See at 7:83, p. 498, n. 1).

11. يسومونكم *yasûmûna* = they impose, inflict, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*]), to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يَقْتُلُونَ أَبْنَاءَكُمْ slaughtering¹ your sons
وَيَسْتَحْيُونَ and keeping alive² your
نِسَاءَكُمْ women,
وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ and in that was a trial³ from
رَبِّكُمْ عَظِيمٌ your Lord, a grave one.⁴



Section (Rukû') 17

وَوَاعَدْنَا مُوسَىٰ 142. We appointed⁵ for Mûsâ
ثَلَاثِينَ لَيْلَةً thirty nights and comple-
وَأَتَمَّمْنَا وَعْدَهُ بِعَشْرِ mented⁶ them with ten.
فَتَمَّ مِيقَاتُ Thus became full the term⁷
رَبِّهِ أَرْبَعِينَ لَيْلَةً of his Lord in forty days.

وَقَالَ مُوسَىٰ And Mûsâ said
لِأَخِيهِ هَارُونَ to his brother Hârûn :
"أَخْلِفْنِي فِي قَوْمِي "Take my place⁸ in my people
وَأَصْلِحْ and put right⁹
وَلَا تَتَّبِعْ سَبِيلَ and do not follow¹⁰ the way
الْمُفْسِدِينَ of the mischief-makers."

وَلَمَّا جَاءَ مُوسَىٰ 143. And when Mûsâ came
لِإِيقَاتِنَا to Our appointed place
وَكَلَّمَهُ رَبُّهُ and His Lord spoke to him
قَالَ رَبِّ أَرِنِي he said: "My Lord, show me
أَنْظُرَ إِلَيْكَ that I may look at You."

1. يقتلون *yuqattilûna* = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [qatl], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

2. يستحيون *yastahyûna* = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *hayiya/ hayya* [hayâh], to live. See at 2:49, p.23, n.16).

3. بلاء *balâ'* = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

4. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. واعدنا *wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [wa'd] to promise).

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. *أتممنا 'atmamnâ* = we completed, complemented, finished (v. i. pl. past from *'atamma*, form IV of *tamma* [tamâm], to be completed. See *'atmamtû* at 5:3, p. 328, n.4).

7. ميقات *mîqât* (sing.; pl. *mawâqîṭ*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqîṭ* at 2:189, p. 91, n. 3.

8. اخلف *ukhluf* = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhlif* at 7:129, p. 512, n. 8).

9. أصلح *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [ṣalāḥ/ ṣulūḥ/ maṣlaḥah], to be good, proper. See at 6:54, p. 412, n. 8).

10. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَنْ تَرِنِي He said: "You cannot see Me

وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ but look at the mountain,

فَإِنْ أَسْتَقَرَّ if it remains stable¹

مَكَانَهُ in its place

فَسَوْفَ تَرِنِي then you will see Me."

فَلَمَّا جَعَلَ So when his Lord cast His

رَبُّهُمُ لِلْجَبَلِ Light² on the mountain,

جَعَلَهُ دَكًّا He made it a level ground³

وَحَرَّ مَوْسَى صَعِقًا and Mûsa fell³ unconscious.⁴

فَلَمَّا أَفَاقَ And when he recovered⁶

قَالَ سُبْحَانَكَ he said: "Glory be to You;

تُبْتُ إِلَيْكَ I trun to you in repentance⁷

وَأَنَا أَوَّلُ and I am the first

الْمُؤْمِنِينَ of the believers."

قَالَ يَمُوسَى 144. He said: "O Mûsâ,

إِنِّي اصْطَفَيْتَكَ I have chosen⁸ you

عَلَى النَّاسِ بِرِسَالَتِي over men with My messages⁹

وَكَلِمَتِي and My words.

فَخُذْ مَا آتَيْتَكَ So take¹⁰ what I have given

وَكُنْ مِنَ الشَّاكِرِينَ you and be of the grateful."¹¹

وَكَتَبْنَا لَهُ 145. And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. استقر *istaqarra* = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 7:24, p. 472, n. 8).

2. تجلى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. دك *dakk* (s.; pl. *dukûk*) level ground, demolished to the ground.

4. خر *kharra* = he fell, fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. صعق *sha'iq* = thunderstruck, dumbfounded, unconscious.

6. أفاق *'afâqa* = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawâq*], to surpass, to overtop, to transcend).

7. تبت *tubtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. اصطفيت *istafaytu* = I chose, selected, picked out, singled out (v. i. s. past from *istafâ*, form VIII of *şafâ* [*şafw/şufûw/şafâ*], to be clear. See *istafâ* at 3:42, p. 172, n. 5).

9. رسالات *risalât* (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next *'âyah*. أخذ *khudh* = take, receive, seize, grab (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

11. شاكرين *shâkirîn* (acc./gen. of *shâkirîn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِي الْأَلْوَابِ مِنْ in the tablets¹
 كُلِّ شَيْءٍ وَمَوْعِظَةً² of everything in exhortation²
 وَتَفْصِيلًا³ and elucidation³
 لِكُلِّ شَيْءٍ regarding every matter.
 فَخُذْهَا بِمُؤَدَّةٍ⁴ "So take them with firmness"⁴
 وَأْمُرْ قَوْمَكَ and bid your people
 بِأَخْذِهَا that they take
 بِأَحْسَنِهَا the best of these.
 وَأَنَا أُرِيكُمْ⁵ And I shall show⁵ you
 دَارَ الْفَاسِقِينَ⁶ the land of the defiant."⁶
 سَأَصْرِفُ عَنْ 146. "I shall divert⁷ from
 آيَاتِي My revelations
 الَّذِينَ يَكْبُرُونَ those who turn arrogant⁸
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 وَإِنْ يَرَوْا And even if they see
 كُلَّ آيَةٍ every sign
 لَا يُؤْمِنُوا بِهَا they will not believe in it;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الرُّشْدِ the way of right conduct⁹ they
 لَا يَتَّخِذُوهُ سَبِيلًا do not adopt¹⁰ it as a way;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الضَّلَالَةِ the way of error¹¹

1. ألواح *'alwâh* (pl.; s. لوح *lawh*) = boards, tablets, slabs, blades, sheets, planks.

2. موعظة *maw'izah* (pl. مواظ *mawâ'iz*) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.

3. تفصيل *tafsîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*]), to separate, to cut off. See at 6:154, p. 459, n. 3).

4. قوة *quwwah* (s.; pl. قوا *quwwât*/ قوى *quwan*) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.

5. أوري *'urî* = I show (v. i. s. impfct, from *'arâ*, form IV of *ra'û* [*ra'y/ru'yah*], to see. See *yuriya* at 7:27, p. 473, n. 12).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*, sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).

7. أصرف *'aṣrifu* = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from *ṣarafa* [*ṣarf*]), to turn, to divert. See *nuṣarrifu* at 7:58, p. 488, n. 16).

8. يتكبرون *yatakabbarûna* = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from *takabbara*, from V of *kabura/kabara* [*kubr/ kibar/ kabûrah/kabr*], to become great, to be older. See *istakbarû* at 7:133, p. 513, n. 14).

9. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.

10. يتخذوا *yattakhidhû(na)* = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *tattakhidhûna* at 7:74, p. 495, n. 4).

11. غي *ghayy* = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.

ذَلِكَ بِأَنَّهُمْ That will be so because they

كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ cry lies¹ to Our signs and use to be heedless² to them.



وَالَّذِينَ كَذَّبُوا 147. And those who cry lies
بِآيَاتِنَا to Our signs and

لِقَاءِ الْآخِرَةِ the meeting³ in the hereafter,
حَطَّتْ أَعْمَالُهُمْ their deeds will fall through.⁴

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ Will they be repaid⁵ except what they use to perform?



Section (Rukû') 18

وَأَخَذَ قَوْمَ مُوسَى 148. And Mûsâ's people took
مِنْ بَعْدِهِ to them after him,

مِنْ حُلِيِّهِمْ out of their jewellery,⁶

عَجَلًا جَسَدًا a calf⁷ as an image⁸

لَهُ حَوَارٌ having a mooing.⁹

أَلَمْ يَرَوْا أَنَّهُ

لَا يَنْكَلِمُهُمْ did not speak to them

وَلَا يَهْدِيهِمْ سَبِيلًا nor show them a way?

أَتَّخَذُوهُ They took it themselves

وَكَانُوا ظَالِمِينَ and were transgressors.¹⁰



1. كذبوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:136, p. 515, n. 1).

2. غافلين *ghâfilîn* (pl.; acc/gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghafalah /ghufûl*], to neglect, to ignore. See at 7:136, p. 515, n.2).

3. لقاء *liqâ'* = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حطت *habitat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habata* [*hubât*], to come to nothing. See at 5:53, p. 357, n. 1).

5. يجزون *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sâmiriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حلي *huliy* (pl.; s. *haly*) = jewellery, ornaments.

7. عجل *'ijl* (s.; pl. *'ujûl/'ijalah*) = calf. See at 4:153, p. 313, n. 4.

8. جسد *jasad* (s.; pl. *'ajsâd*) = body, corpus, image.

9. حوار *khuwâr* = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ân as a grave transgression (*zulm*). ظالمين *zâlimîn* (acc/gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zûlm*], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا سَقَطَ فِي 149. And when they were
 آيِدِيهِمْ وَرَأَوْا full of remorse¹ and saw that
 أَنَّهُمْ قَدَ ضَلُّوا they had gone astray² they
 قَالُوا لَئِن لَّمْ يَرْحَمْنَا said: "If our Lord pities us
 رَبَّنَا وَيَغْفِرَ لَنَا not and forgives us
 لَنَكُونَنَّ we shall certainly be of
 الْخَاسِرِينَ those doomed to loss."³

وَلَمَّا رَجَعَ مُوسَى 150. And when Mûsâ came
 إِلَى قَوْمِهِ غَضَبًا back to his people enraged⁴
 أَيْسَاقًا and grieved⁵ he said:
 بِسْمَا خَلَقْتُنِي "Evil is what you have done
 مِن بَعْدِي in my place⁶ in my absence.
 أَعَجَلْتَنِي Did you forestall⁷
 أَمْرَ رَبِّكُمْ the command of your Lord?
 وَأَلْقَى الْأَلْوَابِقَ And he cast down⁸ the tablets
 وَأَخَذَ بِرَأْسِ and seiged by the head of
 أَخِيهِ يُجْرِمُهُ إِلَيْهِ his brother dragging⁹ to him.
 قَالَ ابْنُ أُمِّ He said: "Son of my mother,
 إِنَّ الْقَوْمَ indeed the people treated me
 أَسْضَعْفُونَ وَكَادُوا as weak¹⁰ and were about
 يَقْتُلُونَنِي to kill me.
 فَلَا تَسْمُوتْ فِي So do not make a fun¹¹ of me

1. i. e., from the right way. سقطوا *suqûta fî 'aydihî/'aydihim* is a phrase meaning to be full of remorse, to repent deeply and be at a loss.

2. i. e., from the right way. ضلوا *dallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [*dalâl/dalâlah*], to loose one's way. See at 5:77, p. 368, n. 5).

3. خسرين *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:92, p. 502, n. 3).

4. غضبان *ghaḍbân* (s.; pl. غضاب *ghīḍāb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍība* at 5:61, p. 360, n. 2.

5. أسف *'asif* = grieved, regretful, sorry.

6. خلفتم *khalaftum* = you succeeded, came after, took the place of (v. ii. m. pl. past from *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8).

7. i. e., by not waiting till the return of Mûsâ (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم *'ajiltum* = you speeded, acted before, outstripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta 'jilûna* at 6:57, p. 413, n. 9).

8. ألقى *'alqâ* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).

9. يجر *yajurru* = he drags, draws, pulls (v. iii. m. s. impfct. from *jarra* [*jarr*], to draw, to pull).

10. استضعفوا *istad'afû* = they deemed weak, treated as weak, (v. iii. m. pl. past from *istad'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See *yustad'afûna* at 7:137, p. 515, n. 4).

11. لا تسمت *lâ tushmit* = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative [prohibition] from *'ashmata*, form IV of *shamita* [*shamât/shamâtah*], to rejoice at the misfortune of someone).

لِلْأَعْدَاءِ for the enemies¹

وَلَا تَجْعَلْنِي مَعَ
وَلَا تَجْعَلْنِي مَعَ nor place me with

الْقَوْمِ الظَّالِمِينَ the transgressing people."²

قَالَ رَبِّ 151. He said: "My Lord,

أَغْفِرْ لِي وَلِإِخِي forgive me and my brother

وَأَدْخِلْنَا فِي and enter³ us into Your mercy,

رَحْمَتِكَ for You are the Most

وَأَنْتَ أَرْحَمُ Merciful of the merciful."

الرَّحِيمِ

Section (Rukû') 19

إِنَّ الَّذِينَ اتَّخَذُوا 152. Verily those who took

الْعِجْلَ up⁴ the calf,

سَيَنَالُهُمْ there shall get hold⁵ of them

غَضَبٌ مِنْ رَبِّهِمْ wrath⁶ from their Lord and

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ignominy⁷ in the worldly life.

وَكَذَلِكَ نَجْزِي And thus We requite⁸

الْمُفْتَرِينَ the falsehood-inventors.⁹

وَالَّذِينَ عَمِلُوا 153. And those who do

السَّيِّئَاتِ ثُمَّ bad deeds¹⁰ and then

تَابُوا مِنْ بَعْدِهَا turn in repentance¹¹ after

وَأَسْأَوْا that¹² and believe –

1. أعداء 'a'dâ' (pl.; s. عدو 'aduww) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.

2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (zulm). الظالمين *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 7:148, p. 520, n. 10).

3. أدخل 'adkhil = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala* [*dukhûl*], to enter. See *yadkhulû* at 7:46, p. 483, n. 6).

4. i. e., took up the calf for worshipping it. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhadh*], to take. See at 7:51, p. 484, n. 10).

5. يَنَالُ *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nay/manâl*], to reach, attain. See at 7:49, p. 484, n. 3).

6. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.

7. ذلّة *dhillah* = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.

8. نجزي *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:40, p. 480, n. 9).

9. i. e., innovators who introduce anything new in the *dîn* (*bid'ah*), without any basis in *sharī'ah* (*Mukhtasar Tafsi'r al-Qâsimî*, p. 169). المفتريين *muftarîn* (pl.; acc./gen. of *muftarûn*; s. *muftarin*) = fabricators, calumniators, falsehood-inventors (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftaraynâ* at 7:89, p. 500, n. 10).

10. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.

11. تابوا *tâbû* = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 5:34, p. 345, n. 7).

12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَعَفُورٌ
رَحِيمٌ

verily your Lord is after that
definitely Most Forgiving,
Most Merciful.

وَلَمَّا سَكَتَ
عَنْ مُوسَى الْغَضَبُ
أَخَذَ الْأَلْوَابِحَ
وَفِي نُسخَتِهَا
هُدًى وَرَحْمَةٌ
لِلَّذِينَ هُمْ لِربِّهِمْ
رَهَبُونَ

154. And when there calmed
down¹ the anger² in Mūsâ
he took up the tablets,³
for in their transcript⁴
were guidance and mercy
for those who are of their
Lord in dread.⁵

وَأَخَارَ مُوسَى
قَوْمَهُ سَبْعِينَ رَجُلًا
لِإِيقَاتِنَا
فَلَمَّا أَخَذَتْهُمُ
الْأَرْحَفَةُ
قَالَ رَبِّ
لَوْ شِئْتَ
أَهْلَكْتَهُمْ مِنْ قَبْلِ
وَإِنِّي
أَتْلِبُكَ إِنَّمَا
فَعَلَّ السُّفَهَاءُ مِنَّا

155. And Mūsâ selected⁶
for his people seventy men
for Our appointed time;⁷
and when there seized⁸ them
the severe earthquake⁹
he said: "My Lord, were
You to will, you could have
destroyed¹⁰ them before,
and me too.
Would you destroy¹¹ us for
what the fools¹² of us did?

1. سَكَتَ *sakata* = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukât / sukât*, to be silent, quiet).

2. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. ألْوَابِحُ *'alwāḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نسخة *nuskhah* (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يرهَبون *yarhabûna* = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahîb / rahab / ruhḥ / rahbah*), to fear, to be frightened. See *irhabûnî* at 2:40, p. 21, n. 1).

6. Mūsâ (p.b.h.) selected seventy of the leading men of the Children of Isrâ'îl and went with them to Mount Sinai to ask Allah's forgiveness for them. اِخْتَارَ *ikhtâra* = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khâra [khayr]*, to chose, to prefer).

7. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqîṭ*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqîṭ* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha ['akhdh]*, to take. See *yattakhidhû* at 7:146, p. 519, n. 10).

9. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أَهْلَكْتَ *'ahlakta* = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka [halk/hulk/tahlukah]*, to destroy. See *'ahlaknâ* at 7:4, p. 466, n. 5).

11. تَهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سَفَهَاءُ *sufahâ'* (pl.; sing. سفيه *safih*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n. 7.

إِنَّ هِيَ إِلَّا فِتْنَتُكَ¹ It was nought but Your trial¹
 تُضِلُّ بِهَا² whereby You let go astray²
 مَنْ نَشَاءُ³ whom You will
 وَتَهْدِي مَنْ نَشَاءُ⁴ and guide whom you will.
 أَنْتَ وَلِيُّنَا⁵ You are our Guardian-
 فَاعْفُرْ لَنَا⁶ Protector;³ so forgive us
 وَأَرْحَمْنَا⁷ and have mercy on us,
 وَأَنْتَ⁸ for You are
 خَيْرُ الْغَافِرِينَ⁹ the Best Forgiver of all.

وَأَكْتُبْ لَنَا فِي¹⁵⁶ 156. And write for us
 هَذِهِ الدُّنْيَا حَسَنَةً⁴ in this world good thing,⁴
 وَفِي الْآخِرَةِ⁵ and in the hereafter.
 إِنَّا هَدَيْنَاكَ إِلَيْنَا⁵ We have returned⁵ to You."
 قَالَ عَدَايَ⁶ He said: "My punishment,
 أُصِيبُ بِهِ مَنْ أَشَاءُ⁶ I inflict⁶ it on whom I will,
 وَرَحْمَتِي⁷ and My mercy,
 وَسِعَتْ كُلَّ شَيْءٍ⁷ it encompasses⁷ everything.
 فَسَأَكْتُبُهَا لِلَّذِينَ⁸ So I shall write that for those
 يَتَّقُونَ⁸ who guard themselves⁸
 وَيُؤْتُونَ الزَّكَاةَ⁹ and pay zakâh,
 وَالَّذِينَ هُمْ⁹ and those who
 يُبَيِّنُنَا بُرْهَانًا⁹ believe in Our revelations."⁹

1. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. تضل *tuḍillu* = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from 'adalla, form IV of *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

3. ولي *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. حسنة *ḥasanah* (s.; pl. *ḥasanāt*) = good thing, good deed (deed enjoined and approved by the Qur'ān and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. هدانا *hudnā* = we returned, were guided (v. i. pl. past from *hāda* [*hawd*], to return, to be guided, to be a Jew).

6. أصيب *'uṣību* = I hit, strike, inflict, reach (v. i. pl. past from 'aṣaba form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See 'aṣabnā at 7:100, p. 504, n. 9).

7. وسعت *wasi'at* = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [*wasā'h/ṣa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. يتقون *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

9. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

الَّذِينَ يَتَّبِعُونَ 157. Those who follow¹
 الرَّسُولَ the Messenger,
 الَّذِينَ الْأَنْجِيحِ the unlettered² Prophet—
 الَّذِي يَجِدُونَهُ whom they find³
 مَكْتُوبًا وَعِنْدَهُمْ written down with them
 فِي التَّوْرَةِ in the *Tawrah*
 وَالْإِنْجِيلِ بِأَمْرِهِمْ and the Gospel⁴ – bidding
 بِالْمَعْرُوفِ them to the approved⁵
 وَبِنَهْيِهِمْ and forbidding to them
 عَنِ الْمُنْكَرِ the disapproved;⁶
 وَيَجْعَلُ لَهُمُ and making lawful⁷ for them
 الطَّيِّبَاتِ the good things⁸
 وَيَحْذَرُ عَلَيْهِمُ and prohibiting on them
 الْخَبِيثَاتِ the filthy things,⁹ and
 يَضَعُ عَنْهُمْ ridding¹⁰ them of
 إِصْرَهُمْ وَالْأَغْلَالَ their burden¹¹ and the fetters¹²
 الَّتِي كَانَتْ عَلَيْهِمْ that were on them.
 فَالَّذِينَ آمَنُوا بِهِ، So those who believe in him,
 وَعَزَّرُوهُ وَنَصَرُوهُ and support¹³ and help him,
 وَاتَّبَعُوا النُّورَ and follow the light¹⁴ that has
 الَّذِي أَنْزَلَ مَعَهُ been sent down with him,
 أُولَئِكَ هُمُ such are the ones who
 الْمُفْلِحُونَ will be successful.

1. *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *itab'a*, form VIII of *tabi'a* [*taba'*/*tabû'ah*], to follow. See at 6:116, p. 440, n. 7).

2. i. e., Muhammad, peace and blessings of Allah be on him. *أمى* 'umyy (s.; pl. 'ummiyyûn) = unlettered, unscriptured, illiterate. See 'ummiyyîn at 3:76, p. 185, n. 1).

3. *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4: 173, p. 323, n. 1).

4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).

5. *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *shari'ah* (passive participle from '*araful'* *arifa* [*ma'* *rifah* / '*irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

6. *munkar* (pl. *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.

7. *yuhillu* = he makes lawful, allows (v. iii. m. s. impfct. from '*ahalla*, form IV of *halla* [*halla/hill*], to be allowed. See '*ahalla* at 5:87, p. 372, n. 11).

8. i. e., in respect of food, marriage, dress, conduct and social relationships.

9. i. e., in respect of the things mentioned in n. 8 above. *khabâ'ith* (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.

10. *yada'u* = he places, puts down, lays, lays off [followed by '*an* the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *wada'u* [*wad'*], to place, to put down. See *ida'u* at 4:102, p. 290, n. 5).

11. *isr* (pl. *âsar*) = burden, load, bond. See at 3:81, p. 188, n. 1).

12. i. e., the hard provisions of the previous laws. *aghâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars.

13. *azzarû* = they supported, aided (v. iii. m. pl. past from '*azara* [*azr*], to reprove, to prevent).

14. i. e., the light of guidance, the Qur'ân.

Section (Rukû') 20

قُلْ يَا أَيُّهَا النَّاسُ 158. Say: " O mankind,

إِنِّي رَسُولُ اللَّهِ I am the Messenger of Allah

إِلَيْكُمْ بِمِيسَا to you all -²

أَلَّذِي لَهُ He to Whom belongs

مُلْكُ السَّمَوَاتِ the dominion¹ of the heavens

وَالْأَرْضِ and the earth.

لَا إِلَهَ إِلَّا هُوَ No deity is there except He.

يُحْيِي He gives life³

وَيُمِيتُ and causes death.⁴

فَآمِنُوا بِاللَّهِ So believe in Allah

وَرَسُولِهِ and His Messenger,

الَّذِي الْأُمِّيِّ الَّذِينَ the unlettered⁵ Prophet

يُؤْمِنُونَ بِاللَّهِ who believe in Allah

وَكَلِمَاتِهِ and His words.⁶

وَاتَّبِعُوهُ لَعَلَّكُمْ And follow⁷ him that you

تَهْتَدُونَ may be guided aright.⁸

وَمِن قَوْمِ مُوسَى 159. And of Mûsâ's people

أُمَّة there is a community⁹

يَهْتَدُونَ بِالْحَقِّ who guide¹⁰ with the truth

وَبِهِ يَعْدِلُونَ and with it mete out justice.¹¹

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n.11.

3. i. e., the power to give life and cause death belongs solely to Him. يحيى *yuhyî* = he gives life revivifies, saves life, (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See nastahî at 7:127, p. 511, n. 7).

4. يميت *yumîtu* = he causes death, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawt], to die. See at 3:156, p. 217, n. 7).

5. أمي *'ummiyy* (s.; pl. 'ummiyyîn) = unlettered, unscriptured, illiterate. See 'ummiyyîn at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The 'ayah addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'taba'ah], to follow. See at 7:2, p. 466, n.1).

8. اتبعوا *tahtadûna* = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hady / hudan / hidayah], to guide, to show. See tahtadû at 6:97, p. 432, n. 2).

9. أمة *'ummah* (pl. 'umam) = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهتدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from hadâ. See n. 8 above).

11. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from 'adala ['adl/'adâlah], to be just/equal. See at 6:150, p. 456, n. 8).

وَقَطَعْنَهُمْ 160. And We carved¹ them²
 into twelve tribes³
 أَسْبَاطًا as communities⁴ and
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ We communicated to Mūsā
 إِذْ أَسْتَسْقَهُ قَوْمُهُ when his people asked him
 آبَ أَضْرِبْ for water⁵ that you strike
 بِعَصَاكَ الْحَجَرَ with your stick the rock.
 فَأَنْجَسَتْ مِنْهُ So there gushed⁶ out from it
 اثْنَا عَشَرَ عَيْنًا twelve springs.
 فَدَعَلِمَ كُلُّ أَنَاثٍ Every people⁷ had known
 مَشْرِبِهِمْ their drinking place.⁸
 وَظَلَلْنَا And We cast as shadow⁹
 عَلَيْهِمُ الْغَمَمَ over them the clouds¹⁰
 وَأَنْزَلْنَا عَلَيْهِمُ and sent down on them
 الْمَنَّاءَ وَالسَّلْوَىٰ the manna and the salwā.¹¹
 كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things of
 مَا رَزَقْنَاكُمْ what We have granted you."
 وَمَا ظَلَمُونَا And they wronged¹² Us not,
 وَلَكِنْ كَانُوا but they were
 أَنْفُسَهُمْ to themselves
 يَظْلِمُونَ doing wrong.
 وَإِذْ قِيلَ لَهُمْ 161. And when it was said to
 أَنْكُرُوا هَذِهِ them: "Inhabit¹³ this hamlet¹⁴
 الْقَرْيَةَ

1. قطعنا *qaṭṭa'na* = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qat'*], to cut. See 'uqatti'anna at 7:124, p. 510, n. 7).

2. i. e., the Children of Isrā'īl.

3. أسباط *'asbāt* (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qūb (p.b.h.). See at 4:136, p. 318, n. 1.

4. أمم *'umam* (pl.); s. امة *'ummah*) = communities, nations, peoples, generation. See 'ummah at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.

5. i. e., during their sojourn in al-Tih. استسقى *istasqā* = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqā* [*saqy*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).

6. انبجست *inbajsat* = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).

7. i. e., each of the twelve tribes. أناس *'unās* = people, folk. See at 7:82, p. 497, n. 10.

8. مشرب *mashrab* (pl. *mashārib*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.

9. ظللنا *ẓallalnā* = we caused to give shade, cast as shade, screened (v. i. pl. past from *ẓallala*, form II of *ẓalla* [*ẓall/ẓulūl*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).

11. manna and سلوى *salwā* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا *ẓalamū* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:103, p. 506, n. 3).

13. اسكنوا *uskunū* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).

14. i. e., Bayt al-Maqdis. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا مِنْهَا and eat¹ of there
 حَيْثُ شِئْتُمْ wherever you like;
 وَقُولُوا حِطَّةٌ and say: "Forgiveness",²
 وَأَدْخُلُوا الْبَابَ and enter the gate
 سَاجِدًا prostrating yourselves,³
 نَغْفِرَ لَكُمْ We shall forgive you
 خَطِيئَتِكُمْ your sins.⁴
 سَزِيدُ We shall make an increase⁵
 الْمُحْسِنِينَ for the righteous.⁶



فَبَدَّلَ 162. But there substituted⁷

الَّذِينَ ظَلَمُوا those who transgressed
 مِنْهُمْ of them

قَوْلًا غَيْرَ الَّذِي
 قِيلَ لَهُمْ a saying other than that
 said to them.

فَأَرْسَلْنَا عَلَيْهِمْ So We sent⁸ on them

رِجْزًا مِنَ السَّمَاءِ a retribution⁹ from the sky

بِمَا كَانُوا because they went on

يَظْلِمُونَ transgressing.¹⁰

Section (Rukū') 21

وَسْأَلْهُمْ عَنِ 163. And ask them about

الْحَمَلَةِ الَّتِي كَانَتْ the hamlet that was

حَاصِرَةَ الْبَحْرِ standing¹¹ by the sea –

1. كَلُوا *kulū* = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 2:167, p.79, n. 6).

2. حِطَّةٌ *ḥiṭṭah* = relief, mitigation (it is here an abbreviation of حِطُّ عَنَّا ذُنُوبَنَا *ḥiṭṭa 'annā dhunūbanā* = remove from us our sins, i. e., forgive us. See at 2:58, p. 27, n. 8.

3. سَاجِدًا *sajjad* (pl., s. *sājīd*) = those who prostrate themselves (active participle from *sajada* [*sujūd*], to prostrate oneself. See *sājīdīn* at 7:120, p. 509, n. 10.

4. خَطِيئَاتٍ *khaṭi'āt* (pl.; s. *khaṭi'ah*) = wrongs, mistakes, faults, sins. See *khaṭi'ah* at 4:111, p. 283, n. 8.

5. نَزِيدُ *nazīdu* = we increase, enhance, give more (v. i. pl. impfct. from *zāda* [*ziyādah*], to grow, to increase. See at 2:58, p. 27, n. 10).

6. الْمُحْسِنِينَ *muḥsinīn* = (acc. /gen. of *muḥsinīn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 6:84, p. 425, n. 10).

7. بَدَّلَ *baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. أَرْسَلْنَا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 7:59, p. 489, n. 1).

9. رِجْزٍ *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. يَظْلِمُونَ *yaẓlimūna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalamā* [*zalm/zulm*], to do wrong. See *yaẓlamūna* at 7:9, p. 467, n. 11).

11. حَاصِرَةٌ *ḥāḍirah* (f.; m. *ḥādir*) = on the spot, instant, present, settled, resident (active participle from *ḥaḍara* [*ḥuḍūr*], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَعْدُونَ when they transgressed¹
 فِي السَّبْتِ إِذْ about the Sabbath—
 فَأَتَيْهِمْ حَيْثَانَهُمْ when their fish² came to them
 يَوْمَ سَبْتِهِمْ on their Sabbath day appear-
 شُرْعًا ring and coming near;³ and
 وَيَوْمَ لَا تَسْبُتُونَ the day they sabbatised⁴ not
 لَا تَأْتِيهِمْ these did not come.
 كَذَلِكَ نَبْلُوهُمْ Thus did We try⁵ them, for
 بِمَا كَانُوا يَفْسُقُونَ they used to sin defiantly.⁶

﴿١٦٦﴾

وَإِذْ قَالَتْ 164. And when
 أُمَّةٌ مِنْهُمْ a group of them said:
 لِمَ نَعْمُتُونَ قَوْمًا "Why you exhort⁷ a people
 اللَّهُ مَهْلِكُهُمْ Allah is going to destroy⁸
 أَوْ مَعْدِيهِمْ or chastise⁹
 عَذَابًا شَدِيدًا with a severe punishment?"
 قَالُوا مَعذَرَةٌ They said: "As an excuse¹⁰
 إِلَىٰ رَبِّكَ وَلَعَلَّهُمْ to Your Lord and that they
 يَتَّقُونَ might be on their guard."¹¹

فَلَمَّا نَسُوا 165. So when they forgot¹²
 مَا ذُكِّرُوا بِهِ what they were reminded of
 أَنْجَيْنَا الَّذِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يعدون *ya'dûna* = they transgress, act unjustly, assail, wrong (v. iii. m. pl. impfct. from 'adâ ['adw], to speed. See *mu'tadîn* at 7:55, p. 487, n. 8).

2. حيتان *hûtân* (pl.); s. حوت *hût* = fish, whales.

3. i. e., appearing above water and coming near the shore. شرع *shurra'* (pl.; s. *shâri'*) = appearing and coming near (act. participle from *shara'a* [*shurâ'/shar*], to start, to enact).

4. يسبتون *yasbitûna* = they sabbatise, keep the Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest, to keep the Sabbath).

5. نبلو *nablû* = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yablûa* at 6:165, p. 464, n. 4).

6. يفسقون *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 6:49, p. 410, n. 3).

7. The 'ayah refers to the conversation between two groups of the people of the hamlet who did not violate the Sabbath, one group exhorting the violators not to do so. تعظون *ta'izûna* = you exhort, advise, admonish (v. ii. m. pl. impfct. from *wa'aza* [*wa'z*], to admonish, to preach. See *ya'izu* at 4:59, p. 1266, n. 11).

8. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from 'ahlaka, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:131, p. 447, n. 1).

9. معذب *mu'adhhib* = one who punishes (act. participle from 'adhhaba, form II of 'adhhaba [*'adhb*], to obstruct. See *yu'adhhibu* at 5:23, p. 347, n. 11).

10. i. e., of performing the duty of giving good advice. معذرة *ma'dhirah* = excuse, pardon.

11. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

12. نسوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ السُّوءِ who held back¹ from the evil
وَأَخَذْنَا الَّذِينَ
ظَلَمُوا transgressed with
بِعَذَابٍ يَبِينِ a miserable³ punishment,
بِمَا كَانُوا يَفْسُقُونَ for they used to sin defiantly.



فَلَمَّا عَتَوْا 166. And when they excee-

دَ عَن مَّا ded all bounds⁴ of what

نُهِوا عَنْهُ they were prohibited⁵ from,

فَلَنَأْتِيَهُمْ كُنُوزًا We said to them: "Be you all

فِرْدَاقٍ خَسِيسٍ apes⁶ despicable."⁷



وَإِذْ 167. And [recall] when

تَأَذَّنَ رَبُّكَ Your Lord proclaimed⁸ He

لَيَبْعَثَنَّ would surely be raising⁹

عَلَيْهِمْ إِلَيَّ against them till

يَوْمِ الْقِيَامَةِ the Day of Resurrection

مَنْ يَسُومُهُمْ those who would inflict¹⁰ on

سُوءَ الْعَذَابِ them the evil of punishment.

إِنَّ رَبَّكَ لَسَرِيعٌ Your Lord is indeed quick¹¹

الْعِقَابِ وَإِنَّهُ in punishing;¹² and He is

لَعَفُورٌ indeed Most Forgiving,



رَحِيمٌ Most Merciful.

1. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. يَبِينِ *ba'is* (s.; pl. *bu'asâ'*) = miserable, wretched.

4. عَتَوْا *'ataw* = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utâw/'utîy/'itîy*], to be insolent. See at 7:77, p. 496, n. 2).

5. نُهِيَ *nuhî* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [nahw/nahy], to forbid. See at 6:28, p. 401, n. 13).

6. فِرْدَاقٍ *qiradah* (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خَسِيسٍ *khâsi'in* (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khâsa'a* [*khâs'*], to chase away. See at 2:65, p. 31, n. 6).

8. تَأَذَّنَ *ta'adhdhana* = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. لَيَبْعَثَنَّ *la+yab'athanna* = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athâna* at 7:14, p. 469, n. 5).

10. يَسُومُهُمْ *yasûmu* = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See *yasûmûna* at 7:141, p. 516, n. 11).

11. سَرِيعٌ *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عِقَابٍ *'iqâb* = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

168. And We carved¹ them
 فِي الْأَرْضِ أُمَّمًا
 in the earth into nations.
 مِنْهُمْ الصَّالِحُونَ
 Of them some were right-
 وَمِنْهُمْ دُونَ ذَلِكَ
 teous² and some otherwise.
 وَبَلَوْنَهُمْ
 And We tried³ them
 بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
 with weal⁴ and woe⁵
 لَعَلَّهُمْ يَرْجِعُونَ
 that they might return.⁶

169. Then there followed⁷
 فَخَلَفَ
 after them successors⁸
 مِنْ بَعْدِهِمْ خَلْفٌ
 who inherited the Book,
 وَرَثُوا الْكِتَابَ
 taking the worldly⁹ thing of
 يَأْخُذُونَ عَرَضَ
 this vilest sort¹⁰ and saying:
 هَذَا الَّذِي وُعدُوا
 "It will be forgiven us;"
 سَيَعْفُو لَنَا
 and if there comes to them
 وَإِنْ يَأْتِهِمْ
 a stuff similar to it
 عَرَضٌ مِثْلَهُ
 they grasp it.
 يَأْخُذُوهُ
 Was there not taken on them
 أَلَمْ نَتَّخِذْ عَلَيْهِمُ
 the covenant¹¹ of the Book
 مِيثَاقَ الْكِتَابِ
 أَنْ لَا يَقُولُوا
 that they would not say of
 عَلَيَّ اللَّهُ إِلَّا الْحَقَّ
 Allah ought but the truth,
 وَدَرَسُوا مَا فِيهِ
 and they study¹² what is in it?
 وَالذَّارِ الْآخِرَةَ
 And the hereafter abode

1. *qatta'na* = we cut into pieces, carved (v. i. pl. past from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See at 7:160, p. 527, n. 1).

2. *sâlihûn* (pl.; s. *salih*) = righteous, virtuous, good (active participle from *salaha* [*salâh/ şulûh/ maslahah*], to be good, right, proper. See *şâlihîn* at 6:85, p. 425, n. 11).

3. *balawna* = we tried, put to test (v. i. pl. past from *balâ* [*balw / balâ'*], to test, to try. See *nablâ* at 7:163, p. 529, n. 5).

4. *hasanât* (pl.; s. *hasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *hasanah* at 7:156, p. 524, n. 4.

5. *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad sides [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.

6. i. e., to obedience, by leaving the way of sin and disobedience. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 3:72, p. 183, n. 6).

7. *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalaf/khilâfah*], to come after, to follow, to succeed. See *khalafum* at 7:150, p. 521, n. 6).

8. *khalf* = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.

9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrah*. *'arad* (s.; pl. *'arâd*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.

10. *'adnâ* = nearer, closer, lower, nether, viler, vilest. Elative form of *dânin*. See at 5:2107, p. 383, n. 11.

11. *mithâq* (pl. *mawâthiq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).

12. *darasû* = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

خَيْرٌ لِّدِينٍ is better¹ for those who
 يَتَّقُونَ fear Allah.²
 أَفَلَا تَعْقِلُونَ Will you not then realize?³
 وَالَّذِينَ يُمَسِّكُونَ 170. And those who hold
 بِالْكِتَابِ fast⁴ by the Book and
 وَأَقَامُوا الصَّلَاةَ properly perform⁵ the prayer,
 إِنَّا لَا نَفْضِحُ We shall surely not frustrate⁶
 أَجْرَ الْمُصْلِحِينَ the reward of the rectifiers.⁷

وَإِذْ 171. And [recall] when
 نَنقَضْنَا الْجِبَلَ We lifted⁸ the mountain
 فَوْقَهُمْ above them
 كَأَنَّهُ ظِلَّةٌ as if it were a canopy⁹
 وَظَنُوا أَنَّهُ and they thought¹⁰ that it was
 وَاقِعٌ بِهِمْ going to fall¹¹ on them.
 خذُوا مَا آتَيْنَاكُمْ "Hold what We have given
 بِقُوَّةٍ you with force and
 وَأَذْكُرُوا مَا فِيهِ remember what is therein,
 لَعَلَّكُمْ تَتَّقُونَ that you might fear Allah."¹¹

Section (Rukû') 22

وَإِذْ 172. And [recall] when
 أَخَذَ رَبُّكَ مِنْ your Lord took from
 بَنِي آدَمَ مِنَ the Children of 'Âdam, from

1. *khayr* = good, better, best. See at 4:169, p. 320, n. 4.

2. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 7:164, p. 529, n. 11).

3. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يمسكون *yumassikûna* = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *masaka*[*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

5. أقاموا *'aqâmû* = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma*, form IV of *qâma* [*qawmah/qiyâm*] to get up, stand up. See at 5:66, p. 362, n. 10).

6. نضج *nuđî'u* = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'ađû'a*, form IV of *đû'a* [*đay/điyâ*], to get lost. See *'uđî'u* at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. *muşliĥîn* (acc./gen. of *muşliĥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aşlahâ*, to set right, to compose differences; form IV of *şalahâ/şaluĥa* [*şalâĥ/şulûĥ/şalâĥiyah/maşlahah*], to be good, right, proper, in order).

8. See 2:63, 93. *nataqnâ* = we raised, lifted (v. i. pl. past from *nataqa* [*natq*], to lift).

9. ظلة *ẓullah* (s.; pl. *ẓulal*) = canopy, shade, awning, marquee.

10. ظنوا *ẓannû* = they thought, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [*ẓann*], to think, to suppose. See *nazunnu* at 7:66, p. 491, n. 10).

11. واقع *wâqi'* = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [*wuqu'î*], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتِهِمْ their loins,¹ their progeny,²

وَأَشْهَدَهُمْ and made them bear witness³

عَلَىٰ أَنفُسِهِمْ over themselves -

أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"

قَالُوا بَلَىٰ شَهِدْنَا They said: "Yes, we testify"-

أَنْ تَقُولُوا lest you should say

يَوْمَ الْقِيَامَةِ on the Day of Resurrection,

إِنَّا كُنَّا عَنْ هَذَا " We indeed were about it

غَافِلِينَ unaware."⁴

أَوْ تَقُولُوا 173. Or lest you should say:

إِنَّمَا أَشْرَكَ " There only set partners⁵ our

ءَابَاءُ وَإِنَّا مِن قَبْلُ وَكُنَّا fathers afore and we were

ذُرِّيَّةً مِن بَعْدِهِمْ descendants after them.

أَفَنهَلِكُنَا Will you then destroy⁶ us for

مَا فَعَلُوا الْمَسْجُوتُونَ what the⁷ lying ones did?"

وَكَذَلِكَ نَقُصِّلُ 174. And thus We elucidate⁸

الْآيَاتِ وَلَعَلَّهُمْ the revelations and in order

يَرْجِعُونَ that they might return.⁹

وَأَتْلُ عَلَيْهِمْ 175. And recite¹⁰ unto them

بِأَلْوَانِ the account of him to whom

1. i. e., Allah created the progeny of 'Ādam generation after generation, each generation being produced from the loins of their predecessors. ظهور

ẓuhūr (sing. ظهر *ẓahr*) = backs, rears, rear sides. loins, spines. See at 6:146, p.454, n. 9).

2. ذرية *dhurriyah* (pl. *dhurriyāt/dharāriyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. شهد *'ash-hada* = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [*shuhūd*], to witness. See *yash-hadūna* at 6:150, p. 456, n. 5).

4. غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufāl*], to neglect, to ignore. See at 6:131, p. 447, n. 4).

5. أشرك *'ashraka* = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [*shirk/sharīkah*], to share. See *'ashrakū* at 6:148, p. 455, n. 5).

6. تهلک *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مبطلون

mubtilūn (pl.; s. *mubtil*) = lying ones, followers of falsehood (act. participle from *'abṭala*, form IV of *baṭala* [*baṭl/baṭlān*], to be null/false. See *baṭala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawhīd* by each individual and because of the reminding of it through Prophets and Messengers.

8. تفصل *nufassilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يرجعون *yarji'ūna* = they return, come back, revert

(v. iii. m. pl. impfct. from *raja'a* [رجع *rujū'*] to come back, return. See at 7:168, p. 531, n. 6).

10. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talā* [*tilāwah*], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَاهُ ءَايَاتِنَا We gave our evidences¹
 فَأَنسَخَ مِنْهَا but he cast them off.²
 فَأَتْبَعَهُ الشَّيْطَانُ So Satan subordinated³ him
 فَكَانَ and he became
 ۞ مِنَ الضَّالِّينَ one of those gone astray.⁴
 وَلَوْ شِئْنَا 176. And had We willed We
 لَرَفَعْنَاهُ would have elevated⁵ him
 بِهَا وَلَكِنَّهُ أَخْلَدَ therewith, but he abided⁶
 فِي الْأَرْضِ in the earth
 وَأَتَّبَعَهُ هَوَاهُ and followed⁷ his desire.⁸
 فَشَلَّهِ So his instance is
 كَمَثَلِ الْكَلْبِ like the instance of the dog:
 إِنْ تَحَمَّلَ عَلَيْهِ if you make an attack⁹ on
 يَلْهَثَ him he lolls out his tongue¹⁰
 أَوْ تَرَكْتَهُ or if you let him alone
 يَلْهَثَ he lolls out his tongue.
 ذَلِكَ مَثَلٌ That is the parable of
 الْقَوْمِ الَّذِينَ the people who
 كَذَّبُوا بِآيَاتِنَا cry lies to Our signs.
 فَأَقْصِصْ الْقَصَصَ So narrate the tales
 لَعَلَّهُمْ يَتَفَكَّرُونَ that they may reflect.¹¹

۞

1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banū Isrâ'îl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Ṭabarî, IX, 119-123 for different reports on the subject). آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.
2. انسَخَ *insalakha* = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay).
3. أتبع 'atba'a = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [*taba*/'*tabā*'*ah*], to follow. See *yattabi'ūna* at 7:157, p. 525, n. 1).
4. غاروا *ghāwîn* (pl.; acc/gen. of *ghāwūn*; s. *ghāwin*) = those gone astray, misguided, misled, seduced (act. participle from *ghawā* [*ghayy*/*ghawāyah*], to go astray. See *ghayy* at 7:146, p. 519, n. 11).
5. رفعنا *rafa'nā* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 4:154, p. 313, n. 8).
6. i. e., he preferred the life of this world to the life in the hereafter. أخلده 'akhlada = he perpetuated, eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [*khlūd*], to remain for ever. See *khālidīn* at 7:20, p. 471, n. 3).
7. أتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba*/'*tabā*'*ah*], to follow. See at 5:15, p. 336, n. 7).
8. هوى *hawān* (s.; pl. 'ahwā') = affection, desire, craving. See 'ahwā' at 4:135, p. 304, n. 9.
9. تحمل *taḥmil(u)* = you carry, bear. Followed by the particle 'alā the verb means to attack, to make an attack (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by 'in. See *ḥamalata* at 6:146, p. 454, n. 10).
10. يلهث *yalhath(u)* = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [*lahth*/*luhâth*], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).
11. يتفكرون *yatafakkarūna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 3:191, p. 231, n. 9).

177. Bad is the instance
 of the people who
 cry lies¹ to Our revelations
 and to themselves
 they use to do wrong.²
178. Whoever Allah guides
 he is on the right way;³
 and whoever He lets stray,
 they are the ones
 doomed to loss.⁴
179. And We have created⁵
 for hell many
 of jinn and mankind.
 They have hearts they
 do not understand⁶ therewith;
 and they have eyes
 they do not see⁷ therewith;
 and they have ears
 they do not hear⁸ therewith.
 They are like cattle,⁹
 nay worse astray.¹⁰

1. كذبوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 7:146, p. 520, n. 1).

2. يظلمون *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 7:162, p. 528, n. 10).

3. مهتدى *muhtadl* (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

4. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr/khasâr/khasârah/khusrân*] to lose. See *khâsirîn* at 7:99, p. 504, n. 6).

5. ذرأنا *dhara'nâ* = we created (v. i. pl. past from *dhara'a* [ذراء *dhara'*], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [فقه *fiqh*], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah. يبصرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'/samâ'/samâ'ah/masma'*], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أنام *'an'âm* (pl.; s. نام *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them.

أضل *'aḍallu* = further astray, farthest astray, more misguided (relative of ضال *ḍall*). See at 5:61, p. 360, n. 8.

أُولَئِكَ Such ones,

هُمُ الْغَافِلُونَ they are the heedless.¹

وَلِلَّهِ 180. And Allah have
الْأَسْمَاءَ الْحُسْنَى the Best Names;²

فَادْعُوهُ بِهَا So call on³ Him by these.

وَذَرُوا الَّذِينَ And let alone⁴ those who

يُلْحِدُونَ فِي أَسْمَائِهِ blaspheme⁵ His Names.

سَيَجْرُونَ They will be requited⁶

مَا كَانُوا يَعْمَلُونَ for what they use to do.

وَمِمَّنْ 181. And of those whom We

خَلَقْنَا أُمَّةً have created are a nation

يَهْدُونَ بِالْحَقِّ who guide⁷ by the truth

وَبِهِ يَعْدِلُونَ and by it mete out justice.⁸

Section (Rukū') 23

وَالَّذِينَ كَذَبُوا 182. And those who cry lies⁹

بِآيَاتِنَا to Our revelations,

سَنَسَدِّرْهُمْ We deal with them gradu-

الْمِنْ حَيْثُ ally¹⁰ in such a manner

لَا يَعْلَمُونَ as they know not.

1. غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafalah/ghufūl*]), to neglect, to ignore. See at 7:172, p. 533, n. 4.

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhārī*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ān.

3. ادعوا *ud'ū* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'ā* [*du'ā*]), to call. See at 7:55, p. 87, n. 5).

4. ذروا *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 7:73, p. 494, n. 9).

5. يلحدون *yulhidūna* = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from '*alḥada*, form IV of *laḥada*, [لحد *laḥd*]), to dig a grave, to deviate from the right course, to apostatize).

6. يجزون *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazā* [*jazā*]), to recompense. See *yujzā* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathīr, the allusion here is to the Muslim nation (see Ibn Kathīr, III, 517 *yahdūna* = they guide, show the way (v. iii. m. pl. impfct. from *hadā* [*hady / hudan / hidayah*]), to guide, to show. See at 7:159, p. 526, n. 10).

8. يعدلون *ya'dilūna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from '*adala* [*'adl/'adālah*]), to be just/equal. See at 7:159, p. 526, n. 11).

9. كذبوا *kadhhabū* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*]), to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathīr, III, 518. Also see 6:44-45). نستدرج

nastadriju = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durāj*]), to move, to approach gradually).

وَأْمَلِي لَهُمْ 183. I shall respite¹ them.

إِنِّي كَيْدِي مَبِينٌ Verily My plan² is firm.³



أَوَلَمْ يَتَفَكَّرُوا 184. Do they not reflect?⁴

مَا يَصَاحِبُهُمْ Their companion⁵ has not in

مِنْ جِنَّةٍ him any madness.⁶

إِنْ هُوَ إِلَّا

نَذِيرٌ مُّبِينٌ He is naught but an obvious warner.⁷

أَوَلَمْ يَنْظُرُوا 185. Do they not look into

فِي مَلَكُوتِ

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا خَلَقَ اللَّهُ and what Allah has created

مِنْ شَيْءٍ of things

وَأَنْ عَسَى أَنْ يَكُونَ and that it may be

قَدِ اقْتَرَبَ أَجَلُهُمْ their term has drawn near?⁹

فَبِأَيِّ حَدِيثٍ Then in what speech¹⁰ after

بَعْدَهُ رُبِمَسَّوْنَ this¹¹ will they believe?

مَنْ يُضِلِلِ اللَّهُ 186. Whomsoever Allah lets

فَكَلا هَادِي لَهُمْ stary, none can guide him;

وَيَذَرُهُمْ and He leaves them¹²

فِي طَعْيِهِمْ in their transgression¹³

1. This 'ayah is in elucidation of the previous 'ayah. أَمْلى 'umli = I respite, give rein to, give indulgence (v. i. s. impfct. from 'amlâ, form IV of malâ [malw]), to race, to walk briskly. See numli at 3:178, p. 225, n. 4).

2. كيد kayd = scheme, plot, plan, stratagem. See at 4:76, p. 274, n.5.

3. متين matin = solid, firm (act. participle in the scale of fa'il from matana [matânah], to be firm).

4. أولم يتفكروا yatafakkarû(na) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. The terminal nân is dropped because of the particle lam coming before the verb. See yatafakkarûna at 7:1176, p.534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well. صاحب shâhib (s.; pl. 'ashâb/ shâhb/ shâbah/ shâbân/suhbah) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة jinnah = insanity, madness, possession.

7. نذير nadhîr (pl. nudhur) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of fa'il from nadhara [nadhri/nadhûr], to vow, to pledge. See at 5:19, p.339, n. 2.

8. ملكوت malakût = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

9. i. e., they might die at any time, so they should believe in Him and His message. اقترب iqtaraba = he or it came near, approached (v. iii. m. s. past in form VIII of qaruba [qurb/ maqrabah], to be near. See qarrabâ at 5:27, p. 342, n. 2).

10. حديث hadîth (s.; pl. ahâdith) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

11. i. e., the Qur'ân.

12. يذره yadhuru = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/ yadhuru[wadhr] to leave. See yadhur at 7:127, p. 511 n. 5).

13. طغيان tughyân = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p.437, n. 11.

يَسْأَلُونَكَ عَنِ السَّاعَةِ 187. roaming blindly.¹

يَسْأَلُونَكَ عَنِ السَّاعَةِ 187. They ask you about

السَّاعَةِ the Hour of Resurrection,²

إِنَّا نَمُرُّ بِهَا 187. when is its mooring?³

قُلْ إِنَّمَا عِلْمُهَا

عِنْدَ رَبِّي Say: "Its knowledge is only

لَا يُخَبِّرُهَا لَوْفَهَا 187. None can disclose⁴ its time

إِلَّا هُوَ except He.

فَنُقِلَّتْ فِي 187. It weighs heavy⁵ in

السَّمَوَاتِ وَالْأَرْضِ 187. the heavens and the earth.⁶

لَا تَأْتِيكُمْ 187. It shall not come upon you

إِلَّا بَغْتَةً 187. except all of a sudden.⁷

يَسْأَلُونَكَ كَأَنَّكَ 187. They ask you as if you are

حَفِيٌّ عَنْهَا 187. well informed⁸ about it.

قُلْ إِنَّمَا عِلْمُهَا 187. Say: "Its knowledge is only

عِنْدَ اللَّهِ 187. with Allah,

وَلَكِنَّ أَكْثَرَ النَّاسِ 187. but most men

لَا يَعْلَمُونَ 187. do not know.⁹

قُلْ لَا أَمْلِكُ 188. Say I have no power¹⁰

لِنَفْسِي 188. to do to myself

نَفْعًا وَلَا ضَرًّا 188. any benefit¹¹ or any harm¹²

1. يعمهون *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha [*'amah*], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. *mursâ* = anchorage, harbour, berth, mooring.

4. ينجلي *yujallî* = he discloses, brings to light (v. iii. m. s., impfct. from *jallâ*, form II of *jalâ* [*jalw* / *jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2).

5. ثقلت *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqala* [*thiq/thaqâlah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حفي *hafiyî* (s.; pl. *hafawâ'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أملك *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk* / *mulk* / *milk*], to take in possession. See *yamliku* at 5:25, p. 341, n. 4).

11. نفع *naf'* = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضر *dar* = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَآ شَاءَ اللَّهُ except as Allah wills.

وَلَوْ كُنْتُ

in the know of the unseen¹

لَأَسْتَكْتَرْتُ I would have asked for a lot²

مِنَ الْخَيْرِ وَمَا

of wealth³ and there could not

have touched⁴ me any evil.⁵

إِن أَنَا إِلَّا نَذِيرٌ

I am naught but a warner⁶

and giver of good tidings⁷

لِقَوْمٍ يُؤْمِنُونَ for people who believe.

Section (Rukû') 24

هُوَ الَّذِي 189. He it is Who

خَلَقَكُمْ created you

مِنْ نَفْسٍ وَجِدَةٍ from one individual and

وَجَعَلَ مِنْهَا زَوْجَهَا made from him his wife that

يَسْكُنَ إِلَيْهَا he may take rest⁸ with her.

فَلَمَّا تَغَشَّاهَا Then when he wrapped⁹ her

حَمَلَتْ حَمَلًا she carried¹⁰ a light load¹¹

وَحَفِيظًا فَعَمَّرَتْ بِهَا and passed by it.

فَلَمَّا أَثْقَلَتْ Then when it became heavy¹²

دَعَا اللَّهَ they prayed to Allah,

رَبِّهِنَّ أَيُّهَا رَبَّنَا their Lord: "If You give us

صَلِيمًا a good child

لَنَكُونَنَّ مِنَ we shall surely be of

1. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.

2. استكثر *istakthartu* = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*]), to be much/many. See *kaththara* at 7:86, p. 499, n. 9).

3. خير *khayr* = good (better, best), benefit, advantage, wealth, property. See at 7:169, p. 532, n. 1.

4. مس *massa* = he touched, affected, afflicted (v. iii. m. s. past from *mass/masís*, to feel, to touch. See at 7:95, p. 503, n. 2).

5. سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).

6. i. e., against Allah's displeasure and punishment. نذير *nadhîr* (pl. *nudhûr*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhri/nudhûr*]), to vow, to pledge. See at 7:185, p. 537, n. 7.

7. بشير *bashir* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i. e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.

8. يسكن *yaskuna(u)* = he reposes, becomes tranquil, dwell [followed by *'ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukân*]), to be tranquil. The last letter takes *fathah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

9. تَغَشَّى *taghashshâ* = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*]), to cover. See *yughshî* at 7:54, p. 486, n. 9).

10. حملت *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*]), to carry. See at 6:146, p. 454, n. 10).

11. i. e., the foetus at its early stage.

12. أثقلت *'athqalat* = she or it became heavy, weighed heavily (v. iii. f. s. past from *'athqala*, form IV of *thaqala* [*thiq/thaqâlah*]), to be heavy. See *thaqulat* at 7:187, p. 538, n. 5).

﴿١٢٨﴾ الشَّاكِرِينَ the grateful."¹

﴿١٢٩﴾ فَلَمَّا آتَاهُمَا 190. Then when He granted
صَلِيمًا them a good child

﴿١٣٠﴾ جَعَلَا لَهُ شُرَكَاءَ² they set² for Him partners³
فِيمَا آتَاهُمَا in what he had granted them.
﴿١٣١﴾ فَتَعَالَى اللَّهُ But Exalted is Allah over
﴿١٣٢﴾ عَمَّا يُشْرِكُونَ what they set as partners.⁴

﴿١٣٣﴾ أَيُّشْرِكُونَ 191. Do they set as partners
مَا لَا يَخْلُقُ those that do not create⁵
شَيْئًا anything

﴿١٣٤﴾ وَهُمْ يُخْلَقُونَ while they are created?⁶

﴿١٣٥﴾ وَلَا يَسْتَطِيعُونَ 192. Nor are they able⁷ to
لَهُمْ نَصْرًا do them⁸ any help,⁹
﴿١٣٦﴾ وَلَا أَنفُسَهُمْ nor to themselves
﴿١٣٧﴾ يَصُرُّونَ can they help.¹⁰

﴿١٣٨﴾ وَإِن نَدَعُوهُمْ 193. And if you call them
إِلَى الْهُدَى to the right path
﴿١٣٩﴾ لَا يَتَّبِعُوكُمْ they do not follow¹¹ you.
﴿١٤٠﴾ سَوَاءٌ عَلَيْكَ It is the same¹³ for you

1. شَّاكِرِينَ *shākīrīn* (acc./gen. of *shākīrūn*, sing. *shākīr*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrān*], to thank. See at 7:144, p. 518, n. 11).

2. جعلًا *ja'alā* = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'*] to make, to put. See *lā taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists. شُرَكَاءَ *shurakā'* (pl.; s. *sharīk*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يَشْرِكُونَ *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See '*ashrakū* at 7:173, p. 533, n. 5).

5. يَخْلُقُ *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalāqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يُخْلَقُونَ *yukhlaqūna* = they are created, made (v. iii. m. pl. impfct. passive from *khalāqa*. See n. 5 above).

7. لَا يَسْتَطِيعُونَ *lā+yastaṭī'ūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatā'a*, form X of *tā'a* [*taw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نَصْرًا *naṣr* = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. يَنْصُرُونَ *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr*/ *nuṣūr*], to help. See *yanṣurūna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لَا يَتَّبِعُونَ *lā yattabi'ūna* = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba*/ *tabā'ah*], to follow. The terminal *nūn* is dropped because the verb comes as conclusion of a conditional clause preceded by '*in*. See *yattabi'ūna* at 7:157, p. 525, n. 1).

12. سَوَاءٌ *sawā'* = straight, even, equal, same, alike. See at 3:113, p.200, n. 6.

أَدْعُوهُمْ whether you call them

أَمْ تَنْتَظِرُونَ or you remain silent.¹

﴿١٣٧﴾

إِنَّ الَّذِينَ 194. Verily those whom

تَدْعُونَ مِنْ دُونِ اللَّهِ you call in lieu of Allah

عِبَادًا أَتَمَلَّكُم are serfs² like you.

فَادْعُوهُمْ So call them

فَلْيَسْتَجِيبُوا and let them respond³

لَكُمْ to you,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.⁴

﴿١٣٨﴾

أَلَيْسَ لَهُمْ أَرْجُلٌ 195. Do they have legs⁵

يَمْشُونَ بِهَا they walk⁶ therewith,

أَمْ لَهُمْ أَيْدٍ or do they have hands

يَبْطِشُونَ بِهَا they seize⁷ therewith,

أَمْ لَهُمْ آعِينُ or do they have eyes

يَبْصُرُونَ بِهَا they see⁸ therewith,

أَمْ لَهُمْ آذَانٌ or do they have hears

يَسْمَعُونَ بِهَا they hear⁹ therewith?

قُلْ ادْعُوا شُرَكَاءَكُمْ Say: " Call on your partners,

ثُمَّ يَكِيدُونَ then conspire¹⁰ against me

فَلَا تَنْظُرُونِ and give me no respite."¹¹

﴿١٣٩﴾

1. صامتون *ṣāmītūn* (pl.; s. *ṣāmīt*) = silent, quiet (act. participle from *ṣamata* [*ṣamī/ṣumūt*], to be silent).

2. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. ليستجيبوا *li-yastajībū* = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajību* at 6:36, p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. صادقون *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this 'ayah. The legs and other limbs made for the idols and images are of no use to them. أرجل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يمشون *yamshūna* = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashā* [مشى *mashy*], to go on foot, to walk).

7. يبطشون *yabṭishūna* = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *baṭasha* [*batsh*], to seize, to attack with violence).

8. يبصرون *yubṣirūna* = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يسمعون *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *samī'a* [*sam' /samā' /samā'ah /masma'*], to hear. See *samī'ū* at 7:179, p. 535, n. 8).

10. كيدوا *kīdū* (+ *ni*, originally *nī*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kāda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لا تنظروا *lā tunzirū* (*ni*, originally *ni*) = do not grant respite (v. ii. m. pl. imperative from *'anzara*, form IV of *nazara* [*nazar / manzar*], to see. See *'anzir* at 7:14, p. 469, n. 4).

196. Verily my Guardian-
 Protector¹ is Allah Who
 sent down² the Book.
 And He takes charge³ of
 the righteous.⁴
197. And those whom you
 call in lieu of Him
 are not able⁵
 to help you nor
 to themselves can they help.
198. And if you call⁶ them
 to the right way
 they do not listen;⁷
 and you see them⁸
 looking at you
 while they do not see.
199. Take to forgiving,⁹
 and enjoin the approved¹⁰
 and turn away¹¹ from
 the ignorant.¹²

1. *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).

2. *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*]), to come down. See at 7:71, p. 493, n. 10).

3. *yatawallâ* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'*/*waly* to come near. See at 5:51, p. 355, n. 10).

4. *şâlihîn* (acc./gen. of *şâlihûn*, sing. *şâlih*) = righteous, virtuous, good (active participle from *şalaḥa* [*şalâh*/*şulûh*/*maşlahah*]), to be good, right, proper. See at 6:85, p. 425, n. 11).

5. *lâ yastati'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*]), to obey. See at 7:191, p. 540, n. 7).

6. *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*]), to call, to summon. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *tad'ûna* at 7:37, p. 478, n. 8).

7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. *yasma'ûna* they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*]), to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by 'in. See at 7:195, p. 541, n. 9).

8. i. e., the idols and images whose eyes are only solid and inert made by men.

9. The address is to the believers in general through the Prophet. *'afw* = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8).

10. i. e., approved by the Qur'ân and *sunnah*. *'urf* = custom, usage, approved, beneficence.

11. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'arada*, form IV of *'arada* /*'aruda* [*'ard*]), to be wide, to become visible. See at 6: 106, p. 436, n. 1).

12. *jâhilîn* (accusative/genitive of *jâhilân*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*]), to be ignorant).

وَأِمَّا يَنْزَغَنَّكَ 200. If there urges¹ on you
 مِنَ الشَّيْطَانِ نَزْغٌ any prompting² from Satan,
 فَاسْتَعِذْ بِاللَّهِ seek refuge³ with Allah.
 إِنَّهُ سَمِيعٌ Verily He is All-Hearing,
 عَلِيمٌ All-Knowing.

إِنَّ الَّذِينَ 201. Verily those who
 اتَّقَوْا fear Allah,⁴
 إِذَا مَسَّهُمْ if there touches⁵ them a
 طَافٍ مِنَ الشَّيْطَانِ sudden impulse⁶ from Satan
 تَذَكَّرُوا they call to mind⁷
 فَإِذَا هُمْ مُبْصِرُونَ and lo! they see through.⁸

وَإِخْوَانِهِمْ 202. And their brethren,⁹
 يُمَدُّوهُمْ they assist¹⁰ them
 فِي الْغَيِّ into the error;¹¹
 ثُمَّ لَا يَقْصِرُونَ then they do not stop short.¹²

وَإِذَا لَمْ 203. And if you do not
 تَأْتِيهِمْ بِآيَةٍ bring them a miracle
 قَالُوا لَوْلَا they say: "Why do you not
 اجْتَبَيْتَهَا devise it?"¹³
 قُلْ إِنَّمَا أَتَّبِعُ مَا Say: "I but follow¹⁴ what

1. يَنْزَغَنَّ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نَزْغٌ *nazgh* = incitement to evil, evil prompting.

3. استَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of '*adha* [*awdh*/'*iyâdh* / *ma'âdh*], to seek protection).

4. اتَّقَوْا *ittaqaaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqaâ*, form VIII of *waqâ* [*waqy*/*wiqâyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/*masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَافٍ *tâ'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *tâfa* [*tafwf*/*tawâf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkarû* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [*dhikr* / *tadhkâr*], to remember, to mention. See *yadhhdhakkarûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubsirûna* (pl.; s. *mubsir*) = those who see through/perceive/ discern (act. participle from '*abshara*, form IV of *basura*/*basira* [*basar*], to see, to understand. See *yubshirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يُمَدُّونَ *yamudûna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand. See *yamuddu* at 2:15, p. 9, n. 2).

11. غِيٌّ *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَقْصِرُونَ *yuqshirûna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from '*aqshara*, form IV of *qashura*/*qashara* [*qashar*/*qashar*/*qashûr*], to be short, make short, to miss. See *taqshurû* at 4:101, p. 288, n. 8).

13. اجْتَبَيْتَ *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [*jibâyah*/*jibwah*/*jibâwah*], to collect. See *yajtabî* at 3:179, 226, n. 2).

يُوحَىٰ لَكَ is communicated¹ to me
 مِنْ رَبِّي from my Lord.
 هَذَا بَصَائِرُ This is enlightenment²
 مِنْ رَبِّكَ from your Lord,
 وَهُدًى وَرَحْمَةٌ and guidance and mercy
 لِقَوْمٍ يُؤْمِنُونَ for a people who believe.

وَإِذَا قُرِئَتْ 204. And if the Qur'ân
 أَنْفَرَاءً is read out,
 فَاسْتَمِعُوا لَهُ read out, listen³ to it
 وَأَنْصِتُوا and pay rapt attention⁴ that
 لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.

وَأذْكُرْ 205. And remember your
 رَبَّكَ فِي نَفْسِكَ Lord within yourself
 تَضَرُّعًا وَخِيفَةً with humility⁵ and fear,⁶
 وَدُونَ الْجَهْرِ and without publicity⁷
 مِنَ الْقَوْلِ of the utterance,
 بِالْقُدُورِ in the morning⁸
 وَالْآصَالِ and the afternoons⁹
 وَلَا تَكُنْ and never be
 مِنَ الْغَافِلِينَ of the heedless.¹⁰

1. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See 'ûhiya at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بصائر *baṣâ'ir* (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا *'ansitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from 'ansata, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara' /ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة *khifah* = fear, dread, awe.

7. جهرا *jahr* = publicity, publicness, publicising.

8. غدو *ghuduww* = morning.

9. أصال *'aṣâl* (pl.; s. 'aṣîl) = afternoons. See also 50:39.

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2).

إِنَّ الَّذِينَ 206. Verily those who are

عِنْدَ رَبِّكَ¹ near your Lord¹

لَا يَسْتَكْبِرُونَ² do not turn haughtily²

عَنْ عِبَادَتِهِ from worshipping Him;

وَيُسَبِّحُونَ³ and they sing His glory³

وَلَهُ and to Him

سَاجِدُونَ^{4*} they prostrate themselves.^{4*}

1. i. e., the angels.

2. يَسْتَكْبِرُونَ *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يَسُبِّحُونَ *yusabbiḥûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'âyah.

يُوحَىٰ إِلَيَّ is communicated¹ to me
 مِن رَّبِّي from my Lord.
 هَذَا بَصَائِرُ This is enlightenment²
 مِن رَّبِّكُمْ from your Lord,
 وَهُدًى وَرَحْمَةٌ and guidance and mercy
 لِقَوْمٍ يُؤْمِنُونَ for a people who believe.

204. And if the Qur'ân
 وَإِذَا قُرِئَتْ is read out,
 أُنشِرُوا فَاسْتَمِعُوا read out, listen³ to it
 وَأَنْصِتُوا and pay rapt attention⁴ that
 لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.

205. And remember your
 وَأَذْكُرْ Lord within yourself
 رَبِّكَ فِي نَفْسِكَ with humility⁵ and fear,⁶
 تَضَرُّعًا وَخِيفَةً and without publicity⁷
 وَدُونَ الْجَهْرِ of the utterance,
 مِنَ الْقَوْلِ in the morning⁸
 بِالْعُدُوِّ and the afternoons⁹
 وَالْأَصَالِ and never be
 وَلَا تَكُنْ of the heedless.¹⁰

1. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See 'ûhiya at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بصائر *baṣâ'ir* (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara' /ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة *khifah* = fear, dread, awe.

7. جهرا *jahr* = publicity, publicness, publicising.

8. غدو *ghuduww* = morning.

9. أصال *'aṣâl* (pl.; s. *'aṣîl*) = afternoons. See also 50:39.

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufâl*], to neglect, to ignore. See at 7:146, p. 520, n. 2).

200. If there urges¹ on you
 وَإِذَا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزَعٌ
 فَاسْتَعِذْ بِاللَّهِ فَاسْتَعِذْ بِاللَّهِ
 إِنَّهُ سَمِيعٌ عَلِيمٌ
 Verily He is All-Hearing,
 All-Knowing.

201. Verily those who
 إِنَّ الَّذِينَ اتَّقَوْا
 إِذَا مَسَّهُمْ إِذَا مَسَّهُمْ
 طَافٌ مِنَ الشَّيْطَانِ طَافٌ مِنَ الشَّيْطَانِ
 تَذَكَّرُوا تَذَكَّرُوا
 فَإِذَا هُمْ مُبْصِرُونَ
 sudden impulse⁶ from Satan
 they call to mind⁷
 and lo! they see through.⁸

202. And their brethren,⁹
 وَإِخْوَانِهِمْ
 يَمُدُّوهُمْ
 فِي الْغَيِّ
 ثُمَّ لَا يَفْصِرُونَ
 they assist¹⁰ them
 into the error;¹¹
 then they do not stop short.¹²

203. And if you do not
 وَإِذْ أَنْتُمْ
 تَأْتِيهِمْ بَآيَاتٍ
 قَالُوا لَوْلَا
 اجْتَبَيْنَاهَا
 Say: "I but follow¹⁴ what
 قُلْ إِنَّمَا اتَّبِعُ مَا

1. يَنْزَغُكَ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نَزَعٌ *nazgh* = incitement to evil, evil prompting.

3. استَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of '*adha* [*awdhu'iyadh / ma'adh*], to seek protection).

4. اتَّقَوْا *ittaqaaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*wagy/wiqayah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مَسَّ *masa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *masa/ masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَافٌ *ta'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *tafa* [*tawf/tawaf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkaru* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakka*, form V of *dhakara* [*dhikr /tadhkar*], to remember, to mention. See *yadhakkaruna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubsiruna* (pl.; s. *mubshir*) = those who see through/perceive/ discern (act. participle from '*abshara*, form IV of *basura/ basira* [*basar*], to see, to understand. See *yubshiruna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يَمُدُّونَ *yamuduuna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2).

11. غِيٌّ *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَفْصِرُونَ *yufshiruna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from '*aqshara*, form IV of *qashara/ qashara* [*qashar/ qashr/ qasharah/ qushur*], to be short, make short, to miss. See *taqshuru* at 4:101, p. 288, n. 8).

13. اجْتَبَيْتَ *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtaba*, form VIII of *jabu* [*jibayah/jibwah/jibawah*], to collect. See *yajtabi* at 3:179, 226, n. 2).

206. Verily those who are
 near your Lord¹
 do not turn haughtily²
 from worshipping Him;
 and they sing His glory³
 and to Him
 they prostrate themselves.^{4*}

1. i. e., the angels.

2. يستكبرون *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يسجدون *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'āyah.

8. SŪRAT AL-'ANFĀL (The Spoils of War)

Madinan : 75 'āyahs

This *sūrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍān, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sūrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sūrah* are:

(a) "O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" ('āyah 15).

(b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" ('āyah 20).

(c) "O you who believe, respond to Allah and His Messenger when they call you to that which will give you life" ('āyah 24).

(d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" ('āyah 27).

(e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." ('āyah 29).

The *sūrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country, one community. The *surah* is named '*anfāl*' (spoils of war) which word occurs in its first 'āyah.

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْتَلُونَكَ 1. They ask¹ you
عَنِ الْأَنْفَالِ about the spoils of war.²
قُلِ الْأَنْفَالُ Say: "The spoils of war
بِهِ belong to Allah
وَالرَّسُولِ and the Messenger.³
فَاتَّقُوا اللَّهَ Hence fear⁴ Allah
وَأَصْلِحُوا ذَاتَ and make up⁵ matters

1. يَسْأَلُونَ *yas'alūna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'āl/ mas'alah/tas'āl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.

2. أَنْفَالٌ '*anfāl*' (pl.; *s.nafal*) = spoils of war, booty.

3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.

4. i. e., fear Allah and do not quarrel in the matter.

5. اتَّقُوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).

6. أَصْلِحُوا '*asliḥū* = you (all) make up, put right, reform (v. ii. m. pl. imperative from '*aslaḥa*, form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/ maṣlahah*], to be good, proper. See '*asliḥ* at 7:142, p. 517, n. 9).

بَيْنَكُمْ between yourselves.

وَأَطِيعُوا اللَّهَ And obey¹ Allah

وَرَسُولَهُ إِن كُنْتُمْ

مُؤْمِنِينَ believers.²

إِنَّمَا الْمُؤْمِنُونَ 2. Believers are

الَّذِينَ but those who,³

إِذَا ذُكِرَ اللَّهُ if mention is made of Allah,

وَجَلَّتْ قُلُوبُهُمْ awe-struck⁴ are their hearts;

وَإِذَا نُتِلَتْ عَلَيْهِمْ and if recited⁵ unto them

آيَاتُهُ are His revelations,⁶

زَادَتْهُمْ إِيمَانًا these increase⁷ them in faith;

وَعَلَىٰ رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ they rely⁸ –

الَّذِينَ يُقِيمُونَ 3. Who properly perform⁹

الصَّلَاةَ وَمِمَّا the prayers; and out of what

رَزَقْتَهُمْ We provide¹⁰ for them

يُنْفِقُونَ they spend.¹¹

أُولَٰئِكَ هُم 4. Such are the ones who are

الْمُؤْمِنُونَ حَقًّا the believers in truth.

لَهُمْ دَرَجَاتٌ They will have ranks¹²

1. أَطِيعُوا 'atî'û = you (all) obey, be obedient (v. ii.

m. pl. imperative from 'atâ'a, form IV of tâ'a [taw], to obey. See at 5:91, p. 375, n. 3).

2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two 'âyahs mention the characteristics of true believers.

3. Here follow the mention of five qualities that characterize a true and sincere believer.

4. وَجَلَّتْ wajilat = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from wajala [wajal/ mawjal], to be afraid).

5. تَلَيْتْ tuliyat = it is recited, read out (v. iii. f. s. past passive from talâ [tilâwah], to recite. See 'atlu at 6:151, p. 456, n. 11).

6. i. e., the Qur'ân or parts of it.

7. زَادَتْ zâdat = she or it increases, augments, adds to (v. iii. f. s. past from zâda [ziyâdah], to be more. See zâda at 7:169, p. 492, n. 9).

8. يَتَوَكَّلُونَ yatawakkalûna = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form tawakkala, form V of wakala [waki/ wukâl], to entrust. See tawakkalnâ at 7:89, p. 501, n. 3).

9. يَقِيمُونَ yuqîmûna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm/ qawmah], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

10. رَزَقْنَا razaqnâ = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from razaqa [rizq], to provide, bestow. See at 2:254, p. 130, n. 4).

11. i. e., pay zakâh and sadaât in the way of Allah. It is to be noted that to perform prayers (salât) and to pay zakâh are two postulates for being a true believer. يَنْفِقُونَ yunfiqûna = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 4:37, p. 257, n. 14).

12. i. e., ranks of distinction in paradise. دَرَجَاتٍ darajat (sing. درجة darajah) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِنْدَ رَبِّهِمْ near their Lord
وَمَغْفِرَةً and forgiveness¹ and a
وَرِزْقًا كَرِيمًا generous² provision .

كَمَا أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made
مِن بَيْتِكَ you set out³ from your home
بِالْحَقِّ وَإِنْ فَرِيقًا in truth⁴ while a section
مِنَ الْمُؤْمِنِينَ of the believers
لَكَرِهُونَ were indeed unwilling.⁵

يُحَادِلُونَ 6. They were arguing⁶ with
فِي الْحَقِّ بَعْدَ you about the truth⁷ after
مَا بَيَّنَّ that it had become obvious,⁸
كَأَنَّمَا يُسَاقُونَ as if they were being driven⁹
إِلَى الْمَوْتِ towards death
وَهُمْ يَنْظُرُونَ while they were looking on.

وَإِذْ 7. And [recall] when Allah
يَعِدُّكُمْ اللَّهُ promised¹⁰ you
إِحْدَى الطَّائِفَتَيْنِ one of the two parties¹¹
أَنَّهَا لَكُمْ that it would be yours,
وَتُودُونَ while you were wishing
أَنْ تُغْرَبَ ذَاتَ الشُّوْكَاهِ that the one without sting¹²

1. Allah's forgiveness is the most precious reward for a believer.

2. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious.

3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج *'akhraja* = he ousted, dislodged, got

out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 7:27, p. 473, n. 9).

4. i. e., rightly and for the right cause.

5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse. See *kârihîn* at 7:88, p. 500, n. 9.

6. يحدلون *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [حدل *jadl*], to tighten. See at 6:25, p. 400, n. 9).

7. i. e., the inevitability of armed conflict with the unbelievers.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 4:115, p. 295, n. 8).

9. يساقون *yusâqûna* = they are driven, conducted (v. iii. m. pl. impfct. passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *suqnâ* at 7:57, p. 488, n. 7).

10. يعد *ya'udu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).

11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makka to crush the Muslims at Madina. These three 'ayahs (5-7) make it clear that that the Prophet had received information about the advance of the Makkah forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in 'ayah 6 relate to the situation on the eve of the departure from Madina.

12. شوكة *shawkah* = thorn, spike, sting, prong.

تَكُونُ لَكُمْ should be yours;¹

وَيُرِيدُ اللَّهُ but Allah intended²

أَنْ يُحِقَّ الْحَقَّ to accomplish³ the truth⁴

بِكَلِمَاتِهِ وَيَقْطَعُ by His words and to cut off⁵

دَابِرَ الْكَافِرِينَ the root⁶ of the unbelievers.



يُحِقُّ 8. That He may accomplish

الْحَقَّ the truth

وَيُبْطِلُ الْبَاطِلَ and nullify⁷ the untruth,⁸

وَلَوْ كَرِهَ even though the culprits⁹

الْمُجْرِمُونَ detested.¹⁰

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed

رَبَّكُمْ for help¹¹ to your Lord

فَأَسْتَجَابَ لَكُمْ so He responded¹² to you:

أَنِّي مُرْسِلَةٌ إِلَىٰ مِائَةِ أَلْفٍ مِنْ الْمَلَائِكَةِ "I am going to reinforce¹³ you

with a thousand of the angels

مُتَرَدِّفِينَ coming in succession."¹⁴

وَمَا جَعَلَهُ اللَّهُ 10. And Allah set it not

إِلَّا بُشْرَىٰ but as good tidings and that

وَلِتَطْمَئِنَّ بِهِمْ calm may become thereby

قُلُوبِكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 5:49, p. 355, n. 1).

3. يحق *yuhiqqa(u)* = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from 'ahaqqa, form IV of *haqqa*, to be true. The final letter takes *fathah* for the particle 'an being before the verb.

4. i. e., Islam.

5. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a* [qaʿʿ], to cut. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yuhiqqa*, governed by the particle 'an.

6. i. e., to eradicate them. دابر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يبطل *yubtila(u)* = he nullifies, renders void (v. iii. m. s. impfct. from 'abtila, form IV of *batala* [buṭl/buṭlân], to be null/void. See *mubtilân* at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مجرمون *mujrimûn* (pl.; s. *mujrim*) = culprits, evildoers (act. participle from 'ajrama, form IV of *jarama*[jarm], to commit a crime. See at 7:133, p. 514, n. 1).

10. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See *karihtum* at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تستغيثون

tastaghîthûna = you seek help, pray for help (v. ii. m. pl. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid.

12. استجاب *istajâba* = he responded, answered (v. iii. m. s. past in form X of *jâba* [jawb], to travel. See *li-yastajibû* at 7:194, p. 541, n. 3).

13. مدد *mumidd* = one who reinforces, helps, assists (act. participle from 'amadda, form IV of *madda* [madd], to extend, to stretch. See *yumidda* at 3:124, p. 205, n. 3).

14. مردفين *murdifin* = those coming one after another/in succession (act. participle from 'ardafa, form IV of *radafa/ radifa* [radf], to come next).

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

And no victory¹ can there be except from Allah.

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Verily Allah is All-Mighty, All-Wise.

Section (Rukū') 2

إِذْ يَغْشَىكُمُ اللَّيْلُ

11. [Recall] when He covered² you with slumber³ as security⁴ from Him

وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ

and sent down on you from the sky

مَاءً لِّيُطَهِّرَكُم بِهِ

water to purify⁵ you therewith

وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ

and to remove⁶ from you the filth⁷ of Satan,

وَلِيُرَبِّطَ عَلَى قُلُوبِكُمْ

and to fortify⁸ your hearts, and to make firm⁹ thereby

وَأَقْدَامَكُمُ

your feet.

إِذْ يُوحَىٰ رَبُّكَ

12. [Recall] when your Lord communicated

إِلَى الْمَلَائِكَةِ

to the angels:

أَنَا مَعَكُمْ فَاثْبُتُوا

"I am with you, so make firm those who believe.

الَّذِينَ آمَنُوا

I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. 'Āyahs 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر *naṣr* = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يغشى *yughashshī* = he covers, wraps up, veils, envelops (v. iii. m. s. impfct. from *ghashshā*, form II of *ghashiya* [*ghishhāwah*], to cover. See *taghashshā* at 7:189, p. 539, n. 9).

3. نعلسى *nu'ās* = somnolence, sleepiness, drowsiness; slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أمنة *'amanah* = 'amn = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara*/*tahura* [*tuhr/tahārah*], to be clean. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يذهب *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihāb*/*madh-hab*], to go. The final letter takes *fathah* for the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *yudh-hib* at 6: 13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رجز *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يربط *yarbiṭa(u)* = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabata* [*rabī*], to bind, to fasten. See *rābīṭū* at 3:200, p. 235, n. 3).

9. يثبت *yuthabbīta(u)* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabāt*/*thubūt*], to be firm, fixed. See *tathbīt* at 4:66, p. 270, n. 11).

الَّذِينَ كَفَرُوا those who disbelieve
 الرُّعْبَ terror.¹
 فَاصْرِبُوا فَوْقَ الْأَعْنَاقِ So strike² above the necks³
 وَاصْرِبُوا مِنْهُمْ and smite of them
 كُلِّ بَنَانٍ every finger-tips.⁴

ذَلِكَ بِأَنَّهُمْ 13. That is because they
 شَاقُوا اللَّهَ turned against⁵ Allah
 وَرَسُولَهُ and His Messenger.
 وَمَنْ يُشَاقِقِ And whoever turns against⁶
 اللَّهَ وَرَسُولَهُ Allah and His Messenger,
 فَإِنَّ اللَّهَ شَدِيدُ Allah indeed is severe
 الْعِقَابِ in punishing.⁷

ذَلِكَ كَمْ فَذَوْقُوهُ 14. Thus then you taste⁸ it;
 وَأَنَّ and that
 لِلْكَافِرِينَ there is for the unbelievers
 عَذَابُ النَّارِ the punishment of the fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا 15. O you who believe,
 إِذَا لَقِيتُمْ when you meet⁹
 الَّذِينَ كَفَرُوا those who disbelieve
 رُحْفًا making advance,¹⁰

1. *ru'ib* = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. *idribû* = you (all) strike, hit, smite (v. ii. m. pl. imperative from *daraba* [*darb*], to beat, to strike. See at 2:73, p. 34, n.9).

3. i. e., at the heads. أعناق 'a'nâq (pl.; s. عنق 'unuq) = necks.

4. So that they are incapacitated for fighting and may easily be captured. بنان *banân* (pl.; s. بنانة *banânah*) = finger-tips.

5. *shâqqû* = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See n. 6 below).

6. *yushâqqi(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause [preceded by *man*] See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. عقاب 'iqâb = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. *dhâqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 7:39, p. 479, n. 11).

9. *laqîtum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ' / luqyân / luqy /luqyah/ luqan*] to meet. See *laqû* at 3:119, p. 203, n. 3).

10. i. e., to fight you. زحف *zahf* = marching, making advance, crawling.

فَلَا تَوَلُّوهُمْ never turn to them¹

الْأَدْبَارَ^{١٥} the backs.²

وَمَنْ يُوَلِّهِمْ 16. And whoever turns to

يَوْمَئِذٍ دُبُرَهُ them that day his back

إِلَّا مَتَحَرِّفًا³ except as a manoeuvre³

لِقِتَالٍ for the fighting

أَوْ مُتَحَرِّفًا إِلَىٰ فِئْتِهِ or to join⁴ his company, does

فَقَدْ بَاءَ بِغَضَبٍ مِّنْ incur⁵ the wrath⁶ of Allah,

اللَّهِ وَمَأْوَاهُ جَهَنَّمُ and his abode⁷ will be hell,

وَبئْسَ الْمَصِيرُ^٨ and evil is the destination.⁸

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them

وَلَكِنَّ اللَّهَ قَتَلَهُمْ^٩ but Allah killed them;⁹

وَمَا رَمَيْتُمْ and you did not throw¹⁰

إِذْ رَمَيْتُمْ when you threw,

وَلَكِنَّ اللَّهَ رَمَىٰ but Allah threw; and that

وَلِيَسْتَبْلِي^{١١} الْمُؤْمِنِينَ He might try¹¹ the believers

مِنْهُ بِبَلَاءٍ حَسَنًا with a good trial from Him.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,

عَلِيمٌ^{١٧} All-Knowing.

ذَٰلِكُمْ 18. That was it,

1. *lâ tuwallû* = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).

2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. *ادبار* *'adbâr* (pl.; sing. *دبر* *dubr/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.

3. *متحرف* *mutaharrif* = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taharrafâ*, form V of *harafa* [*harf*], to deflect, to change. See *yuharrifûna* at 5:41, p. 348, n. 8).

4. *متحيز* *mutahayyiz* = one who inclines/ leans/ joins; a partisan, biased (act. participle from *tahayyaza*, form V of *hâza* [*hawz/hiyâzah/hayz*], to get, to win, to drive on).

5. *باء* *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).

6. *غضب* *ghaḍab* = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.

7. *ماوى* *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 5:72, p. 366, n. 14).

8. *مصير* *maṣîr* = destination, place at which one arrives, destiny, end. See at 5:18, p.338, n. 5).

9. This *'âyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.

10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. *رمت* *ramayta* = you threw (v. ii. m. past from *ramâ* [*ramy/rimâyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).

11. *يبلى* *yubliya(lî)* = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw / balâ*], to test, to try. See *yablûa* at 6:165, p. 464, n. 4). The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See *nablûa* at 7:163, p. 529, n. 5).

وَأَنَّ اللَّهَ مُوهِنٌ
 كَيْدَ الْكَافِرِينَ ﴿١٨﴾ and that Allah¹ does cripple
 the plot² of the unbelievers.

إِنْ تَسْتَفْتِحُوا 19. If you sought a decision,³
 فَقَدْ جَاءَكُمْ فَتَحٌ then there has already come
 إِلَيْكُمْ فَتْحٌ to you the decision;⁴
 وَإِنْ تَنْهَوْا and if you cease,⁵
 فَهُوَ خَيْرٌ لَكُمْ it will be good for you;
 وَإِنْ تَعُودُوا but if you come back⁶
 نَعُدُّ we will come back⁷
 وَلَنْ نَغْنِيَّ عَنْكُمْ and it shall not avail⁸ you
 فَمَنْ شِئْنَا your host whatsoever
 وَلَوْ كَثُرَتْ even if it were numerous,⁹
 وَأَنَّ اللَّهَ مَعَ and that Allah is with
 الْمُؤْمِنِينَ ﴿١٩﴾ the believers.

Section (Rukū') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 20. O you who believe,
 أَطِيعُوا اللَّهَ obey⁹ Allah
 وَرَسُولَهُ and His Messenger and
 وَلَا تَوَلَّوْا عُنُقَهُ do not turn away from him
 وَأَسْمِعُوا سَمْعَكُمْ while you hear.

1. موهن *mūhin* = one who weakens, enfeebles, disables, cripples (act. participle from *'awhana*, form IV of *wahana / wahina* [wahn], to be weak. See *tahinū* at 4:104, p. 291, n. 1).

2. كيد *kayd* = scheme, plot, plan, stratagem. See at 7:183, p. 537, n.2.

3. The address is to the unbelievers in the context of the Battle of Badr. استفتحوا *tastaftihū(na)* = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istafṭaha*, form X of *fataha* [faṭḥ], to open, to conquer. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *yastaftihūna* at 2:89, p. 42, n. 4).

4. فتح *fath* (s., pl. فوحات *futūḥāt*) = decision, opening, victory. See at 5:52, p.356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. تنهوا *tantahū(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahā*, form VIII of *nahā* [nahy/nahw], to forbid, prohibit. The terminal *nūn* is dropped for the reason stated at n. 3 above. See *yantahū* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. تعودوا *ta'ūdū(na)* = you (all) come back (v. ii. m. pl. impfct. from *'āda* ['awd/'awdah], to return. The terminal *nūn* is dropped for the reason stated at n. 3 above. See *ta'ūdāna* at 7:29, p.475, n. 1).

7. i. e., with help against you. نعد *na'ud* (*na'ūdu*) = we come back, return (v. i. pl. impfct. from *'āda* ['awd/'awdah], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ūda* at 7:89, p. 501, n. 1).

8. تغني *tughniya(nī)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [ghinan / ghanā'], to be free from want, to be rich. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. كثر *kathurat* = she or it became numerous, more (v. iii. f. s. past from *kathura* [kathrah], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. أطيعوا *'afī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atā'a*, form IV of *tā'a* [taw'], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 21. Nor be like those who

قَالُوا سَمِعْنَا وَهُمْ said: "We hear" while

لَا يَسْمَعُونَ 11 they were not listening.¹

إِنَّ شَرَّ 22. Verily the worst² of

الذَّوَابِّ عِنْدَ اللَّهِ creatures³ to Allah are

أَصُمُّ الْبُكْمِ the the deaf⁴ and the dumb⁵

الَّذِينَ لَا يَعْقِلُونَ 6 who do not understand.⁶

وَلَوْ عَلِمَ اللَّهُ 23. And if Allah Knew

فِيهِمْ خَيْرًا in them any good He would

لَأَسْمَعَهُمْ have made them listen;⁷ and

وَلَوْ أَسْمَعَهُمْ if He had made them listen

لَنُتَلَوُا they would have turned

وَهُمْ مُعْرِضُونَ 8 away⁸ being evasive.⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا 24. O you who believe,

اسْتَجِيبُوا لِلَّهِ respond¹⁰ to Allah

وَلِلرَّسُولِ and to the Messenger

إِذَا دَعَاكُمْ when he calls you to that

لِنُحْيِيَكُمْ which will revivify¹¹ you;

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah

يَحُولُ بَيْنَ interposes¹² between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them. *يسمعون yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. *شر sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. *دواب dawwâb* (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. *صم şumm* (pl.; sing. *aşamm*) deaf. See at 6:39, p. 416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. *بكم bukm* (pl.; sing. *abkam*) = dumb. See at 6:39, p. 416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them.

يعقلون ya'qilûna = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. *أسمع 'asma'a* = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. *تولوا tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. *معرضون mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'arada*, form IV of *'arada* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. *استجبوا istajibû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajaba*, form X of *jâbu* [*jawb*], to travel. See *istajâba* at 8:8, p. 548, n. 12).

11. Islam and *jihâd* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. *يحول yahûlu* = he interposes, interferences, prevents (v. iii. m. s. impfct. from *hâla* [*haylûlah*], to prevent).

- الْمَرءِ وَقَلْبِهِ¹ a man and his heart¹
- وَأَنَّهُ إِلَيْهِ² and that to Him
- تُحْشَرُونَ³ you shall all be mustered.²
- وَأَتَقُوا فَتْنَةَ⁴ 25. And beware³ of the trial⁴
- لَا تُصِيبُ الَّذِينَ⁵ that will not afflict⁵ those
- ظَلَمُوا مِنْكُمْ⁶ who do wrong of you
- فَإِنَّ⁷ in particular;⁶
- وَأَعْلَمُوا أَنَّ اللَّهَ⁸ and know that Allah is
- شَدِيدُ الْعِقَابِ⁹ severe in punishing.⁷
- وَأَذْكُرُوا إِذْ¹⁰ 26. And remember when
- أَنْتُمْ قَلِيلٌ¹¹ you were a few
- مُسْتَضْعَفُونَ¹² and deemed weak⁸ in the
- الْأَرْضِ تَخَافُونَ أَنْ¹³ land and fearing that people
- يَبْحَثَكُمْ النَّاسُ¹⁴ would sweep⁹ you away,
- فَأَوَّانَكُمْ¹⁵ then He gave you shelter¹⁰
- وَأَيَّدَكُمْ بِبَصْرِهِ¹⁶ and aided¹¹ you with His help
- وَرَزَقَكُمْ¹⁷ and gave you sustenance
- مِنَ الطَّيِّبَاتِ¹⁸ of good things¹² that
- لَمَّا كُنْتُمْ تَشْكُرُونَ¹⁹ you may express gratitude.
- يَا أَيُّهَا الَّذِينَ آمَنُوا²⁰ 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.

2. i. e., on the Day of Judgement. تحشرون *tuḥsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:72, p. 420, n. 12).

3. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

4. i. e., Allah's retribution. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.

5. *lā tusibanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'asāba*, form IV of *sāba* [*sawb* / *saybūbah*], to hit the mark, to be right).

6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.

7. عقاب *'iqāb* = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.

8. The address is to the Muslims, particularly to the *muhājirs*, and the reference is to their situation at Makka before the migration. مستضعفون *mustaḍ'afān* (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'fda'f*], to be weak. See *mustaḍ'afin* at 4:127, p. 300, n. 6).

9. يبحث *yatakhattafa(u)* = he carries away, sweeps away (v. iii. m. s. impfct. from *takhattafa*, form V of *khattafa/khattifa* [*khaṭf*], to snatch, to seize. The final letter takes *fathah* for the particle *'an* coming before the verb. See *yakhtafu* at 2:20, p. 10, n. 13).

10. i. e., at Madina. أوى *'awā* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awā* [*'awy*], to seek shelter).

11. The reference is especially to Allah's help at the Battle of Badr. أيد *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [*'ayd*], to be strong. See *'ayyadtu* at 5:110, p. 385, n. 2).

12. طيبات *ṭayyibāt* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا اللَّهَ

do not betray¹ Allah

وَالرَّسُولَ and the Messenger,

وَتَخُونُوا أَمْنَتَكُمْ nor betray your trusts²

وَأَنْتُمْ تَعْلَمُونَ while you know.³

وَأَعْلَمُوا 28. And know that

أَنْمَا أَمْوَالُكُمْ your properties³

وَأَوْلَادُكُمْ and your children are but

فِتْنَةٌ a trial,⁴

وَأَنَّ اللَّهَ عِنْدَهُ and that Allah, with Him

أَجْرٌ عَظِيمٌ is an immense⁵ reward.

Section (Rukū') 4

يَا أَيُّهَا الَّذِينَ آمَنُوا 29. O you who believe,

إِنْ تَتَّقُوا اللَّهَ

if you fear Allah,⁶

يَجْعَلْ لَكُمْ

He will provide for you

فُرْقَانًا a distinguishment,⁷

وَيَكْفِرْ عَنْكُمْ and will efface⁸ from you

سَيِّئَاتِكُمْ your sins⁹

وَيَغْفِرْ لَكُمْ and will forgive you;

وَاللَّهُ ذُو and Allah possesses

الْفَضْلِ الْعَظِيمِ magnificent grace.

1. لا تخونوا *lā takhūnū* = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khāna* [khwn/ khiyānah], to betray, to be treacherous. See *takhtānāna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. أمانات *'amānāt* (pl.); s. أمانة *'amānah* = trusts, things deposited in trust. See *'amānah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

5. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

6. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عظيم

'aẓīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

7. i. e., victory, for it will mark out the truth from the untruth. فرقان *furqān* = distinguishment, evidence, Qur'ān. See at 2:185, p. 87, n. 13.

8. يكفر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [kufɾ], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 7:63, p. 490, n. 9).

9. سيئات *sayyi'āt* (pl.); s. سيئة *sayyi'ah* = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذْ 30. And [recall] when there
 يَمْكُرُوكَ conspired¹ against you
 الَّذِينَ كَفَرُوا those who disbelieve
 لِيُضَيِّقُوا to confine² you
 أَوْ يَقْتُلُوكَ or to kill you
 أَوْ يُخْرِجُوكَ or to expel³ you.
 وَيَمْكُرُونَ They conspire
 وَيَمْكُرُ اللَّهُ and Allah plans,
 وَاللَّهُ خَبِيرٌ and Allah is the Best of
 الْمَكْرِينِ Planers.⁴

وَإِذَا نُنزِلُ عَلَيْهِمْ 31. And if recited⁵ unto them
 آيَاتُنَا قَالُوا are Our revelations they say:
 قَدْ سَمِعْنَا "We have heard."⁶
 لَوْ نَشَاءُ لَقُلْنَا If we will, we can say
 مِثْلَ هَذَا like this.
 إِنَّ هَذَا إِلَّا This is naught but
 أَسْطُورُ الْأَوَّلِينَ the legends⁷ of the ancients."⁸

وَإِذْ 32. And [recall] when
 قَالُوا اللَّهُمَّ they said:⁹ " O Allah,
 إِنْ كَانَتْ هَذَا هُوَ if this were the truth
 الْحَقُّ مِنْ عِنْدِكَ from you

1. The 'ayah alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, Peace and blessings of Allah be on him, on the eve of his migration to Madina. يَمْكُرُ *yamkuru* = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from *makara* [*mākr*], to deceive, to delude. See *yamkurū*, p. 6:123, p. 443, n. 4).

2. *yuthbitū* (na) = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from 'athbata, form IV of *thabata* [*thabāt/ thubūt*], to be firm, stable. The terminal *nūn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *yuthabbita* at 8:11, p. 550, n. 9).

3. *yukhrijū* (na) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from 'akhraja, form IV of *kharaja* [*khurāj*], to go out. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *tukhrijū* at 7:123, p. 510, n. 4).

4. *mākirīn* (pl.; acc./gen. of *mākirūn*; s. *mākir*) = conspirators, planners (act. participle from *makara*. See n. 1 above).

5. This 'ayah further refers to the attitude and conduct of the unbelievers. *tutlā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [*tilāwah*], to recite. See at 3:101, p. 195, n. 4).

6. *sami'nā* = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See at 4:45, p. 261, n. 4).

7. *asāṭir* (pl.; s. *ustūrah*) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ān are expressed by many a modern unbeliever and critic, especially by the orientalist.

'awwalīn (pl.; acc./gen. of *'awwalūn*; s. *'awwal*) = the first ones, the previous or former ones, the ancients.

9. The Makkan unbelievers not only boasted of their ability to compose the like of the Qur'ān but, in the height of their unbelief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ān. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا then rain¹ on us
 حِجَارَةً مِّنَ السَّمَاءِ stones² from the sky
 أَوْ آتِنَا وَعَذَابٍ or bring us a punishment
 أَلِيمٍ most painful.³
 33. But Allah is not وَمَا كَانَ اللَّهُ
 لِيُعَذِّبَهُمْ to punish⁴ them
 وَأَنْتَ فِيهِمْ while you are amidst them;⁵
 وَمَا كَانَ اللَّهُ nor is Allah
 مُعَذِّبَهُمْ going to punish⁶ them
 وَهُمْ يَسْتَعْفِرُونَ while they seek forgiveness.⁷
 34. And what is for them⁸ وَمَا لَهُمْ
 أَنْ يَأْتِيَهُمُ اللَّهُ that Allah should not punish
 وَهُمْ يَصُدُّونَ them while they deter⁹
 عَنْ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 وَمَا كَانُوا while they were not
 أَوْلِيَاءَهُۥٓ its guradians?¹⁰
 إِنَّ أَوْلِيَآؤَهُۥ Verily its guardians are none
 إِلَّا الْمُنْفِقُونَ but the godfearing ;¹¹
 وَلَكِنَّ أَكْثَرَهُمْ but most of them
 لَا يَعْلَمُونَ do not know.
 35. Nor are their prayers وَمَا كَانَ صَلَاتُهُمْ

1. أمطر 'amtīr = rain, shower, pour out (v. ii. m. s. imperative from 'amtara, form IV of matara, to rain. See 'amtarnā at 7:84, p. 498, n. 4).

2. Obviously the Quraysh unbelievers were aware of the punishment by the *sijjil* stones that were rained on the invaders of the Ka'ba. *hijārah* (sing. *hajar*) = stones. See at 2:24, p. 13, n. 2.

3. أليم 'alīm = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

9. يعذب *yu'adhhiba(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [*ta'dhib*] of 'adhaba [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).

5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.

6. معذب *mu'adhhib* = one who punishes/ is going to punish (act. participle from 'adhhaba. See n. 4 above).

7. i. e., the believers and the weak among them seek Allah's forgiveness. يستغفرون *yastaghfirūna*

= they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrān*], to forgive. See at 5:74, p. 367, n. 2).

8. i. e., what plea have they in their favour.

9. i. e., deter believers and others from going to the Ka'ba. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd*/*ṣudūd*], to turn away. See at 7:45, p. 482, n. 9).

10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the 'āyah. أولياءه

'awliyā' (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.

11. متقون *muttaqūn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqā* {to be on one's guard}, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect). See at 2:177, p. 84, n. 6.

عِنْدَ الْبَيْتِ near the House

إِلَّا مَكَاةً ought but whistling¹

وَتَصْدِيَةً and clapping.²

فَذُوقُوا الْعَذَابَ Hence taste³ the punishment⁴

بِمَا كُنْتُمْ because you used

تَكْفُرُونَ to disbelieve.

36. Those who disbelieve

are spending⁵ their funds

لِيَصُدَّوْا عَنْ

سَبِيلِ اللَّهِ the way of Allah.

سَيُسْفِقُونَ So they will spend them

ثُمَّ يَكُونُ and then these will become

عَلَيْهِمْ حَسْرَةٌ a regret⁷ on their part, then

ثُمَّ يُغْلَبُونَ they will be vanquished.⁸

وَالَّذِينَ كَفَرُوا And those who disbelieve,

إِلَىٰ جَهَنَّمَ to hell

يُحْشَرُونَ they will be herded.⁹

37. That Allah may mark

أَلْحَيْتَ مِنَ الطَّيِّبِ out¹⁰ the bad from the good

وَيَجْعَلَ الطَّيِّبَ and put the bad

بَعْضُهُ عَلَىٰ بَعْضٍ one over the other,

1. مَكَاةً *mukā'* = whistling.

2. تصدبة *taṣḍiyah* = clapping. The polytheists of Makka used to go round the Ka'ba whistling and clapping.

3. ذوقوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq/madhāq*], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkan unbelievers after the Battle of Badr for invading Madina. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The 'ayah refers to that preparation of the unbelievers and foretells their ultimate failure. ينفقون *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يصدوا *yaṣuddū(na)* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yaṣuddūna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حسرة *ḥasrah* (pl. *ḥasarāt*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يغلبن *yughlabūna* = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *tughlabūna* at 3:12, p. 158, n. 6).

9. يهشرون *yuhsharūna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 6:38, p. 406, n. 1).

10. يميز *yamīza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *māza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَرَكُمُ جَمِيعًا
يَجْعَلُهُ فِي جَهَنَّمَ
أُولَئِكَ هُمُ
الْخَاسِرُونَ

thus piling¹ them up all;
then He will put² it into hell.
Those are the ones
doomed to loss.³

Section (Rukû') 5

قُلْ لِلَّذِينَ
كَفَرُوا
إِنْ يَنْتَهُوا
يُعْفَ لَهُمْ
مَا قَدْ سَلَفَ
وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ
سُنَّتُ الْأَوَّلِينَ

38. Say to those who
disbelieve,
if they desist⁴
they will be forgiven
for what has been past.⁵
But if they revert,⁶ then
there already has gone by⁷
the practice⁸ with ancients.



وَقَاتِلُوهُمْ حَتَّى
لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الَّذِينَ
كَلَّمُوا بِاللَّهِ
فَإِنْ أَسْتَهْوُوا
فَإِنَّ اللَّهَ
يَسْمِعُ الْعَمَلُونَ
بَصِيرٌ

39. And fight⁹ them
till there be no discord¹⁰
and the worship¹¹ becomes
entirely for Allah.
But if they cease,¹¹
then Allah indeed is
of what they do
All-Seeing.

1. يركم *yarkuma(u)* = he piles up, heaps up (v. iii. m. s. impfct. from *rakama* [*rakm*], to pile up).
2. يجعل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 4:141, p. 308, n. 3).
3. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* /*khâsar* /*khâsârah* /*khusrân*] to lose. See at 7:177, p. 535, n. 4).
4. يتنهوا *yantahû(na)* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *tantahû* at 8:19, p. 553, n. 5).
5. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p. 377, n. 9).
6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا *ya'ûdû (na)* = come back, return, revert (v. iii. m. pl. impfct from 'âda [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 4 above. See *ta'âdû* at 8:19, p. 553, n. 6).
7. مضت *maḍat* = she or it passed, went by, was past (v. iii. f. s. past from *maḍâ* [*muḍiy*], to pass, to go by).
8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).
9. قاتلوا *qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [*qatl*], to kill, slay. See at 2:190, p. 91, n. 11).
10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.
11. دين *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2.
12. انتهوا *intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban. See n. 4 above).

وَأِنْ تَوَلَّوْا 40. But if they turn away¹

فَاعْلَمُوا أَنَّ اللَّهَ

مَوْلَانَكُمْ is your Guardian-Protector.²

نِعْمَ الْمَوْلَى

وَنِعْمَ النَّصِيرُ³ Excellent is the Guardian,
and Excellent is the Helper.³

Part (juz') 10

وَأَعْلَمُوا أَنَّآ 41. And know that whatever

عَيْسْتُمْ مِنْ شَيْءٍ

thing you gain as booty,⁴

فَإِنَّ لِلَّهِ خُمُسَهُ⁵

and to the Messenger

وَلِلرَّسُولِ

وَلِذِي الْقُرْبَىٰ⁶ and to the near relatives,⁶

وَالْيَتَامَىٰ وَالْمَسْكِينِ and the orphans and the poor

وَأَبْنِ السَّبِيلِ⁷ and the wayfarer,⁷

كُنْتُمْءَآءَ اللَّهِ

if you use to believe in Allah

وَمَا أَرْزَلْنَا⁸

and in what We sent down⁸

عَلَىٰ عَبْدِنَا

on Our servant on

يَوْمَ الْفُرْقَانِ⁹ the day of distinguishment⁹ –

يَوْمَ التَّلَاقِ¹⁰ the day the two hosts met.¹⁰

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

And Allah is over everything

قَدِيرٌ¹¹ All-Powerful.¹¹

إِذْ أَنتُمْ 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. مولى *mawlā* = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. نصير *naṣīr* = (s.; pl. نصراء *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. غنمتم *ghanimtum* = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm* / *ghanm* / *ghanam* / *ghanimah*], to gain booty).

5. The 'āyah was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banū Hāshim and Banū 'Abd al-Muttalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. ذى القربى *dhī al-qurbā* = near relations, those close by. See at 4:36, p. 257, n. 2.

7. ابن السبيل *ibn al-sabil* = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of wahy, angels and victory. أنزلنا *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzāl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. فرقان *furqān* = Qur'ān, distinguishment, evidence. See at 8:29, p. 556, n. 7.

10. i. e., the Muslim army and the Makkan unbelievers' army. التقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqā'* / *luqyān* / *luqy luqyah* / *luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

بِالْعُدْوَةِ الدُّنْيَا the slope¹ on the nearer side²
 وَهُمْ بِالْعُدْوَةِ and they were at the slope
 الْفُصْوَى وَالرَّصْبِ on the farther side,³
 أَسْفَلَ مِنْكُمْ and the caravan⁴ below you.
 وَلَوْ And if you had
 تَوَاعَدْتُمْ made an appointment⁵ you
 لَأَخْتَلَفْتُمْ would surely have failed⁶
 فِي الْمِيعَادِ in the appointment;⁷
 وَلَكِنَّ بَيْضَى اللَّهِ⁸ but that Allah might execute⁸
 أَمْرًا كَانَ a matter that was
 مَفْعُولًا already done,⁹
 لِيَهْلِكَ¹⁰ that there might perish¹⁰
 مَن هَلَكَ those who perished
 عَنْ بَيِّنَةٍ on a clear evidence¹¹
 وَيَحْيَى مَن حَيَّ and live those who live
 عَنْ بَيِّنَةٍ on a clear evidence.
 وَإِنَّ اللَّهَ And Allah indeed is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.
 إِذْ 43. And [recall] when
 يُرِيكَهُمُ اللَّهُ Allah showed¹² them to you
 فِي مَنَامِكَ قَلِيلًا in your dream as a few;
 وَلَوْ أَرْنَاهُمْ and if He had shown them
 كَثِيرًا to you as many, surely you

1. عدوة 'udwah = slope (of a valley), bank.

2. i. e., of the valley of Badr. The 'ayah refers to the respective positions of the Muslim army, the Makkan army and the Quraysh caravan under 'Abû Sufyân returning from Syria. دنيا *dunyâ* (f. of 'adnâ) = closer, nearer, lower, inferior, world.

3. أَسْفَلَ *quṣwâ* (f. of 'aqṣâ) = farther, remoter, more distant.

4. This 'ayah proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abû Sufyân had not been far away from that place. ركب *rakk* = caravan, riders, travelling party.

5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تَوَاعَدْتُمْ *tawâ'adtum* = you made an appointment (v. ii. m. pl. past from *tawâ'ada*, form VI of *'awâ'ada* [wa'ad], to make a promise. See *lâ tuwâ'idû* at 2:235, p. 118, n. 9).

6. اِخْتَلَفْتُمْ *ikhtalaftum* = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. See *khalaftum* at 7:150, p. 521, n. 6).

7. مِيعَادٍ *mi'âd* (pl. مَوَاعِدٍ *mawâ'id*) = promise, time agreed on, appointment. See at 3:194, p.232, n. 12.

8. يَقْضِي *yaqḍiya(dī)* = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍâ* [qaḍâ], to settle, to decide. See *yuqḍâ* at 6:61, p. 415, n. 5).

9. i. e., in Allah's knowledge.

10. يَهْلِكُ *yahlika* (u) = he perishes, is destroyed (v. iii. m. s. impfct. from *halaka* [halk/ hulk/ halâk/ tahlukah], to perish. See *yuhlika* at 7:129, p. 512, n.6).

11. i. e., after having seen and known the clear evidence of the truth. بَيِّنَةٍ *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p.494, n. 7.

12. يُرِي *yurî* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [ra'yru'yah], to see. See *yuriya* at 7:27, p. 473, n. 12.

لَفَشَلْتُمْ would have been dismayed¹
وَلَنْزَعْتُمْ and would have wrangled²
فِي الْأَمْرِ over the matter;
وَلَكِنَّ اللَّهَ سَلَّمَ but Allah saved.³

إِنَّهُ عَلِيمٌ Verily He is All-Knowing
بِدَاتِ الصُّدُورِ of what is in the hearts.⁴



وَأَذِ 44. And [recall] when
رِيكُوهُمْ He showed them to you
إِذَا تَقَاتِمْتُمْ while you met⁵
فِي أَعْيُنِكُمْ قَلِيلًا as a few in your eyes,
وَقَلَّلَكُمُ and lessened⁶ you
فِي أَعْيُنِهِمْ in their eyes,

لِيَقْضِيَ اللَّهُ أَمْرًا⁷ that Allah might execute⁷
كَانَ مَفْعُولًا a matter already done.⁸

وَالِىَ اللَّهِ And to Allah
تُرْجَعُ الْأُمُورُ⁹ are returned⁹ all matters.

يَا أَيُّهَا الَّذِينَ آمَنُوا 45. O you who believe,
إِذَا لَقِيتُمْ فِئَةً when you meet¹⁰ a party,¹¹
فَانْصَبُوا وَادْكُرُوا stand firm¹² and remember
اللَّهُ كَثِيرًا Allah much that you might
لَعَلَّكُمْ تُفْلِحُونَ attain success.¹³



1. فشلتُم *fashiltum* = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fasha*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. تنازعتُم *tanâza'tum* = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. سلم *sallama* = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salâma/salâmah*], to be safe and sound. See *nuslîma* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. اِلْتَقَيْتُمْ *iltaqaytum* = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqâ'* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. يقلل *yuqallilu* = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little).

7. يَاقِضِي *yaqḍiya* (dī) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*], to settle, to decide. The terminal letter takes *fathah* because of a hidden 'an in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. ترجع *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujâ'*], to return). See at 3:109, p. 198, n. 9).

10. لَقِيتُمْ *laqitum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 8:15, p. 551, n. 9).

11. فِئَةً *fi'ât* (pl. *fi'ât*) = party, group, band, class.

12. اُنْصَبُوا *uthbutû* = you (all) stand firm, be fixed/stable/unshakeable (v. ii. m. pl. imperative from *thabata* [*thabât* / *thubût*], to stand firm, to be fixed. See *yuthbitû* at 8:30, p. 557, n. 2).

13. تَفْلِحُونَ *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaha, form IV of *falaha* [*falḥ*], to split. See at 7:69, p. 492, n. 13).

Section (Rukû') 6

وَأَطِيعُوا اللَّهَ 46. And obey¹ Allah

وَرَسُولَهُ and His Messenger

وَلَا تَنَزَعُوا and do not wrangle,² then

فَنَفْسُكُمُ you will loose heart³ and

وَنَفْسُكُمْ your spirit⁴ will go away;

وَأَصْبِرُوا and persevere.⁵

إِنَّ اللَّهَ مَعَ Verily Allah is with

الصَّابِرِينَ the persevering ones.

وَلَا تَكُونُوا كَالَّذِينَ 47. And be not like those who

خَرَجُوا مِنْ دِيَارِهِمْ set out⁶ from their homes

بَطْرًا boasting⁷ and

وَرِفَاءَ النَّاسِ showing off⁸ to men,

وَيَصُدُّونَ and turning away⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah.

وَاللَّهُ يَمَّا يَعْمَلُونَ Allah is of what they do

مُحِيطٌ All-Encompassing.¹⁰

وَإِذْ 48. And [recall] when

زَيْنَ لَهُمُ الشَّيْطَانُ Satan embellished¹¹ to them

أَعْمَلَهُمْ وَقَالَ their deeds and said: "None

لَا عَالَمَ لَكُمْ is there to overcome¹² you

1. اطيعوا 'atî'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atâ'a, form IV of tâ'a [taw], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. لا تَنَزَعُوا lâ tanâza'û = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from tanâza'a, form VI of naza'a [naz], to remove. See tanâza'tum at 8:43, p. 563, n.2).

3. تفشلوا tafshalû (na) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from fashila [fashal], to lose heart, be cowardly, fail. The terminal nûn is dropped because of a hidden 'an in the causal fa coming before the verb. See fashiltum at 8:43, p. 563, n. 1).

4. ريح rîḥ (pl. riyâḥ/arwâḥ/aryâḥ) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. اصبروا iṣbirû = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from sabara [ṣabr], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This 'ayah points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خرجوا kharajû = they (all) went out, left, emerged, set out (v. iii. m. pl. past from kharaja [kharûj], to go out. See at 2:243, p. 122, n. 6).

7. بطر batâr = arrogance, boast, pride.

8. رياء ri'â' = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يصدون yaṣuddûna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudûd], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. محيط muḥîṭ = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'ahâta, form IV of hâta [hawt/hîṭah/hiyâṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زين zayyana = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of zâna [zayn], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غالب ghâlib (s.; pl. ghâlibûn) = victorious, conquerors, dominant (active participle from ghalaba [ghalib/ghalbah], to subdue, to conquer. See ghâlibûn at 5:23, p. 340, n. 10).

أَيُّومٍ مِنَ النَّاسِ today from among men
وَإِنِّي جَارٌ لَكُمْ and I am your protégé.¹

فَلَمَّا تَرَأَتِ But when the two hosts

الْفِئْتَانِ sighted each other²

كَصَّ عَلَى عَيْبِهِ he turned away³ on his heels⁴

وَقَالَ إِنِّي بَرِيءٌ and said: "I am absolved⁵

مِنْكُمْ of you;

إِنِّي أَرَى مَا لَا تَرَوْنَ I see what you do not see;

إِنِّي أَخَافُ اللَّهَ I fear⁶ Allah,

وَاللَّهُ شَدِيدٌ for verily Allah is severe

الْعِقَابِ in punishing.⁷

Section (Rukū') 7

إِذْ يَكْفُلُونَ 49. When there said

الْمُنَافِقُونَ the hypocrites⁸

وَالَّذِينَ فِي قُلُوبِهِمْ and those in whose hearts

مَرَضٌ was a disease.⁹

عَرَّهْتُمْ لَأَنْ "There has deceived¹⁰ these

دِينَهُمْ people their religion;¹¹

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ but whoever relies¹² on Allah,

فَأِنَّ اللَّهَ عَزِيزٌ Allah indeed is All-Mighty,

حَكِيمٌ All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this 'ayah. جار *jār*

(s.; pl. حيران *jirān*) = neighbour, protégé, refugee. See at 4:36, p. 257, n. 1.

2. تراءت *tarā'at* = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'ā* [*ra'y/ru'yah*], to see. See *yurikum* at 8:43, p. 562, n. 12).

3. نكص *nakaṣa* = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣa/nukūṣ/mankaṣ*, to turn away, to shrink).

4. عقيب *'aqibay+hi* (dual; sing. *'aqib*; pl. *a'qāb*) = his two heels. See at 2:143, p. 68, n. 2.

5. بريء *'barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أخاف *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfa* [*khawf*], to fear. See at 7:59, p. 489, n. 3).

7. عقاب *'iqāb* = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. *munāfiqūn* (pl.; s. *munāfiq*) = hypocrites, dissemblers (active participle from *nāfaqa*, form III of *nafaqa* [*nafaq/nufūq*], to be used up, to perish). See *munāfiqūn* at 4:138, p. 306, n. 2.

9. مرض *marad* (pl. *'amrād*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurūr*, to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him. He is All-Mighty and victory is given only by Him.

12. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukāl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

50. And if you could see
 وَإِن تَوَسَّرْنَا ۖ وَإِن تَوَسَّرْنَا
 إِذِ اتَّخَذُوا ۖ إِذِ اتَّخَذُوا
 كَفَرُوا وَالْمَلَائِكَةَ ۖ كَفَرُوا وَالْمَلَائِكَةَ
 يَضْرِبُونَ وُجُوهَهُمْ ۖ يَضْرِبُونَ وُجُوهَهُمْ
 وَأَدْبَارَهُمْ ۖ وَأَدْبَارَهُمْ
 وَذُقُوا عَذَابَ ۖ وَذُقُوا عَذَابَ
 الْحَرِيقِ ۖ الْحَرِيقِ ۖ

51. "This is because of what
 ذَلِكَ بِمَا ۖ ذَلِكَ بِمَا
 قَدَّمْت أَيْدِيكُمْ ۖ قَدَّمْت أَيْدِيكُمْ
 وَأَنَّ اللَّهَ لَيْسَ يُظْلَمَ ۖ وَأَنَّ اللَّهَ لَيْسَ يُظْلَمَ
 لِلْعَبِيدِ ۖ لِلْعَبِيدِ

52. As¹⁰ was the wont¹¹ of
 كَذَّابٍ ۖ كَذَّابٍ ۖ
 الْفِرْعَوْنَ ۖ الْفِرْعَوْنَ
 وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ
 كَفَرُوا ۖ كَفَرُوا
 فِي رِوَايَاتِ اللَّهِ ۖ فِي رِوَايَاتِ اللَّهِ
 فَأَخَذَهُمُ اللَّهُ ۖ فَأَخَذَهُمُ اللَّهُ
 بِذُنُوبِهِمْ ۖ بِذُنُوبِهِمْ
 إِنَّ اللَّهَ قَوِيٌّ ۖ إِنَّ اللَّهَ قَوِيٌّ
 سَدِيدٌ الْعِقَابِ ۖ سَدِيدٌ الْعِقَابِ

1. i. e., caused the death of the unbelievers at the Battle of Badr. يتوفى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā*/'*wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).
2. يضربون *yadribūna* = they strike, hit, beat (v. iii. m. pl. impfct. from *daraba* [*darb*], to hit. See *darabtum* at 5:106, p. 382, n. 6).
3. ووجوه *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).
4. i. e., striking them from their front and from their rear. أديار *'adbār* (pl.; sing. دبر *dubr* / *dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.
5. ذوقوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq* / *madhūq*], to taste. See at 8:35, p. 559, n. 3).
6. حريق *ḥarīq* (s.; pl. حرائق *ḥarā'iq*) = fire, conflagration, blazing fire (active participle on the scale of *fa'īl* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).
7. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudūm* / *qidmān* / *maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).
8. ظلام *ẓallām* = unjust, oppressor, evildoer (act. participle in the scale of *fa'āl* from *ẓalama* [*ẓalm* / *ẓulm*], to do wrong. See *ẓālimīn* at 7:150, p. 522, n. 2).
9. عبيد *'abīd* (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibād* at 7:194, p. 541, n. 2).
10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistently rejected of the truth and opposed the Messenger of Allah and were as such punished by Him
11. دأب *da'b* = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.
12. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 3:11, p. 158, n. 4).
13. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ اللَّهَ
 لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
 أَنْصَبَهَا عَلَىٰ قَوْمٍ
 حَتَّىٰ يُغَيِّرُوا
 مَا بِأَنْفُسِهِمْ
 وَأَنَّ اللَّهَ
 سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

53. That is¹ because Allah
 is not to change² a garce He
 has bestowed³ on a people
 unless they change⁴
 what is with themselves,⁵
 and that Allah is
 All-Hearing, All-Knowing.

كَذَّابٍ 54. Like the wont⁶ of
 ءَالِ فِرْعَوْنَ
 وَالَّذِينَ مِن قَبْلِهِمْ
 كَذَّبُوا بِآيَاتِنَا
 رَبِّهِمْ
 فَأَهْلَكْنَاهُمْ
 يَذُوبُونَ فِيهِمْ وَأَغْرَقْنَا
 ءَالَ فِرْعَوْنَ
 وَكُلَّ كَاذِبٍ أَطْلَعِينَا
 ﴿٥٤﴾

54. Like the wont⁶ of
 the people of the Pharaoh
 and those before them – they
 cried lies⁷ to the revelations⁸
 of their Lord.
 Hence We destroyed⁹ them
 for their sins and drowned¹⁰
 the people of the Pharaoh.
 And all were transgressors.

إِنَّ شَرَّ الدَّوَابِّ
 عِنْدَ اللَّهِ
 الَّذِينَ كَفَرُوا
 فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

55. The worst¹¹ of creatures¹²
 in the sight of Allah
 are those who disbelieve;¹³
 so they will not believe.¹⁴

1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.
2. مغير *mughayyir* = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghâra* [*ghayrah*], to be jealous).
3. أنعم *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).
4. يغيروا *yughayyirû(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See n. 1 above).
5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.
6. i. e., the case of the Makkian unbelievers was like that of the people of the Pharaoh. ذاب *da'b* = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.
7. كذبوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).
8. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.
9. أهلكننا *'ahlknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:4, p. 466, n. 5).
10. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).
11. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.
12. دواب *dawwâb* (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:22, p. 554, n. 3.
13. i. e., those who persist in their disbelief and rejection of the truth.
14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbas, and in the light of the following *'ayah*, the immediate allusion is to the intriguing Jews of Madina, particularly Banû Qurayzah.

أَذِينَ 56. Those are they you had
عَاهَدْتُمْ مِنْهُمْ taken a covenant¹ from;
ثُمَّ يَنْقُضُونَ then they break²
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ their covenant every time,³
وَهُمْ لَا يَتَّقُونَ and they do not fear Allah.⁴



فَإِنَّمَا تَنْقِضُوهُمْ 57. So if you come upon⁵
فِي الْحَرْبِ them in war
فَتَشْرِدُ بِهِمْ then scatter⁶ by them
مَنْ خَلْفَهُمْ those behind them,
لَعَلَّهُمْ يَذَّكَّرُونَ that they bear in mind.⁷



وَإِن تَخَافُوا 58. And if you fear
مِنْ قَوْمٍ خِيَانَةً from a people treachery,⁸
فَأُنذِرْهُمْ then renounce⁹ to them
عَلَىٰ سَوَاءٍ on equal terms.
إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
الْخَائِنِينَ the traitors.

Section (Rukū') 8

وَلَا يَحْسَبَنَّ 59. And let there not reckon¹⁰
الَّذِينَ كَفَرُوا those who disbelieve
سَبَقُوا that they have forestalled.¹¹

1. The present and the two following 'āyahs refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies.

عَاهَدْتُمْ 'āhadta = you made a covenant, concluded a contract/pact (v. ii. m. s. past from 'āhada, form III of 'ahida ['ahd] to know, to commit). See 'ahida at 7:134, p. 514, n. 5).

2. يَنْقُضُونَ yanquḍūna = they break, violate, infringe (v. iii. m. pl. impfct. from naqada [naqd], to break, to violate. See at 2:27, p. 14, n. 8).

3. مَرَّةٍ marrah (s.; pl. marrāt/mirār) = time, turn, once.

4. يَتَّقُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqāyah], to guard, to protect. See at 7:169, p. 532, n. 2).

5. تَجِدُونَهُمْ tathqafanna = you come upon, find, meet (v. ii. m. s. impfct. emphatic from thaqifa [thaqf], to find. See thuqifū at 3:112, p. 199, n. 12).

6. i. e., deal so severely with them that those behind them of their sort are scared. شَرَّدَ sharrid = scatter, drive away, chase away (v. ii. m. s. imperative from sharada [shirād/shurūd], to run away, to bolt (a horse)).

7. يَذْكُرُونَهُمْ yadhdkkarūna (originally yatadhdkkarūna) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. tadhakkara, form V of dhakara [dhikr/hadhkār], to remember, to mention. See at 7:130, p. 512, n. 12).

8. خِيَانَةٍ khiyānah = treachery, perfidy, betrayal.

9. i. e., the compact. انْبَدَّ inbidh = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from nabadha [nabd], to hurl away. See nabadhū at 3:187, p. 229, n. 14).

10. لَا يَحْسَبَنَّ lā yahsabanna = let him not reckon, think, suppose, assume (v. iii. m. s. imperative [prohibition] from ḥasaba [ḥasb, ḥisāb/ḥisbān/ḥusbān], to reckon, to count. See lā taḥsabanna at 3:178, p. 230, n. 3).

11. i. e., the due punishment. سَبَقُوا sabaqū = they got ahead, outstripped, forestalled (v. iii. m. pl. past from sabaqa [sabq], to go or act before. See yasbiqūna at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِرُونَ Verily they cannot baffle.¹



وَأَعِدُّوا لَهُمْ 60. And make ready² for them

مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ as much as you are able to

وَمِنْ رِبَاطِ الْخَيْلِ³ of force and cavalry³

تُرْهِبُونَ بِهِ to terrify⁴ thereby

الْعَدُوَّ لِلَّهِ the enemy⁵ of Allah

وَعَدُوَّكُمْ and your enemy,

وَأَٰخَرِينَ مِنْ دُونِهِمْ and others besides them

لَا تَعْلَمُونَهُمْ whom you do not know;

اللَّهُ يَعْلَمُهُمْ Allah knows them.

وَمَا تَنْفِقُوا مِنْ شَيْءٍ And whatever you spend⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

يُؤْتِيكُمْ فِيهِ will be repaid to you in full;⁷

وَأَنْتُمْ لَا تظَلَمُونَ and you will not be wronged.



وَأِنْ جَنَحُوا 61. And if they incline⁸

لِلسَّلَامِ towards peace,⁹

فَأَجْنَحْ لَهُمْ do incline¹⁰ to it

وَتَوَكَّلْ عَلَى اللَّهِ and depend¹¹ on Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. يعجزون *yu'jizûna* = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. See 'ajazta at 5:30, p. 343, n. 10.

2. أعِدُّوا 'a'iddû = you (all) make ready, prepare (v. ii. m. pl. imperative from 'a'adda, form IV of 'adda [عَدَّ 'add], to count. See at 4:93, p. 284, n. 4).

3. رِبَاطٌ *ribât* = band, bond. خَيْلٌ *khayl* (s.; pl. خِيَالٌ *khuyûl*) = horse. رِبَاطُ الْخَيْلِ *ribat al-khayl* = band of horse, i. e., cavalry.

4. تُرْهِبُونَ *turhibûna* = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from 'arhaba, form IV of *rahiba* [rahab/ ruh/ rahbah], to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5).

5. عَدُوٌّ *'adûww* (s.; pl. أَعْدَاءُ 'a'dâ') = foe, enemy. See at 7:129, p. 512, n. 7.

6. تَنْفِقُوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqa* [nafaq], to be used up. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *mâ*. See at 3:92, p. 192, n. 4).

7. i. e., in merits and rewards on the Day of Judgement. يُؤْتِيكُمْ *yuwaffa(û)* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [wafâ'] to redeem, fulfil, live up to. The final *yâ*' is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. جَنَحُوا *janahû* = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaha* [junâh], to incline).

9. السَّلَامُ *silm* = peace, Islam.

10. اجْنَحْ *ijnah* = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above).

11. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [waki/ wukûl], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَأِنْ يُرِيدُوا 62. And if they intend¹
 أَنْ يَخْدَعُوكَ to deceive² you,
 فَإِنَّ حَسْبَكَ اللَّهُ enough for you³ is Allah.
 هُوَ الَّذِي أَيْدَكَ He it is Who strengthened⁴
 بِصِرِّهِ you with His help⁵
 وَبِالْمُؤْمِنِينَ and with the believers.⁶

وَأَلَّفَ 63. And He united⁷
 بَيْنَ قُلُوبِهِمْ their hearts.
 لَوْ أَنْفَقْتَ Had you spent⁸
 مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth
 مَا أَلَّفْتَ you could not have united
 بَيْنَ قُلُوبِهِمْ their hearts
 وَلَئِنْ كَنَّ اللَّهُ but Allah
 أَلْفَ بَيْنَهُمْ united them.⁹
 إِنَّهُ عَزِيزٌ Verily He is All-Mighty.
 حَكِيمٌ All-Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبَكَ 64. O Prophet, Allah suffices
 اللَّهُ وَمَنْ اتَّبَعَكَ you and those who follow¹⁰
 مِنَ الْمُؤْمِنِينَ you of the believers.

Section (Rukû') 9

يَا أَيُّهَا النَّبِيُّ 65. O Prophet,
 حَرِّضِ الْمُؤْمِنِينَ inspire¹¹ the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا *yuridû* (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [رَدَّ, rawd], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yuridûna* at 6:52, p. 411, n. 6).

2. يخدعوا *yakhda'û*(na) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خَدَعَ, *khad*], to deceive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yukhâdi'âna* at 4:142, p. 302, n. 5).

3. حسب *hasb* = reckoning, calculation. *hasbuka* = it suffices you, it is enough for you.

4. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of 'âda [أَيْدَ, 'ayd], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirîn* and 'ansâr who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next 'ayah.

7. أَلَفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of 'alifa ['alf], to be acquainted. See at 3:103, p. 196, n. 8).

8. أَنْفَقْتَ *'anfaqta* = you spent, expended, disbursed (v. ii. m. s. past from 'anfaqa, form IV of *nafaqa/nafaqa* [nafaq], to be used up. See *tunfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirîn* on the one hand and the 'ansâr on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the 'ansâr, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/ tabâ'ah], to follow. See at 7:176, p. 534, n. 7).

11. حَرِّضِ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [حَرَضَ, *harḍ*], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى الْقِتَالِ to fighting.

إِنْ يَكُنْ مِنْكُمْ

عِشْرُونَ صَابِرُونَ twenty steady¹ persons they

يَغْلِبُوا مِائَتِينَ will overcome² two hundred;

وَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ يَغْلِبُوا hundred they will overcome

أَلْفًا مِنَ الَّذِينَ

كَفَرُوا disbelieve

بِأَنَّهُمْ قَوْمٌ

لَا يَعْقِلُونَ who do not understand.³

66. Now Allah has lightened⁴

عَنْكُمْ وَعَلِمَ أَنَّ

فِيكُمْ ضَعْفًا there is weakness⁵ in you.

فَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ صَابِرَةٌ a hundred persevering ones

يَغْلِبُوا مِائَتِينَ they will overcome two hun-

درد; and if there be of you

أَلْفًا a thousand, they will

يَغْلِبُوا أَلْفَتَيْنِ overcome two thousand

بِإِذْنِ اللَّهِ by Allah's leave;⁶

وَاللَّهُ مَعَ

الصَّابِرِينَ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صَابِرُونَ *ṣābirûn* (pl.; s. *ṣābir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣābirîn* at 3:146, p. 212, n. 7).

2. يَغْلِبُوا *yaghlibû* (*na*) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalib/ ghalbah*], to conquer, to defeat. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yughlabûna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*faḥh*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خَفَّفَ *khaffafa* = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضَعْفٌ *ḍa'f* = weakness, feebleness, frailty.

6. إِذْنٌ *'idhn* (pl. إِذْنُونَ *'udhûn* / إِذْنَاتٌ *'udhûnât*) = leave, permission, authorization, order (See at 3:49, p. 175, n. 1).

مَا كَانَتْ لِنَبِيِّ 67. It is not for a Prophet
 أَنْ يَكُونَ لَهُ أَسْرَى¹ to have captives¹
 حَتَّى يَشِخِنَ² unless he carries havoc²
 فِي الْأَرْضِ in the land.
 تُرِيدُونَ عَرَصَ⁴ You desire³ the chattel⁴
 الدُّنْيَا of this world but
 وَاللَّهُ يُرِيدُ الْآخِرَةَ⁴ Allah desires the hereafter;
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ^(٧) All-Wise.
 لَوْلَا كَتَبْنَا مِنْ⁵ 68. Had not a writ⁵ from
 اللّٰهِ سَبَقَ Allah already preceded,⁶
 لَمَسَّكُمْ there would have afflicted⁷
 فِيمَا أَخَذْتُمْ⁸ you for what you have taken⁸
 عَذَابٌ عَظِيمٌ^(٨) a grave⁹ punishment.
 فَكُلُوا مِمَّا 69. So eat of what
 عَنِيمْتُمْ¹⁰ you have captured¹⁰
 حَلَالًا طَيِّبًا as lawful and good;
 وَأَتَّقُوا اللَّهَ and fear¹¹ Allah.
 إِنَّ اللَّهَ عَفُورٌ Verily Allah is Most For-
 رَحِيمٌ^(٩) giving, Most Merciful.

1. This 'āyah was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى 'asrā (pl.; s. 'usīr) = captives, prisoners of war. See 'usārā at 2:85, p. 40, n. 4.

2. يَشِخِنَ yuthkhina(u) = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from 'athkhana, form IV of thakhuna [thukhūnah/thakhūnah]), to be thick, intense. The final letter takes fathah because of a hidden 'an in hattā coming before the verb).

3. تُرِيدُونَ turidūna = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arāda, form IV of rāda [rawd]), to walk about. See at 4:144, p. 309, n. 6).

4. عَرَصَ 'arad (s.; pl. أعراض 'a'rād) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.

5. كِتَاب kitāb = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.

6. i. e., making it lawful to have prisoners of war and to take ransom on them. سَبَقَ sabaqa = he preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 7:80, p. 497, n. 4).

7. مَسَّ massa = he touched, affected, hit, afflicted (v. iii. m. s. past from mass/ masis, to feel, to touch. See at 7:201, p. 543, n. 5).

8. أَخَذْتُمْ 'akhadhtum = you took, seized (v. ii. m. pl. past from 'akhadha ['akhdh], to take. See 'akhadhat at 7:155, p. 523, n. 8).

9. عَظِيمٌ 'azīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).

10. غَنِمْتُمْ ghanimtum = you (all) gained booty, captured (v. ii. m. pl. past from ghanima [ghunm/ghanm/ghanam/ghanimah], to gain booty. See at 8:41, p. 561, n. 4).

11. اتَّقُوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (Rukû') 10

بِتَأْيِيدِ النَّبِيِّ قُلْ 70. O Prophet, say to

لِيَمَن فِي أَيْدِيكُمْ those who are in your hands

مِنَ الْأَسْرَى of the captives:¹

إِن يَعْلَمَ اللَّهُ "If Allah knows² there

فِي قُلُوبِكُمْ خَيْرًا is in your hearts³ any good⁴

يُؤْتِيكُمْ خَيْرًا He will give you better⁵ than

مِمَّا أَخَذَ مِنْكُمْ what has been taken⁶ from

وَيَغْفِرْ لَكُمْ you and will forgive you;

وَاللَّهُ غَفُورٌ for Allah is Most Forgiving,

رَحِيمٌ Most Merciful."

وَإِن يُرِيدُوا 71. But if they intend⁷

خِيَانَتَكَ betraying⁸ you –

فَقَدْ خَانُوا they already have betrayed⁹

اللَّهُ مِن قَبْلُ Allah before but

فَأَمَّا مَن مَّبْتَلَى He has enabled¹⁰ over them;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,

حَكِيمٌ All-Wise.

إِنَّ الَّذِينَ آمَنُوا 72. Those who believed

وَهَاجَرُوا وَجَاهَدُوا and migrated¹¹ and fought¹⁰²

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves

1. أسرى 'asrâ (pl.; s. 'asîr) = captives, prisoners of war. See 'usârâ at 8:67, p. 572, n. 1.

2. يعلم ya'lam(u) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. The final letter is vowelless because the verb is in a conditional clause preceded by 'in.

3. قلوب qulûb (sing. قلب qalb) = hearts, minds.

4. i. e., any trace of faith and sincerity.

5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.

6. أخذ 'ukhidha = he or it was taken, seized (v. iii. m. s. past passive from 'akhadha ['akhdh], to take. See 'akhadhnâ at 7:130, p. 512, n. 9).

7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The 'ayah constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يريدوا yurîdû (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [رَدَّ, rawd], to walk about. The terminal nûn is dropped because the verb is in a conditional clause precede by 'in. See at 8:62, p. 570, n. 1).

8. خيانة khiyânah = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.

9. خانوا khânû = they betrayed, proved treacherous/perfidious (v. iii. m. pl. past from khâna [khawn/ khiyânah], to betray. See n. 8 above).

10. أمكن 'amkana = he enabled, made feasible (v. iii. m. s. past in from IV of makana [makânah], to be strong. See makkannâ at 7:10, p. 467, n. 12).

11. هاجروا hâjarû = they migrated, emigrated (v. iii. m. pl. past from hâjara, form III of hâjara [hijr/hijrân], to emigrate. See at 3:195, p.233, n. 11).

12. جاهدوا jâhadû = they fought, struggled hard, strove (v. iii. m. pl. past from jâhada, form III of jahada [jahd], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah,
 وَالَّذِينَ ءَاوَأُوا and those who gave shelter²
 وَنَصَرُوا and helped,
 أَوْلِيَاءَ بَعْضُهُمْ they are patron-friends,³
 أَوْلِيَاءَ بَعْضُهُمْ one of another;
 وَالَّذِينَ ءَامَنُوا and those who believed
 وَلَمْ يَهَاجِرُوا but did not migrate,⁴
 مَا لَكُمْ you do not have
 مِنْ وَلِيَّتِهِمْ regarding their patronage⁵
 مِنْ شَيْءٍ anything to do
 حَتَّى يَهَاجِرُوا till they migrated;
 وَإِنْ أَسْتَنْصَرْتُمْ and if they seek your help⁶
 فِي الدِّينِ for the sake of the religion,
 فَعَلَيْكُمْ النَّصْرُ it is your duty to help,
 إِلَّا عَلَى قَوْمٍ except against a people
 بَيْنَكُمْ وَبَيْنَهُمْ between whom and you
 مِيثَاقٌ there is a covenant.⁷
 وَاللَّهُ يُمَاتِعْمَلُونَ And Allah is of what you do
 بَصِيرٌ^{٧٦} All-Seeing.⁸
 73. وَالَّذِينَ كَفَرُوا And those who disbelieve
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ they are patron-friends,
 one of another.

1. سبيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means. See at 6:55, p. 412, n. 11.

2. ءاؤوا *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* ['awy], to seek shelter. See *'awā* at 8:26, p. 555, n. 10).

3. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يهاجروا *yuhājirū(na)* = they migrate, emigrate (v. iii. m. pl. impfct. from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p.280, n. 14).

5. ولاية *walāyah* = to be in charge, to be friend, to manage, to govern, patronage.

6. استنصروا *istanṣarū* = they sought help, prayed for assistance (v. iii. m. pl. past from *istanṣara*, form X of *naṣara* [*naṣr* /*nuṣūr*], to help. See *yanṣurūna* at 7:192, p. 540, n. 10).

7. ميثاق *mīthāq* (pl. مواثيق *mawāthiq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بصير *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 6:50, p. 410, n. 9).

وَأَذَانٌ مِّنَ 3. And a declaration¹ from
 اللَّهِ وَرَسُولِهِ Allah and His Messenger
 إِلَى النَّاسِ يَوْمَ to mankind on the day
 الْحَجِّ الْأَكْبَرِ of the Great Pilgrimage²
 أَنَّ اللَّهَ بَرِيءٌ that Allah is absolved³
 مِنَ الْمُشْرِكِينَ of the polytheists,
 وَرَسُولُهُ and so is His Messenger.
 فَإِن تَبُتُمْ So if you repent and return⁴
 فَهُوَ خَيْرٌ لَّكُمْ it will be better for you;
 وَإِن تَوَلَّيْتُمْ but if you turn away⁵
 فَاعْلَمُوا أَنَّكُمْ then know that you
 عِندَ مُعْجِزِ اللَّهِ cannot frustrate Allah.
 وَبَشِّرِ And give the glad tidings⁶
 الَّذِينَ كَفَرُوا to those who disbelieve
 بِعَذَابٍ أَلِيمٍ of a punishment very painful.

إِلَّا الَّذِينَ 4. Except those whom
 عَاهَدْتُمْ you have made a treaty with
 مِنَ الْمُشْرِكِينَ of the polytheists,
 ثُمَّ لَمْ يَنْقُصُوكُمْ then they did not impair⁷ you
 شَيْئًا in any way
 وَلَمْ يُظَاهِرُوا عَلَيْكُمْ nor helped⁸ against you
 أَحَدًا anyone.

1. This and the previous *āyah* declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. *adḥān* = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, *yawm al-nahr*, which falls on 10 Dhū al-Hijjah (Ibn Kathīr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. *barī'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. *tuḥtum* = you repented and returned (v. ii. m. pl. past from *tāba* [tawb, tawbah / matāb], to repent. See *tāba* at 5:39, p. 347, n. 7). Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tuḥtu* at 7:143, p. 518, n. 7).

5. *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. *yanquṣū(na)* = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqṣa* [*naqṣ*/*nuqṣān*], to decrease, diminish. The terminal *nūn* is dropped because of the particle *lam* coming before the verb).

8. *yuzāhirū(na)* = they help, assist, aid, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zāhara* [*zuhār*], to be visible. The terminal *nūn* is dropped for the reason stated at n. 7 above. See *taẓāharāna* at 2:85, p. 40, n. 1).

9. SŪRAT AL-TAWBAH (Repentance)

Madinan: 129 'āyahs

This is a late Madinan *sūrah* revealed in 9 H. against the background of the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabūk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabūk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sūrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sūrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sūrat al-Tawbah* with reference to its 'āyahs 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sūrat al-Barā'ah* (absolution or discharge) with reference to its first 'ayah.

This *sūrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

1. During the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the

Mudlij and Khuzā'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sūrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alī (r. a.) to the pilgrimage that year with the first 40 'āyahs of the *sūrah* to read them out to the people on the day of sacrifice (*yawm al-naḥr*), which he did. *barā'ah* = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

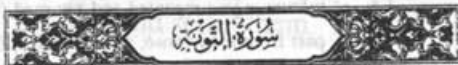
2. *'āhadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from '*ahada*, form III of '*ahida* ['ahd] to know, to commit). See '*ahada* at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. *siḥū* = you (all) go about, travel, roam about (v. ii. m. pl. imperative from *sāha* [*sayh/ sayhān/ siyāḥah*], to flow, to run, to travel).

4. The unbelievers were given a warning and pause of four months.

5. *mu'jizī(n)* [pl.; acc./gen. of *mu'jizūn*; s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from '*ajaza*, form IV of '*ajazu/ajiza* ['ajz], to be weak, incapable. See *yu'jizūna* at 8:59, p. 569, n. 1).

6. *mukhzin* (s.; pl. *mukhzān*) = one who humiliates, disgraces (act. participle from '*akhza*, form IV of *kaziya* [*khizy/khazan*], to be base, ashamed. See '*akhzayta* at 3:192, p. 231, n. 15).



سُورَةُ التَّوْبَةِ
 1. [This is] a discharge¹ from
 بَرَاءَةٌ
 مِنَ اللَّهِ وَرَسُولِهِ
 Allah and His Messenger
 إِلَى الَّذِينَ عَاهَدْتُمْ
 إِلَى الَّذِينَ عَاهَدْتُمْ
 مِنَ الْمُشْرِكِينَ
 to those you made a treaty²
 with of the polytheists.

فَسِيحُوا فِي الْأَرْضِ
 2. So go about³ in the land
 أَرْبَعَةَ أَشْهُرٍ
 for four months⁴
 وَأَعْلَمُوا أَنَّكُمْ
 and know that you
 غَيْرُ مُعْجِزِي اللَّهِ
 cannot frustrate⁵ Allah
 وَأَنَّ اللَّهَ
 and that Allah will
 يُخْزِي
 humiliate⁶
 الْكُافِرِينَ
 the unbelievers.

لَا تَتَّعَلِقُوا If you do not do it¹
 تَكُنْ فِتْنَةً there will be discord²
 فِي الْأَرْضِ in the land
 وَقَسَادٌ كَثِيرٌ and immense mischief.³

74. And those who believe
 وَهَاجَرُوا and migrate⁴ and fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah,
 وَالَّذِينَ آوَوْا and those who give shelter⁶
 وَنَصَرُوا and help,⁷
 أُولَئِكَ هُمُ such people, they are
 الْمُؤْمِنُونَ حَقًّا the believers in truth.
 لَهُمْ مَغْفِرَةٌ They shall have forgiveness
 وَرِزْقٌ كَرِيمٌ and provision⁸ in profusion.⁹

75. And those who believe
 مِنْ بَعْدِ وَهَاجَرُوا subsequently and migrate
 وَجَاهِدُوا مَعَكُمْ and fight along with you,
 فَأُولَئِكَ مِنْكُمْ they are of you;
 وَأُولُو الْأَرْحَامِ and blood relations¹⁰ are more
 بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ entitled,¹¹ one to another,
 فِي كِتَابِ اللَّهِ in the prescript¹² of Allah.
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything
 عَلِيمٌ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.

2. i. e., discord and trial for the Muslims. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

3. فساد *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.

4. هاجروا *hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr /hijrān*], to emigrate. See at 8:72, p. 573, n. 11).

5. جاهدوا *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).

6. آووا *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* [*'awy*], to seek shelter. See at 8:72, p. 574, n. 2).

7. نصروا *naṣarū* = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr /nuṣūr*], to help. See *istanaṣarū* at 8:72, p. 574, n. 6).

8. i. e., in paradise. رزق *rizq* (pl. ارزاق *arżāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.

9. كريم *karīm* (s.; pl. *kirām/kuramā*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).

10. أرحام *'arḥām* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'ulū ai-'arḥām* = blood relations. See *'arḥām* at 6:143, p. 452, n. 15.

11. i. e., in respect of patronage and inheritance. أولى *'awlā* = closer/closest, nearest, having more or the best claim to (relative of *waliyy*). See at 4:135, p. 304, n. 5).

12. i. e., according to Allah's verdict. كتاب *kitāb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

فَاتِمُوا إِلَيْهِمْ
عَهْدَهُمْ So fulfil¹ towards them
their pact²

إِلَىٰ مُدَّتِهِمْ³ to the end of their term.³

إِنَّ اللَّهَ يُحِبُّ

الْمُتَّقِينَ⁴ Verily Allah likes
the godfearing.⁴

فَإِذَا انْسَلَخَ⁵ 5. So when there end⁵

الْأَشْهُرِ الْحُرُمِ⁶ the sacred months⁶

فَقَاتِلُوا الْمُشْرِكِينَ

kill the polytheists

حَيْثُ وَجَدْتُمُوهُمْ

wherever you find⁷ them;

وَحْذُوهُمْ⁸

and seize⁸ them

وَاحْصُرُوهُمْ⁹ and besiege⁹ them

وَأَقْعُدُوا لَهُمْ¹⁰ and lie in wait¹⁰ for them

كُلِّ مَرَصِدٍ¹¹ at every place of ambush.¹¹

فَإِن تَابُوا¹² So if they repent and return

وَأَقَامُوا الصَّلَاةَ

and properly perform prayers

وَأَتَوْا الزَّكَاةَ

and pay *zakâh*.

فَحَلُّوا أَسْبَابَهُمْ¹² then let¹² them go their way.

إِنَّ اللَّهَ عَزِيزٌ

Verily Allah is Most

رَحِيمٌ¹³ Forgiving, Most Merciful.

وَإِن أَحَدٌ¹⁴ 6. And if anyone

مِنَ الْمُشْرِكِينَ¹⁵ of the polytheists

1. اتِمُوا *'atimmû* = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:195, p. 94, n. 2.

2. عهد *'ahd* (s.; pl. عهد *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. مدة *muddah* (s.; pl. *mudad*) = period of time, appointed time, term.

4. Note the implication of this clause of the *'ayah*, which is that fulfilment of promises and pacts is part of *taqwâ*. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسخ *insalakha* = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhû al-Qa'dah and Dhû al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujud*], to find. See at 7:44, p. 482, n. 4).

8. اخذوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:102, p. 290, n. 7).

9. احصروا *uhşurû* = you (all) besiege, blockade, beleague, encircle (v. ii. m. pl. imperative from *haşara* [*hasr*], to encircle, besiege. See *hâşirat* at 4:90, p. 281, n. 9).

10. اقعدوا *uq'udû* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'id*], to sit down. See *lâ taq'udû* at 7:86, p. 499, n. 4).

11. مرصد *marşad* (s.; pl. *marâşid*) = observatory, place to lie in wait, ambush (adverb of place from *raşada* [*raşd*], to watch, to keep one's eyes on, to lie in wait).

12. خلوا *khallû* = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from *khallâ*, form II of *khalâ* [*khulûw*/*khalâ*], to be empty, vacant. See *khalat* at 7:38, p. 478, n. 12).

أَسْتَجَارَكَ seek your protection¹
 فَأَجِرْهُ give him shelter²
 حَتَّى يَسْمَعَ so that he may hear
 كَلِمَةَ اللَّهِ Allah's Word;
 تُرَأْيِلْغَهُ then escort³ him
 إِلَى مَأْمَنَةٍ to his place of safety.⁴
 ذَلِكَ بِأَنَّهُمْ This is because they are
 قَوْمٌ لَا يَعْلَمُونَ a people who know not.

Section (Rukû') 2

كَيْفَ يَكُونُ 7. How can there be
 لِلْمُشْرِكِينَ for the polytheists
 عَهْدٌ عِنْدَ اللَّهِ any covenant⁵ with Allah
 وَعِنْدَ رَسُولِهِ and with His Messenger
 إِلَّا الَّذِينَ except those with whom
 عَاهَدْتُمْ you made a covenant⁶
 أَلْمَسْجِدِ الْحَرَامِ near the Sacred Mosque?⁷ So
 مَا أَسْتَقِيمُوا as long as they be upright⁸
 فَاسْتَقِيمُوا to you, be upright to them.
 إِنَّ اللَّهَ يُحِبُّ Verily Allah likes
 الْمُتَّقِينَ the righteous.⁹
 كَيْفَ وَإِنْ 8. How? And if
 يَظْهَرُوا عَلَيْكُمْ they get the better¹⁰ of you

1. استجار *istajāra* = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jāra* [jawr], to stray, to commit a wrong. See *jār* at 8:48, 565, n. 1).
2. This 'ayah lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر 'ajir = give shelter/protection (v. ii. m. s. imperative from 'ajāra, form IV of *jāra*. See n. 1 above).
3. أبلغ 'abligh = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from 'ablagha, form IV of *balagha* [bulūgh], to reach. See 'ablaghtu at 7:93, p. 502, n. 5).
4. مأمن *ma'man* = place of safety, safe place (noun of place from 'amn).
5. عهد 'ahd (s.; pl. عهود 'uhūd) = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.
6. عاهدتم 'ahadtum = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from 'ahada, form III of 'ahida ['ahd] to know, to commit). See at 9:1, p. 576, n. 2).
7. The reference is to the Treaty of Hdaybiyah concluded in 6 H. with the Quraysh leaders of Makkah.
8. i. e., by faithfully carrying out the terms of the treaty. استقاموا *istaqāmū* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqāma*, form X of *qāma* [qawmah/qiyām], to get up, to stand up. See *mustaqim* at 7:16, p. 469, n. 9).
9. متقين *muttaqin* (acc./gen. of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'an and *sunnah*), godfearing, righteous. Active participle from *ittaqā*, form VIII of *waqā* [waqy/ wiqāyah], to guard, to protect. See at 9:4, p. 578, n. 4).
10. يظهروا *yazharū(na)* = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [zuhūr], to be visible, clear. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *yuzāhirū* at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا¹ they will not observe¹

يَكُمْ إِلَّا² regarding you any ties of

وَلَا ذِمَّةَ³ blood² nor any gurantee;³

يَرْضُونَكُمْ⁴ they please⁴ you

بِأَفْوَاهِهِمْ⁵ with their mouths⁵

وَتَأْبَى قُلُوبُهُمْ⁶ while their hearts disdain;⁶

وَأَكْثَرُهُمْ⁷ and most of them are

فَنِسِفُونَ⁷ wantonly sinful.⁷

أَشْتَرُوا⁸ بِمَا آتَيْنَاهُمْ⁹ 9. The buy⁸ with Allah's

اللَّهِ تَسْلِيلًا⁹ revelations a little value

فَصَدَّوْا عَنْ سَبِيلِهِ⁹ and dissuade⁹ from His way.

إِنَّهُمْ سَاءَ مَا⁹ Evil indeed is what they use

كَانُوا يَعْمَلُونَ⁹ to do.

لَا يَرْقُبُونَ¹⁰ 10. They do not observe

فِي مُؤْمِنٍ¹⁰ in respect of a believer

إِلَّا¹⁰ any ties of blood

وَلَا ذِمَّةَ¹⁰ nor any compact;

وَأُولَئِكَ هُمُ¹⁰ and they are the ones

الْمُعْتَدُونَ¹⁰ committing excesses.¹⁰

1. يَرْقُبُوا *yarqubû(na)* = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *raqîb* at 5:118, 389, n. 8).

2. ال *'ill* = blood relationship, consanguinity, pact.

3. ذِمَّة *dhimmah* (s.; pl. *dhimam*) = protection, covenant of protection, security, gurantee, debt, liability, conscience.

4. يَرْضُونَ *yurdûna* = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arḍa*, form IV of *raḍiya* [*riḍan/riḍwân/ marḍâh*], to be satisfied. See *yardaw* at 6:113, p. 439, n. 3).

5. أَفْوَاه *'afwâh* (pl.; sing. نَمَّة *fûhah*) = mouths, vents. See at 5:41, p. 348, n. 4.

6. تَأْبَى *ta'bû* = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from *'abâ* [*'ibâ/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشْتَرُوا *ishtaraw* = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صَدَّوْا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 5:2, p. 326, n. 12).

10. مُعْتَدُونَ *mu'tadûn* (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

فَإِن تَابُوا 11. So if they repent¹ and
وَأَكَمُوا الصَّلَاةَ properly perform the prayer
وَأَتُوا الزَّكَاةَ and pay zakâh
فَأَخَوْنَكُمْ then they are your brethren
فِي الدِّينِ in religion.

وَنُفِّصِلُ الْآيَاتِ We spell out² the revelations³
لِقَوْمٍ يَعْلَمُونَ for a people who know.

وَإِن كَفَرُوا 12. And if they break⁴
أَيْمَانَهُمْ their oaths⁵
مِن بَعْدِ عَهْدِهِمْ after their commitment⁶
وَطَعْنَا فِي دِينِكُمْ and revile⁷ at your religion,
فَقَاتِلُوا then wage war⁸ against

أَيَّةَ الْكُفْرِ the leaders of unbelief –
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ indeed theirs is no oath⁹ –
لَعَلَّهُمْ يَنْتَهُونَ maybe they will refrain.¹⁰

أَلَا تَقَاتِلُونَ 13. Will you not fight
قَوْمًا زَكَرُوا a people that broke
أَيْمَانَهُمْ وَكَفَرُوا their oaths and designed¹¹
بِإِخْرَاجِ الرَّسُولِ to drive out¹² the Messenger,
وَهُمْ كَذَّبُوكُمْ and they started¹³ with you
أَوَّلَ مَرَّةٍ in the first instance?

1. تابوا *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 7:153, p. 522, n. 11).

2. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:174, p. 533, n. 8).

3. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.

4. نكثوا *nakathû* = they broke, violated, infringed (v. iii. m. pl. past from *nakatha* [*nakth*], to break, to violate).

5. أيمان *'aymân* (pl.; s. يمين *yamin*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.

6. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.

7. طعنوا *ṭa'anû* = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *ṭa'ana* [*ṭa'n*], to thrust, to pierce).

8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits.

9. قاتلوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 8:39, p. 560, n. 9).

10. i. e., they have no respect for their oaths and covenants.

11. يتنهون *yantahûna* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *yantahû* at 8:38, p. 560, n. 4).

12. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dâr al-Nadwah* for driving out or killing the Prophet (peace and blessings of Allah be on him). هموا *hammû* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).

13. إخراج *'ikhrâj* = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out. See *yukhrijû* at 8:30, p. 557, n. 3).

13. i. e., they started the fighting. بدؤوا *bada'û* = they started, began (v. iii. m. pl. past from *bada'a* [*bad'*] to start).

أَتَخَشَوْنَهُمْ Do you fear¹ them?
 فَأَلَّهَ أَحَقُّ But Allah has the more right
 أَنْ تَخْشَوْهُ that you be afraid of Him,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



فَقَاتِلُوهُمْ 14. Fight them,
 وَعَدَّ بِهِنَّ اللَّهُ Allah will punish² them
 بِأَيْدِيكُمْ by your hands
 وَيُخْزِيهِمْ and will disgrace³ them and
 وَيَنْصُرْكُمْ عَلَيْهِنَّ give you victory⁴ over them,
 وَيَشْفِي صُدُورَ and will heal⁵ the hearts
 قَوْمٍ مُؤْمِنِينَ of a people that believe.



وَيُذْهِبُ 15. And He will remove⁶
 غَيْظَ قُلُوبِهِمُ the rage⁷ in their hearts;
 وَيَتُوبُ اللَّهُ and Allah forgives
 عَلَى مَنْ يَشَاءُ whomsoever He wills;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.

أَمْ حَسِبْتُمْ 16. Or do you think⁸
 أَنْ تَتْرَكُوا that you will be left alone⁹
 وَلَمَّا يَعْلَمِ اللَّهُ while Allah has not known¹⁰
 الَّذِينَ جَاهَدُوا those who fight of you
 مِنْكُمْ

1. تخشون *takhshawna* = you fear, are afraid of (v. ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lā takhshaw* at 5:44, p. 351, n. 5).

2. يعذب *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *adhhaba*, form II [*ta'dhib*] of *'adhba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qātīlūhum*, fight them, i. e., if you fight them. See *yu'adhhiba* at 8:33, p. 558, n. 4).

3. يخزي *yukhzi* (ī) = he disgraces, humiliates, bebases (v. iii. m. s. impfct. from *'akhzā*, form IV of *khaẓiya* [*khizy/khazan*], to be base, ashamed. The final letter *yā'* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p. 576, n. 6).

4. ينصر *yanṣur(u)* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣūr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naṣarū* at 8:74, p. 575, n. 7).

5. يشفي *yashfī(ī)* = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafā* [*shifā*], to cure. The final *yā'* is vowelless and hence dropped for the reason stated at no. 2 above).

6. This is in continuation of the conclusion of the previous *'āyah*. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhaḥaba* [*dhihāb /madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).

7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. غيظ *ghayṣ* = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.

8. حسبت *ḥasibtum* = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *ḥasaba* [*ḥasb/hisāb*], to calculate. See at 2:214, p. 103, n. 2).

9. تتركوا *tutrakū(na)* = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).

10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَمْ يَتَّخِذُوا¹
 مِنْ دُونِ اللَّهِ
 وَلَا رَسُولِهِ
 وَلَا الْمُؤْمِنِينَ
 وَلَا يَجِئُهُ²
 وَاللَّهُ خَبِيرٌ
 بِمَا تَعْمَلُونَ

①

Section (Rukū') 3

مَا كَانَ لِلْمُشْرِكِينَ
 أَنْ يَصْرُوا³
 مَسْجِدَ اللَّهِ
 شَاهِدِينَ عَلَيْهِ
 أَنْفُسِهِمْ بِالْكَفْرِ
 أُولَئِكَ
 حِطَّتْ أَعْيُنُهُمْ
 فِي النَّارِ
 هُمْ خَالِدُونَ⁶

إِنَّمَا يَتَّبِعُونَ
 مَسْجِدَ اللَّهِ
 مَنْ آمَنَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ

1. *yattakhidhū(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [akhdh]), to take. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. *waliyah* = confidant, intimate friend, See *yaliya* at 7:40, p. 480, n. 6.

3. The *'āyah* makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. *ya'murū(na)* = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from *'amara* ['amr/'umr/'amārah], to fill with life. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *yu'ammuru* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. *shāhidīn* (pl.; acc/gen. of *shāhidān*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhūd], to witness. See at 5: 113, p. 387, n. 4).

5. *ḥabītat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [ḥubūṭ], to come to nothing. See at 7:147, p. 520, n. 4).

6. *khālidān* (sing. *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khalūd], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامُوا الصَّلَاةَ and properly perform¹ the
 وَآتَى الزَّكَاةَ prayer and pay *zakâh*
 وَلَمْ يَخْشَ إِلَّا اللَّهَ and fear² none but Allah.
 فَعَسَىٰ أُولَٰئِكَ Then perhaps³ such persons
 أَنْ يَكُونُوا مِنَ will be of
 الْمُهْتَدِينَ those in receipt of guidance.⁴

أَجَعَلْتُمْ 19. Do you make⁵ the giving
 سِقَايَةَ الْحَاجِّ of water⁶ to the pilgrims
 وَعِمَارَةَ and maintaining⁷
 الْمَسْجِدِ الْحَرَامِ the Sacred Mosque the
 كَمَا آمَنَ same as those who believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day
 وَجَاهِدُوا فِي سَبِيلِ اللَّهِ and fight in the way of Allah?
 لَا يَسْتَوُونَ They are not equal⁸
 عِنْدَ اللَّهِ in the sight of Allah;
 وَاللَّهُ لَا يَهْدِي and Allah guides not
 الْقَوْمَ الظَّالِمِينَ the wrong-doing people.

الَّذِينَ آمَنُوا 20. Those who believe
 وَهَاجَرُوا وَجَاهَدُوا and migrate⁹ and fight
 فِي سَبِيلِ اللَّهِ in the way of Allah
 وَأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves
 أَكْثَرُ دَرَجَةً are greater in status¹⁰

1. أقام *'aqâma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See at 2:177, p. 83, n. 12).

2. يخش *yakhsha* (*â*) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy/ khashyah*], to fear. The final *yâ*' is dropped because of the particle *lam* coming before the verb. See *takhshawna* at 9:13, p. 582, n. 1).

3. عسى *'asâ* (followed by *'an*) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مهتدين *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadîn*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The *'âyah* has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جعلتم *ja'altum* = you set, made, appointed, put (v. ii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *ja'alâ* at 7:190, p. 540, n. 2).

6. سقاية *siqâyah* = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عمارة *'imârah* (s.; pl. *'imârât*) = building, attending to, maintaining.

8. يستون *yastawûna* = they become equal, even, at par, straight (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at *istawâ* at 7:54, p. 486, n. 7).

9. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 8:74, p.575, n. 4).

10. درجة *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِنْدَ اللَّهِ
وَأُولَئِكَ هُمُ
الْفَائِزُونَ

in the sight of Allah;
and such persons, they are
the successful ones.¹

يَسِّرُهُمْ رَبُّهُم
بِرَحْمَتِهِ
وَرِضْوَانٍ
وَجَنَّاتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ

21. Their Lord gives them the
good tidings² of His mercy
and Pleasure,³ and
of gardens for them wherein
will be bliss⁴ to endure⁵—

خَالِدِينَ فِيهَا أَبَدًا
إِنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ

22. Abiding⁶ therein for ever.
Verily with Allah lies
a magnificent⁷ reward.⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ
أَوْلِيَاءَ

23. O you who believe,
do not take⁹ your fathers
and your brothers
as patrons¹⁰

إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ
وَمَنْ يَتَّخِذْهُم
مِّنْكُمْ
فَأُولَئِكَ هُمُ
الظَّالِمُونَ

if they prefer¹¹ unbelief
to belief.
And whoever takes them as
patrons¹² from among you,
they will be the ones
doing wrong.

1. فائزون *fā'izūn* (pl.; s. *fā'iz*) = the successful ones, the victorious, the winners (active participle from *fāza* [fawz], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. يبشر *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:45, p. 173, n. 5).

3. رضوان *riḍwān* = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. مقيم *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqāma*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. خالدین *khālidīn* (pl.; acc./gen. of *khālidūn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

7. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. أجر *'ajr* (pl. امر. *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. لا تتخذوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

11. استأحبوا *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*ḥubb*], to love. See *yuhibbūna* at 7:79, p. 497, n. 1).

12. يتول *yatawallā(ū)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā*/'waly] to come near. The last letter *yā* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

قُلْ إِنْ كَانَ
 24. Say: If it be that your
 ۞ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
 fathers and your sons,
 ۞ وَإِخْوَانُكُمْ
 and your brothers
 ۞ وَأَزْوَاجُكُمْ
 and your spouses¹
 ۞ وَعَشِيرَتُكُمْ
 and your near relations,²
 وَأَمْوَالٌ أَقْرَبْتُمُوهَا
 and the riches you acquire³
 ۞ وَتِجَارَةٌ
 and the commerce
 ۞ تَخْشَوْنَ كَسَادَهَا
 you fear the recession⁴ of,
 ۞ وَمَسَاكِنُكُمْ
 and the dwellings⁵
 ۞ تَرْضَوْنَهَا
 you are happy⁶ with,
 أَحَبَّ إِلَيْكُمْ
 are dearer⁷ to you than
 مِنَ اللَّهِ وَرَسُولِهِ
 Allah and His Messenger
 ۞ وَجِهَاتٍ فِي سَبِيلِهِ
 and fighting in His way,
 فَتَرْتَضَوْنَ أَعْيُنَكُمْ
 then wait and watch⁸ till
 يَأْتِيَنَّ اللَّهُ بِأَمْرٍ
 Allah issues His decree.
 ۞ وَاللَّهُ لَا يَهْدِي
 And Allah does not guide
 الْقَوْمَ الْفَاسِقِينَ
 the people wantonly sinful.⁹



Section (Rukū') 4

25. Allah has indeed helped
 لَقَدْ نَصَرَكُمُ اللَّهُ
 you in many arenas,¹⁰
 فِي مَوَاطِنَ كَثِيرٍ
 and on the Day of Hunayn¹¹
 وَيَوْمَ حُنَيْنٍ
 when there impressed¹² you
 إِذْ أَعْجَبَتْكُمْ

1. While the previous 'āyah asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present 'āyah stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners, pairs. zawj is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.

2. عشيرة 'ashīrah (s.; pl. 'ashā'ir) = closest relatives, near relations, kinsfolk, clan, tribe.

3. اقترضم iqtaraftum = you acquired, committed (v. ii. m. pl. past from iqtarafa, form VIII of qarafa/ qarifa {qarf/ qaraf), to peel, to feel disgust. See yaqtarifūna at 6:120, p. 442, n. 1).

4. كساد kasād = recession, depression, dullness of the market.

5. مساكن masākin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes.

6. ترضون tarḍawn = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impct. from raḍiya [riḍan/riḍwān/marḍāh], to be satisfied. See at 2:282, p. 148, n. 6).

7. أحب 'ahabb = dearer, preferable, more desirable (relative of ḥabīb).

8. تترصون tarabbaṣū = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from tarabbaṣa, form V of rabaṣa [rabṣ], to wait, to watch. See yatarabbaṣūna at 4:141, p. 307, n. 5).

9. فاسقين fāsiqīn (pl., acc/gen. of fāsiqūn; sing. fāsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).

10. مواطن mawāṭin (pl.; s. mawṭin) = native countries, habitats, places, spots, arenas (noun of place from wāṭan [waṭn], to dwell, to stay).

11. i. e., the Battle of Hunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawāzin and Thaḳif on the other. Hunayn is a valley between Makka and Ṭā'if.

12. أعجبت 'a'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 2:108, n. 5).

كَثُرْتُكُمْ فَلَمْ
 your multitude; but it did not
 تَمُنَّ عَنْكُمْ شَيْئًا
 avail¹ you aught
 وَصَافَتْ عَلَيْكُمْ
 and narrow became² on you
 الْأَرْضُ بِمَا رَحُبَتْ
 the land though it was wide,³
 ثُمَّ وَلَّيْتُمْ
 then you retreated⁴
 مُدْبِرِينَ ﴿٩﴾
 turning your backs.⁵

26. Then Allah sent down
 ثُمَّ أَنْزَلَ اللَّهُ
 His tranquillity⁶
 سَكِينَتَهُ
 عَلَى رَسُولِهِ
 on His Messenger
 وَعَلَى الْمُؤْمِنِينَ
 and on the believers,
 وَأَنْزَلَ جُنُودًا
 and He sent down troops⁷
 لَمْ تَرَوْهَا
 you did not see,
 وَعَذَّبَ الَّذِينَ
 and punished⁸ those who
 كَفَرُوا
 disbelieve.
 وَذَلِكَ جَزَاءُ
 And such is the recompense⁹
 الْكَافِرِينَ ﴿١٠﴾
 of the unbelievers.

27. Then Allah forgives¹⁰
 ثُمَّ رَحِمَهُ اللَّهُ
 after that
 مِنْ بَعْدِ ذَلِكَ
 whom He will;
 عَلَى مَنْ يَشَاءُ
 and Allah is Most Forgiving,
 وَاللَّهُ عَفُورٌ
 Most Merciful.
 رَحِيمٌ ﴿١١﴾

1. At the battle of Ḥunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next 'ayah.

tughni(f) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impct. from 'aghnā, form IV of *ghaniya* [*ghinan* / *ghanā*']), to be free from want, to be rich. The final *ya*' is vowelless and hence dropped because of the particle *lam* coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. *dāqat* = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *dāqa* [*dāyq/diq*]), to be narrow. See *dāyiq* at 6:125, p. 444, n. 3).

3. *raḥubat* = she or it became wide, spacious (v. iii. f. s. past from *raḥuba* [*ruh/rahbānah*]), to be wide).

4. *wallaytum* = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallā* at 2:142, p. 67, n. 2).

5. *mudbirin* (pl.; acc./gen. of *mudbirān*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from 'adbara, form IV of *dabara* [*dubūr*]), to turn one's back. See 'adbār at 8:50, p. 566, n.4).

6. *sakinah* (pl. *sukā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. *adhhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhib*] of 'adhaba [*'adhb*]), to impede, to obstruct. See *yu'adhdhibu* at 9:14, p. 582, n. 2).

9. *jazā'* = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. *yatūbu* = he forgives, he turns to, he returns (v. iii. m. s. impct from *tāba* [*tawb. tawbah / matāb*]), to turn. See *yatūba* at 4:26, p. 452, n. 7).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 28. O you who believe,
 اِنَّمَا الْمُشْرِكُوْنَ the polytheists are but
 نَجَسٌ filth.¹
 فَلَا يَقْرُبُوْا So they must not come near²
 الْمَسْجِدَ الْحَرَامَ the Sacred Mosque³
 بَعْدَ عَامِهِمْ هٰذَا after this year of theirs.⁴
 وَاِنْ خِفْتُمْ عَيْلَةً And if you fear⁵ poverty,⁶
 فَسَوْفَ يَغْنِيْكُمْ اللّٰهُ Allah will enrich⁷ you
 مِنْ فَضْلِهِ ؕ اِنْ شَاءَ out of His bounty⁸ if He will.
 اِنَّ اللّٰهَ عَلِيْمٌ Verily Allah is All-Knowing,
 حَكِيْمٌ All-Wise.
 فَذٰلِكُمْ ۙ فَاَقْبِلُوْا 29. Fight⁹ those who
 لَا يُؤْمِنُوْنَ بِاللّٰهِ do not believe in Allah,
 وَلَا يَزُوْرُوْنَ الْاٰخِرَ nor in the Last day,
 وَلَا يَحْرَمُوْنَ nor prohibit¹⁰ that which
 مَحْرَمٌ اللّٰهُ Allah and His Messenger
 وَرَسُوْلُهُ have prohibited;
 وَلَا يَدْبُرُوْنَ nor adhere¹¹
 دِيْنَ الْحَقِّ to the religion of the truth,¹²
 مِنْ الَّذِيْنَ being of those who
 اُوْتُوْا الْكِتٰبَ were given the Book,
 حَتّٰى يُعْطُوْا الْجِزْيَةَ until they pay¹³ the *jizyah*¹⁴

1. *rijs* (s.: pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.

2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. ۞

۞ *لَا يَأْتُوا* *lā yaqrabū* = they shall not come near, must not approach (v. iii. m. pl. imperative {prohibition}) from *qariba* [*qurb/maqrabah*], to come near. See *lātaqrabū* at 6:151, p. 457, n. 5).

3. i. e., the Ka'ba and its environs forming the sacred precinct.

4. i. e., the 9th year of *hijrah*.

5. *khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf/makhâfah/khîfah*], to fear. See at 2:238, p. 120, n. 15).

6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place.

7. *'aylah* = poverty, impoverishment.

8. *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan /ghanâ*']), to be free from want, to be rich. See *tughni* at 9:25, p. 587, n. 1).

9. *faḍl* (*faḍl* (pl. *fuḍûl*)) = grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.

10. *qātillū* = you (all) fight, wage war (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:12, p. 581, n. 8).

11. *yuharrimūna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *harrama*, form II of *haruma/harima*, to be prohibited. See *harrama* at 7:50, p. 484, n. 9).

12. *yadinūna* = they profess, adhere to, (v. iii. m. pl. impfct. from *dāna* [*dīn/dayn*], to profess. See *dīn* at 8:39, p. 560, n. 11).

13. i. e. Islam.

14. *yu'tūna* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'tā*, form IV from the root *'aṭw*. The terminal *nūn* is dropped because of a hidden *'an* in *hattā* coming before the verb.

14. *jizyah* = poll tax, tribute.

عَنْ يَدٍ readily and submissively,¹

وَهُمْ صَاغِرُونَ and they are humbled.²

Section (Rukū') 5

وَقَالَتِ الْيَهُودُ 30. The Jews say:³

عُزَيْرُ بْنُ اللَّهِ "Uzayr is Allah's son";

وَقَالَتِ النَّصْرَى and the Christians say:

الْمَسِيحُ ابْنُ اللَّهِ "The Messiah is Allah's son".

ذَلِكَ قَوْلُهُمْ That is the saying of theirs

بِأَفْوَاهِهِمْ with their mouths;⁴

يُضَاهِيُونَ قَوْلَ they imitate⁵ the saying

الَّذِينَ كَفَرُوا of those who disbelieved

مِنْ قَبْلُ afore.⁶

فَلَهُمْ مِنَ اللَّهِ Allah's curse be on them.

أَنْ يُوَفَّكَوْنَ How beguiled⁷ the are!

﴿٣٠﴾

أَتَّخَذُوا أَحْبَابَهُمْ 31. They take⁸ their rabbis⁹

وَرُحَبَاءَهُمْ and their monks¹⁰

أَزْكَابًا as lords¹¹

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَالْمَسِيحُ ابْنُ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];¹²

وَمَا أُمِرُوا while they were not bidden¹³

1. عن يد *'an yadin* is a phrase meaning readily and submissively.

2. صَاغِرُونَ *ṣāghirūn* (pl.; s. *ṣāghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghura* [*siḡhār/ṣaghārah*], to be small). See *ṣāghirīn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. أفواه *'afwāh* (pl.; sing. فوهة *fūhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. يَضَاهِيُونَ *yudāhi'ūna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *dāhā*, form III from the root *dāhy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. يُوَفَّكَوْنَ *yu'fakūna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/afk/afak/ufūk*], to lie, to deceive).

8. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:152, p. 522, n. 4).

9. أَحْبَابٍ *'ahbā'* (pl.; s. حابر *ḥabr/hibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. رُهَبَانٍ *ruhban* (pl.; s. راهب *rāhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah.

12. i. e., by worshipping him, as the Christians do.

13. أُمِرُوا *'umirū* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *yā'muru* at 4:60, p. 267, n. 12).

إِلَّا لِيَعْبُدُوا but to worship
 إِلَهًا وَاحِدًا One God.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He;
 سُبْحٰنَهُ عَمَّا they set as partners.²

يُرِيدُونَ 32. They intend³
 أَنْ يُطْفِئُوا نُورَ اللَّهِ to put out⁴ the Light of Allah
 بِأَفْوَاهِهِمْ with their mouths;
 وَيَأْبَى اللَّهُ إِلَّا but Allah declines⁵ but
 أَنْ يُسَمِّرَهُ نُورَهُ to make full⁶ His Light;
 وَلَوْ even though
 كَرِهَ الْكَافِرُونَ the unbelievers abhor⁷ [it].

هُوَ الَّذِي أَرْسَلَ 33. He it is Who sent out⁸
 رَسُولَهُ His Messenger
 بِالْهُدَى with the guidance
 وَدِينِ الْحَقِّ and the religion of the truth⁹
 لِيُظْهِرَهُ to make it prevail¹⁰
 عَلَى الدِّينِ كُلِّهِ over all the religions,
 وَلَوْ even though
 كَرِهَ الْمُشْرِكُونَ the polytheists detest.

1. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يشركون *yushrikûna* = they set partners., associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/sharikah*]), to share. See 'ashrakû at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of *râda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يطفئوا *yutfi'û(na)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from 'af'a, form IV of *tafi'a* [*tafi'*]), to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See 'af'a at 5:64, p. 362, n. 2).

5. يابى *ya'bâ* = he declines, refuses, rejects (v. iii. m. s. impfct. from 'abâ [*'ibâ/'ibâ'ah*]), to refuse. See *ta'bâ* at 9:8, p. 580, n. 6).

6. يتم *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from 'atamma, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fathah* for the particle 'an coming before the verb. See at 5:6, p. 331, n. 10).

7. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/kurh/karâhah/karâhiyah*, to detest. See *karihum* at 8:8, p. 548, n. 10).

8. أرسل *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of *rasala* [*rasal*], to be long and flowing. See at 'arsalnâ at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from 'azhara, form IV of *zahara* [*zuhûr*], to be visible. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yazharû* at 9:7, p. 579, n. 10).

يَتَّيِبُهُمُ اللَّهُ 34. O you who believe,
 إِنَّ كَثِيرًا مِّنَ الْأَعْيَارِ وَالرَّهْبَانِ
 verily many of the rabbis and monks
 لَيَأْكُلُونَ do devour¹
 أَمْوَالَ النَّاسِ men's properties
 بِالْبَاطِلِ falsely²
 وَبَصُدُّونَ and deter³ from
 عَنِ سَبِيلِ اللَّهِ the way of Allah.
 وَالَّذِينَ يَكْتُمُونَ And those who hoard⁴
 الذَّهَبَ وَالْفِضَّةَ gold and silver
 وَلَا يُنْفِقُونَهَا and do not expend⁵ it
 فِي سَبِيلِ اللَّهِ in the way of Allah,
 فَنَبِّئْهُمْ give them the glad tidings⁶
 بِعَذَابِ الْيَسِيرِ of a punishment very painful.

يَوْمَ 35. On the Day
 يُخَيِّطُ عَلَيْهَا heat will be put⁷ on them
 فِي نَارِ جَهَنَّمَ in the fire of hell and
 فَتُكْوَىٰ بِهَا therewith will be branded⁸
 جباههم وجنوبهم their foreheads⁹ and sides¹⁰
 وظهورهم and backs¹¹ -
 هَذَا مَا كُنْتُمْ "This is what you hoarded¹²
 لِأَنفُسِكُمْ for yourselves.

1. ياكلون *ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بالباطل *bi 'l-bâtil* = falsely, in vain, without any right.

3. i. e., deter others. يصدون *yaşuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *şadda* [*şadd/şudūd*], to turn away. See at 8:47, p. 564, n. 9).

4. يكتنون *yaknizūna* = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury).

5. i. e., do not pay the *zakâh* due on their wealth and do not spend in furthering the cause of Allah, such as *jihâd*. ينفقون *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يحمى *yuhmā* = he or it is heated, flared up, (v. iii. m. s. impfct. from *hamiya* [*hamy/hamw*], to be hot).

8. تكوى *tukwā* = she or it is branded, cauterized (v. iii. f. s. impfct. passive from *kawā* [*kayy*], to burn, to brand).

9. جباه *jibāh* (pl.; s. *jabhah*) = foreheads, brows, fronts.

10. جنوب *junūb* (pl.; s. *janb*) = sides. See at 4:103, p. 290, n. 13.

11. ظهور *zuhūr* (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كنتم *kanaztum* = you hoarded, piled up, accumulated (v. ii. m. pl. past from *kanaza*. See n. 4 above).

فَذُوقُوا مَا كُنتُمْ
تَكْتُمُونَ So taste¹ what you had been
treasuring up."²

إِنَّ عِدَّةَ الشُّهُورِ
عِنْدَ اللَّهِ 36. The number³ of months

إِنَّا عَشَرَ شَهْرًا is twelve

فِي كِتَابِ اللَّهِ in the writ⁴ of Allah

يَوْمَ خَلَقَ on the very day He created⁵

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

مِنْهَا أَرْبَعَةٌ حُرُمٌ Of these four are sacred.⁶

ذَٰلِكَ الْدِينُ الْقَائِمُ This is the right⁷ religion.

فَلَا تَظْلِمُوا So do not commit wrong⁸

فِيهِنَّ أَنْفُسِكُمْ during these to yourselves.

وَقَاتِلُوا And fight

الْمُشْرِكِينَ the polytheists

كُلًّا one and all⁹

كَأَنَّهُمْ يَفْعَلُونَكُمُ

كُلًّا one and all;

وَأَعْلَمُوا أَنَّ اللَّهَ

مَعَ الْمُتَّقِينَ with the righteous.

إِنَّمَا النَّسِيءُ 37. The postponement¹⁰ is but

زِيَادَةٌ فِي الْكُفْرِ an excess in unbelief.

1. ذُوقُوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq/ madhāq*], to taste. See at 8:35, p. 559, n. 3).

2. تَكْتُمُونَ *taknizūna* = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury. See *yaknizūna* at 9:34, p. 591, n. 4).

3. عِدَّةٌ *'iddah* = number; legally prescribed period. See at 2:185, p. 88, n. 2.

4. كِتَابٌ *kitāb* = writing, writ, prescript, book, document, contract. See at 8:75, p. 575, n. 12.

5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خَلَقَ *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).

6. The sacred months are Muharram, Rajab, Dhū al-Qa'dah, Dhū al-Hijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrāhīm (p.b.h.) and fighting and breach of the peace were prohibited during these months.

7. قَائِمٌ *qayyim* = right, straight, precious. See at 6:161, p. 462, n. 7.

8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لَا تَظْلِمُوا *lā tazlimū* = you (all) do not commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative [prohibition] from *zalama* [*zalm*], to do wrong. See *tazlimāna* at 2:279, p. 146, n. 5).

9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathīr, IV, 61). كُلًّا *kāffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).

10. نَسِيءٌ *nasī'* = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

بُضِّلَ بِهِ Thereby are misled¹
 الَّذِينَ كَفَرُوا those who disbelieve;
 يُجِلُّونَهُ عَامًا they make it lawful² one year
 وَيُحَرِّمُونَهُ عَامًا and unlawful³ one year,
 لِيُؤْاطِئُوا that it might tally⁴ with
 عِدَّةَ مَا the number of what
 حَرَّمَ اللَّهُ Allah has made unlawful,
 فَيُجِلُّوهُ أَمَّا thus making lawful what
 حَرَّمَ اللَّهُ Allah has made unlawful.
 زِينَتُهُمْ Embellished⁵ to them is
 سُوءُ أَعْمَالِهِمْ the evil of their deeds;
 وَاللَّهُ لَا يَهْدِي and Allah guides not
 الْقَوْمَ الْكَافِرِينَ the unbelieving people.



Section (Rukū') 6

يَا أَيُّهَا الَّذِينَ 38. O you who believe,
 ءَامَنُوا مَا لَكُمْ what is the matter with you,
 إِذْ أُقِيلَ لَكُمْ أَنْفِرُوا when it is said to you: "Go
 فِي سَبِيلِ اللَّهِ forth⁶ in the way of Allah"⁷
 أَنَا قَلْتُمْ heavily stuck⁸ you are
 إِلَى الْأَرْضِ to the ground?⁹
 أَرْضَيْتُمْ Are you content¹⁰ with
 بِالْحَيَاةِ الدُّنْيَا the worldly life
 مِنَ الْآخِرَةِ rather than the hereafter?
 فَمَا مَتَعْتُمْ But the enjoyment¹¹ of the

1. i. e., he is misled, led astray (v. iii. m. s. impfct. passive from *ḡalla* [*ḡalāl/ḡalālah*], to go astray. See *ḡalla* at 7:37, p. 478, n. 9).
2. i. e., they make lawful, unbind (v. iii. m. pl. impfct. from '*aḡalla*, form IV of *ḡalla* [*ḡhall/ḡhill*], to be allowed. See *yuhillu* at 7:157, p. 525, n. 7).
3. i. e., they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḡarrama*, form II of *ḡaruma/ḡarima*, to be prohibited. See *ḡarrama* at 9:29, p. 588, n. 10).
4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يوافقوا *yuwāfi'ū* (*na*) = they tally, correspond, agree (v. iii. m. pl. impfct. from *wāfi'a*, form III of *wāfi'a* [*waf'*], to set foot on, to trample).
5. i. e., he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 6:122, p. 442, n. 13).
6. انفروا *infirū* = you (all) rush, go forth, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufār/nifār*], to rush, to flee. See at 4:70, p. 272, n. 1).
7. i. e., for *jihād* in the cause of Allah. The immediate reference is to the Tabuk expedition of the Prophet, peace and blessings of Allah be on him.
8. انقستم *iththāqaltum* (originally *tathāqaltum*) = you become heavy, burdensome, sluggish (v. ii. m. pl. past from *tathāqala*, form VI of *thaqala* [*thiq/thaqālah*], to be heavy. See '*athqalat* at 7:189, p. 539, n. 12).
9. i. e., you are sluggish and do not like to move and go out.
10. رضيتُمْ *raḡitum* = you were pleased, content, happy, satisfied (v. ii. m. pl. past from *raḡiya* [*riḡan/riḡwān/marḡāh*], to be satisfied). See *raḡiya* at 5:119, p. 390, n. 8).
11. متاع *matā'* (pl. '*amti'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 7:24, p. 472, n. 9.

أَلْحَيٰوةَ الدُّنْيَا worldly life will be

فِي الْآخِرَةِ in the hereafter

إِلَّا قَلِيْلٌ but insignificant.¹

إِلَّا تَنْفِرُوْا 39. If you do not go forth,²

يُعَذِّبْكُمْ He will chastise you with

عَذَابًا أَلِيْمًا a punishment most painful³

وَيَسْتَبْدِلْ and will substitute⁴

قَوْمًا غَيْرَكُمْ a people other than you,

وَلَا تَضُرُّوْهُ and you will not harm⁵ Him

شَيْئًا whatsoever.

وَاللّٰهُ عَلٰى كُلِّ

شَيْءٍ قَدِيْرٌ Omnipotent.

إِلَّا تَنْصُرُوْهُ 40. If you help him not –

فَقَدْ نَصَرَهُ اللّٰهُ but Allah indeed helped him,

إِذْ أَخْرَجَهُ when there drove⁶ him out

الَّذِيْنَ كَفَرُوْا those who disbelieve, he

ثَانِيًا أَنْتَيْنِ being the second of the two –

إِذْ هُمَا فِي الْعَاوِي when they were in the cave,⁷

إِذْ يَقُوْلُ لِصَاحِبِهِ when he said to his compa-

نِيْنَ: "Do not grieve,⁸

إِنَّ اللّٰهَ مَعَنَا surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. *qalil* (s.; pl. 'aqillâ/'qalâ'il/qilâl) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihâd* in the way of Allah. *tanfirû(na)* = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nafaru* [nufûr/ nifâr], to rush, to flee. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *infirû* at 9:38, p. 593, n. 6).

3. ألميم 'alim = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. *يستبدل* *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *haddala* at 7:162, p. 528, n. 7).

5. *تضروا* *taḍurrû(na)* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [ḍarr], to harm. The terminal *nûn* is dropped for the reason given at n. 4 above. See *yaḍurrû* at 5 : 42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. *أخرج* 'akhraja = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [kharûj], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abû Bakr Ṣiddîq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. *غار* *ghâr* (s.; pl. *ghirân*) = cave, cavern.

8. لا تحزن *lâ taḥzan* = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [ḥuzn/ ḥazan], to grieve. See *yaḥzanûna* at 7:49, p. 484, n. 5).

فَأَنْزَلَ اللَّهُ Then Allah sent down
 سَكِينَتَهُ عَلَيْهِ His tranquillity¹ on him
 وَأَيَّدَهُ بِجُنُودٍ and aided² him with troops³
 لَمْ تَرَوْهَا you did not see,
 وَجَعَلَ كَلِمَةَ and rendered the word
 الَّذِينَ كَفَرُوا of those who disbelieve
 أَسْفَلُ the lowest⁴ –
 وَكَلِمَةَ اللَّهِ and the Word of Allah,
 هِيَ الْعُلْيَا that is the Most Sublime –
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.

أَنْفِرُوا خِفَافًا 41. Go forth light⁵
 وَثِقَالًا وَجَاهِدُوا and heavy⁶ and fight
 بِأَمْوَالِكُمْ with your properties
 وَأَنْفُسِكُمْ and selves
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 ذَلِكَ خَيْرٌ لَكُمْ This is the best⁷ for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are in the know of.⁸
 لَوْ كَانَ عَرَضًا قَرِيبًا 42. Were it a gain⁹ at hand
 وَسَفَرًا قَاصِدًا and a journey of ease¹⁰ they
 لَاتَّبَعُوكَ would have followed you;
 وَلَكِنْ بَعُدَتْ but far off seemed¹¹ to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سَكِينَةٌ *sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أَيْدَى *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [أَيْدَى *'ayd*], to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جُنُودٌ *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. أَسْفَلُ *sufflā* (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p. 309, n. 9.

5. i. e., go forth in *jihād* whether you are light and agile, being young, or you are heavy and slow, being aged. خِفَافٌ *khifāf* (pl.; s. *khaffif*) = light, slight, nimble, agile, lively.

6. ثِقَالٌ *thiqāl* (pl.; s. *thaqil*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خَيْرٌ *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

8. i. e., if you know the great merits and rewards for participating in and supporting *jihād* with your wealth. تَعْلَمُونَ *ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [عِلْمٌ], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'āyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عَرَضٌ

'arad (s.; pl. أَعْرَاضٌ *'a'rād*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قَاصِدٌ *qāsid* = easy, smooth, straight (act. participle from *qaṣada* [قَاصِدٌ], to proceed straightaway). See *muqtaṣid* at 5:66, p. 363, n. 2.

11. بَعُدَتْ *ba'udat* = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [بُعِدَ], to be distant. See *ba'id* at 4:167, p. 319, n. 8).

عَلَيْهِمُ الشَّقَّةُ^١ the difficult journey;¹ and
 وَسَيَحْلِفُونَ بِاللَّهِ they will swear² by Allah:
 لَوْ اسْتَطَعْنَا "If we were able to,³
 لَخَرَجْنَا we would indeed have gone
 مَعَكُمْ out⁴ with you."
 يَهْلِكُونَ أَنفُسَهُمْ They ruin⁵ themselves;
 وَاللَّهُ يَعْلَمُ and Allah knows
 أَنَّهُمْ لَكَاذِبُونَ^٦ that they indeed are liars.⁶

Section (Rukū') 7

عَفَا اللَّهُ عَنْكَ 43. May Allah forgive⁷ you.
 لِمَ أَذِنَ لَهُمْ Why did you permit⁸ them
 حَتَّىٰ بَيَّنَّ لَكَ until it became clear⁹ to you
 الَّذِينَ صَدَقُوا those who spoke the truth
 وَتَعْلَمَ الْكٰذِبِينَ and you knew the liars?

لَا يَسْتَفِذُكَ 44. No exemption would
 الَّذِينَ there seek¹⁰ from you those
 يُؤْمِنُونَ بِاللَّهِ who believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day
 أَنْ يُجَاهِدُوا from fighting with
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing
 بِالْمُتَّقِينَ^{١١} of the godfearing.¹¹

1. شقة *shuqqah* = difficult journey, difficulty, trouble, hardship. See *shāqqū* at 8:13, p. 551, n. 5.

2. يحلفون *yahlifūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [half/hilf]), to swear. See at 4:62, p. 268, n. 10).

3. استطعنا *istatā'nā* = we were able, had the power (v. i. pl. past from *istatā'a*, form X of *tā'a* [taw'], to obey. See *istatā'ta* at 6:35, p. 404, n. 11).

4. خرجنا *kharrajnā* = we went out, departed, stepped out (v. i. pl. past from *kharraja* [khurūj]), to go out. See '*akhraja* at 9:40, p. 594, n. 6).

5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يهلكون *yuhlikūna* = they ruin, destroy (v. iii. m. pl. impfct. from '*ahlaka*, form IV of *halaka* [halk/hulk/ halāk /tahlukah], to perish. See at 6:26, p. 401, n. 3).

6. كاذبون *kādhībūn* (pl.; s. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See *kādhībīn* at 7:66, p. 491, n.11).

7. عفا *'afā* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from '*afw/afā*'. See at 2:187, p. 89, n. 9).

8. i. e., to stay back at home. أذنت *'adhinta* = you gave leave, permitted, allowed (v. ii. m. s. past from '*adhina* ['idhn], to allow, to permit, to listen. See *ta'adhdhana* at 7:167, p. 530, n. 8).

9. يتبين *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bāna* [bayn/bayān], to be clear, evident. The final letter takes *fathah* because of a hidden '*an* in *hattā* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).

10. يستأذن *yasta'dhinu* = he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of '*adhina*. See n. 8 above).

11. متقين *muttaqīn* (acc./gen. of *muttaqīn*, sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'an and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqāyah], to guard, to protect. See at 9:4, p. 578, n. 4).

إِنَّمَا يَسْتَسْتَنِدُونَكَ 45. There but seek your leave
الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last day and
وَأَرْتَابَتْ قُلُوبُهُمْ their hearts entertain doubts;¹
فَهُمْ فِي رَيْبِهِمْ so they in their doubts²
يَرَدُّونَ ١٤٥ do vacillate.³

وَلَوْ أَرَادُوا 46. And had they intended
الْخُرُوجَ to go out
لَأَعَدُّوا they would have got ready⁴
لَهُمْ عُدَّةٌ for it some outfit;⁵
وَلَنَكَّرَ كَرَهُهُ اللَّهُ but Allah disliked⁶
أَنْ يُعَاثَهُمْ their being sent out.⁷
فَسَبَّطَهُمْ So He held them back,⁸
وَقِيلَ أَقْعُدُوا and it was said: " Be seated⁹
مَعَ الْقَاعِدِينَ with the inactive ones."¹⁰
١٤٦

لَوْ خَرَجُوا 47. Had they gone out
فِيكُمْ being amongst you they
مَازَادُوكُمْ would not have increased¹¹
إِلَّا خَبَالًا you in aught but confusion¹²
وَلَا وَضَعُوا and would have moved
حَتَّى لَكُمْ hurriedly¹³ in your midst

1. The description of the character of the hypocrites is continued in this and the following 'âyahs. ارتابت *irtâbat* = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s.) past from *irtâba* (ارتاب) *irriyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

2. ريب *rayb* = doubt, suspicion, misgivings. See at 6:12 p. 396, n. 1.

3. يترددون *yataraddadûna* = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [*radd*], to send back. See *nuraddu* at 7:53, p. 486, n. 3).

4. أعدوا *'a'addû* = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See *'a'iddû* at 8:60, p. 569, n. 2).

5. عُدَّة *'uddah* (s.; pl. عدد *'udad*) = preparedness, equipment, outfit.

6. كرهه *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:32, p. 580, n. 6).

7. أبعث *inbi'âth* = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [*ba'th*], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).

8. سبَّط *thabba'a* = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabata*, to hold back).

9. اقعدوا *uq'udû* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ûd*], to sit down. See at 9:5, p. 578, n. 10).

10. قاعدین *qâ'idîn* (pl.; acc/gen. of *qâ'idûn*; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qâ'idûn* at 5:24, p. 341, n. 3).

11. زادوا *zâdû* = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyâdah*, to be more. See at 7:69, p. 492, n. 9).

12. خبال *khabâl* = mischief, evil, confusion. See at 3:118, p. 202, n. 9.

13. أوضعوا *'awda'û* = they hurried, participated actively (v. iii. m. pl. past from *'awda'a*, form IV of *wada'a* [*wad'*], to lay, to put down).

يَعُونَكُمْ الْفِتْنَةَ desiring¹ for you discord,²

وَفِيكُمْ and there are among you

سَمْعُونَ لَهُمْ ready-listeners³ to them.

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing

بِالظَّالِمِينَ of the wrong-doers.

لَقَدْ ابْتَغَوْا 48. They had indeed sought⁴

الْفِتْنَةَ مِنْ قَبْلُ dissension before

وَقَسَبُوا لَكَ and had upset⁵ for you

الْأُمُورَ the affairs⁶

حَتَّىٰ جَاءَ الْحَقُّ until the truth came

وَوَظَّهَرَ and manifest became⁷

أَمْرُ اللَّهِ the decree of Allah,⁸

وَهُمْ كَارِهُونَ though they were averse.⁹

وَمِنْهُمْ مَنْ 49. And among them is he

يَقُولُ أَتَذَن لِي who says: "Give me leave¹⁰

وَلَا تَنْتَنِي and put me not to the trial."¹¹

أَلَا فِي الْفِتْنَةِ O yes, into the trial

سَقَطُوا they have slipped;¹²

وَأَنَّ جَهَنَّمَ and indeed hell

لَمُحِيطَةٌ shall close in on¹³

بِالْكَافِرِينَ the infidels.

1. i.e., by instigating one against another and whispering words of treason to them. يعون

yabghûna = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from baghâ [bughâ]), to seek, desire. See at 7:45, p. 482, n. 10).

2. الفتنة fitnah (pl. fitan) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سامعون sammâ'ân (pl.; s. sammâ') = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of fa'âl from sami'a [sam' /samâ' /samâ'ah /masma'], to hear. See at 5:41, p. 348, n. 6).

4. ابتغوا ibtaghaw = they sought, desired, wished (v. iii. m. pl. past from ibtaghâ, form VIII of baghâ. See n. 1 above).

5. قسبوا qallabû = they upset, upturned, transformed, overturned (v. iii. m. pl. past from qallaba, form II of qalaba [qalb], to turn around. See nuqallibu at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq.

أمور 'umûr (pl.; s. 'amr) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. ظهر zahara = he or it became visible, apparent manifest (v. iii. m. s. past from zuhûr, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كارهون kârihûn (pl.; s. kârih) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the jihâd. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لا تنتني la tainî = do not put me to trial, do not tempt me (v. ii. m. s. imperative [prohibition] from fatana [fain/fatûn], to turn away, to put to trial. See fitnah at n. 2 above).

12. سقطوا saqatû = they fell, slipped, dropped (v. iii. m. pl. past from saqata [suqûṭ / masqaf], to fall. See tasquṭu at 6:59, p. 414, n. 7).

13. مُحِيطَةٌ muḥiṭah (f.; m. muḥiṭ) = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'ahâta, form IV of ḥâṭa [ḥawiḥiṭah/ḥiyâṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

50. If there happens¹ to you
any good
it dejects² them;

and if there befalls you
any affliction³ they say:

"We had taken our
precaution⁴ beforehand",

and they turn away⁵
being delighted.⁶



51. Say: "Never will hit us
aught but what Allah has
written for us;

He is our Patron-Protector;⁷
and on Allah therefore

the believers should rely."⁸



52. Say: "Do you await⁹
aught for us but

one of the two best things?¹⁰

But we are waiting about you
that Allah will afflict you

with a punishment from Him
عَذَابٍ مِنْ

1. *tuṣīb* (تُصِيبُ) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣāba*, form IV of *ṣāba* [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. *tasu'*(u) = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sā'a* [saw'/sā'/masā'ah], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. *muṣībah* (مُصِيبَةٌ) (pl. *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. *'akhadhnā amrana* (أَحَدْنَا أَمْرَنَا) = (we took our affair/order) is a phrase meaning "we took our precaution".

5. *yatawallaw*(na) = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yatawallawna* at 5:80, p. 369, n. 5).

6. *fariḥūn* (فَرِحُونَ) (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥin* at 3:169, p. 222, n. 9).

7. *mawlā* (مَوْلَى) = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. *yatawakkal*(u) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [wakl/wukāl], to entrust). The final letter is vowelless because of the *lām* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. *tarabbaṣūna* (تَرَبَّصُونَ) (originally *tatarabbaṣūna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [rabṣ], to wait, to watch. See *yatarabbaṣūna* at 4:141, p. 307, n. 5).

10. i. e. either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْ بِأَيْدِينَا	or by our hands.
فَرَبِّصُوا	So lie in wait; ¹
إِنَّمَا مَعَكُمْ	we along with you
مَتَرَبِّصُونَ	are indeed awaiting. ²
قُلْ أَنْفِقُوا	53. Say: "Expend ³
طَوْعًا أَوْ كَرْهًا	willingly ⁴ or unwillingly, ⁵
لَنْ يُنْقَلَ	it shall not be accepted ⁶
مِنْكُمْ	of you;
إِنَّكُمْ كُنْتُمْ	you indeed are
قَوْمًا فَاسِقِينَ	a people defiantly sinful." ⁷
وَمَا مَنَعَهُمْ	54. And nothing bars ⁸ them
أَنْ يُقْبَلَ مِنْهُمْ	from there being accepted ⁹ of
نَفَقَتُهُمْ	them their contributions ¹⁰
إِلَّا أَنَّهُمْ كَفَرُوا	except that they disbelieve
بِاللَّهِ وَرَسُولِهِ	in Allah and His Messenger,
وَلَا يَأْتُونَ الصَّلَاةَ	and do not attend the prayer
إِلَّا وَهُمْ كَسَالَى	except being slothful, ¹¹
وَلَا يُنْفِقُونَ	nor do they contribute
إِلَّا وَهُمْ كَرِهُونَ	except grudgingly.
فَلَا تَمْجِبْكَ	55. So let there not impress ¹²

1. *tarabbaṣū* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabs*], to wait, to watch. See at 9:24, p. 586, n. 8).
2. *mutarabbisūn* (pl.; s. *mutarabbis*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).
3. *'anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).
4. *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).
5. *karhan* = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.
6. i. e., it shall not be accepted by Allah. *yutaqabbala(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).
7. *fāsiqin* (pl., acc/gen. of *fāsiqin*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).
8. *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).
9. *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabūl/qubūl*], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).
10. *nafaqāt* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.
11. *kusālā* (pl.; s. *kaslān*) = slothful, lazy, sluggish, idle. See *kaslān* at 4:142, p. 308, n. 7.
12. *tu'jibu(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'ajaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَالَهُمْ you their riches
 وَلَا أَوْلَادَهُمْ nor their children.
 إِنَّمَا يُرِيدُ اللَّهُ Allah but intends¹
 لِيُعَذِّبَهُمْ بِهَا to punish² them therewith
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life³ and that
 وَيَرْهَقَ أَنْفُسَهُمْ there pass away⁴ their selves
 وَهُمْ كَافِرُونَ while they are unbelievers.

وَيَحْلِفُونَ بِاللَّهِ 56. And they swear⁵ by Allah
 أَنَّهُمْ لَكُمْ that they indeed are of you,
 وَمَا هُمْ بِكُمْ while they are not of you,
 وَلَكِنَّهُمْ قَوْمٌ but they are a people
 يَفْرُقُونَ terrified.⁶

لَوْ يَجِدُونَ 57. If they got⁷
 مَلْجَأًا أَوْ مَغْرَبَاتٍ a refuge⁸ or caves⁹
 أَوْ مَدْخَلًا or a cellar¹⁰
 لَوَلَّوْا إِلَيْهِ they would have retreated¹¹
 وَهُمْ يَجْمَحُونَ into it bolting away.¹²

وَمِنْهُمْ 58. And among them are
 مَن يَلْمِزُكَ those that vilify¹³ you
 فِي الصَّدَقَاتِ about the charitable gifts;¹⁴

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب *yu'adhhibu(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. تزهق *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhûq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhhibu*, which is governed by a hidden 'an).

5. يحلفون *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [hâlf/hilf], to swear. See at 9:42, p. 596, n. 2).

6. يفرقون *yafraqûna* = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from *fariqa* [saraq], to be terrified).

7. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [laj'/lujû'], to take refuge).

9. مغارات *maghârât* (pl.; s. *maghârah*) = caves.

10. مدخل *muddakhâl* = cellar, subterranean vault.

11. ولوا *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallâyatum* at 9:25, p. 587, n. 4).

12. يجمحون *yajmahûna* = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from *jamaḥa* [jamḥ/jimâḥ/jumâḥ], to bolt (like that of a horse), to be refractory).

13. يلزم *yalmizu* = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from *lamaza* [lamz], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakâh*, booty and alms).

فَإِنْ أُعْطُوا مِنْهَا
 رَضُوا but if they are given¹ thereof
 they become happy;² and
 وَإِنْ لَمْ يُعْطُوا مِنْهَا
 إِذَا هُمْ يَسْتَحْضُونَ if they are not given³ thereof,
 lo, they vent resentment.⁴



وَلَوْ أَنَّهُمْ رَضُوا
 مَا آتَاهُمْ 59. Had they been pleased
 with what there gave them
 اللَّهُ وَرَسُولُهُ Allah and His Messenger
 وَقَالُوا أَحْسَبْنَا اللَّهَ
 سَيُؤْتِينَا اللَّهُ Allah will give us
 مِنْ فَضْلِهِ from His Grace,
 وَرَسُولُهُ and His Messenger.
 إِنَّا إِلَى اللَّهِ
 رَاغِبُونَ Verily onto Allah we
 pin our hopes.⁶

Section (Rukû') 8

إِنَّمَا الصَّدَقَتُ
 لِلْفُقَرَاءِ 60. Charitable gifts [zakâh]
 are but for the poor⁷
 وَالْمَسْكِينِ and the destitute,⁸ and
 وَالْعَامِلِينَ عَلَيْهَا the collectors⁹ thereof, and
 وَالْمُؤَلَّفَةَ قُلُوبِهِمْ those reconciled¹⁰ of hearts,
 وَفِي أَرْقَابٍ and in manumitting slaves,¹¹
 وَالْغَرَامِينَ and for those in debt,¹²

1. أعطوا 'u'tû = they were given, offered, presented (v. iii. m. pl. past passive from 'a'îa, form IV from the root 'a'w, to give. See *yu'tû* at 9:29, p. 588, n. 13).

2. رضا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raqiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا *yu'tû(na)* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from 'a'tû, form IV from the root 'atw. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:29, p. 588, n. 13).

4. يستحظون *yashkatûna* = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from *sakhiṭa* [*sakhiṭ*], to be angry, displeased. See *sakhiṭ* at 3:162, p. 219, n. 9).

5. حسبنا *hasbu+nâ* = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the 'ayah. راغبين *râghibûn* (pl.; s. *râghib*) = desirous, those desiring, hoping, wishing (act. participle from *raghaba* [*raghab/raghab*], to desire, to wish. See *targhabûna* at 4:127, p. 300, n. 5).

7. فقراء *fuqarâ'* (pl.; s. *faqîr*) = the poor, indigent. See *faqîr* at 3:181, p. 227, n. 2.

8. *masâkin* (pl.; s. *maskin*) = the needy, the destitute.

9. i. e., the collectors of *zakâh*. عاملين *'âmilîn* (pl.; s. *'âmil*) = workers, collectors. See *'amilû*, at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مؤلفة *mu'allafah* (f.; m. *mu'allaf*) = brought together, united, reconciled (passive participle from 'allafa, form II of 'alifa. to be familiar. See 'allafa at 8:63, p. 570, n. 7).

11. رقاب *riqâb* (pl.; sing. *raqabah*) = necks, shoulders. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غارمين *ghârimîn* (pl.; acc./gen/ of *ghârimûn*; s. *ghârim*) = those in debt, debtors (act. participle from *gharima* [*ghurm/gharâmah*], to be under financial obligation).

وَفِي سَبِيلِ اللَّهِ and in the way of Allah¹ and
 وَأَيْنَ السَّبِيلِ for the stranded traveller,²
 فَرِيضَةً مِّنَ اللَّهِ as an ordinance³ of Allah.
 وَاللَّهُ عَلِيمٌ Allah is All-Knowing,
 حَكِيمٌ All-Wise.

وَمِنْهُمْ 61. And among them are

الَّذِينَ يُوذُونَ النَّبِيَّ those who hurt⁴ the Prophet

وَيَقُولُونَ هُوَ أذُنٌ and say: "He is an ear".⁵

قُلْ أذُنٌ خَيْرٌ Say: "An ear for the good of

لَكُمْ تَبُونَ بِاللَّهِ you; he believes in Allah

وَتَبُونَ لِلْمُؤْمِنِينَ and believes the believers;⁶

وَرَحْمَةٌ لِلَّذِينَ and is a mercy to those who

آمَنُوا بِكُمْ believe of you.

وَالَّذِينَ يُوذُونَ And those who hurt

رَسُولَ اللَّهِ the Messenger of Allah,

لَهُمْ عَذَابٌ they shall have a punishment

أَلِيمٌ most painful."⁷

يَتْلِفُونَ بِاللَّهِ 62. They swear⁸ by Allah

لَكُمْ لِيَرْضَوْكُمْ to you to please⁹ you;

وَاللَّهُ وَرَسُولُهُ but Allah and His Messenger

أَحَقُّ are more deserving¹⁰

1. i. e., in the way of helping Allah's *dīn* by paying for *jihād* and the expenses of those who participate in *jihād*. سبِيل *sabīl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل *ibn al-sabīl* = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة *farīdah* (s.; pl. *farā'id*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The 'āyah describes the conduct of the hypocrites. يُوذُونَ *yu'dhūna* = they hurt, damage, harm, persecute (from 'ādha, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'adhū at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtāl ibn al-Hārith of Banū 'Amr ibn 'Awf on some Muslims' having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrīf, X, 168). أذُنٌ *'udhun* (s.; pl. 'adhān) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يَتْلِفُونَ *yahlifūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يَرْضَوْنَ *yurḍū(na)* = they please, satisfy, gratify (v. iii. m. pl. impfct. from 'ardā, form IV of *raḍiya* [*riḍān/riḍwān/marḍāh*], to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yurḍāna* at 9:8, p. 580, n. 4).

10. أَحَقُّ *'ahaqq* = more entitled, more deserving.

أَنْ يَرْضَوْهُ that they should please Him,

إِنْ كَانُوا if they were

مُؤْمِنِينَ believers.

63. Do they not know that

مَنْ يُحَادِدِ اللَّهَ whoever opposes¹ Allah

وَرَسُولَهُ and His Messenger,

فَأَنَّ لَهُ نَارَ جَهَنَّمَ his will be the fire of hell

لِيَبْقِيَ فِيهَا to abide for ever² therein.

ذَلِكَ الْخِزْيُ That will be the degradation³

الْعَظِيمُ most enormous.⁴

64. The hypocrites fear⁵

أَنْ تُنَزَّلَ that there might be sent

عَلَيْهِمْ سُورَةٌ down⁶ against them a *sūrah*

لِنُنَبِّئَهُمْ disclosing⁷ to them

بِمَا فِي قُلُوبِهِمْ what is in their hearts.

قُلْ أَسْتَهْزِئُكُمْ Say: "You make fun,⁸

إِنَّ اللَّهَ مُخْرِجٌ Verily Allah will bring out⁹

مَا تَحْذَرُونَ what you apprehend."¹⁰

65. And if you ask¹¹ them

لَيَقُولُنَّ they will surely say:

1. يحادد *yuhādīd(u)* = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *hādda*, form III of *hadda* [*hadd*], to sharpen, to delimit. See *hudūd* at 4:13, p. 244, n. 4.

2. خالد *khālid* (s.; pl. *khālidūn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خزي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عظيم *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يحذر *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara* [*hidhr/hadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n. 7).

6. تنزل *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzūl*], to come down. The terminal letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:93, p. 192, n. 8).

7. تنبئ *tunabbi'u* = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. استهزؤا *istahzi'ū* = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz'/huz'/huzu'/huzū'/mahza'ah*], to mock, to make fun. See *yastahzi'ūna* at 6:5, p. 393, n. 2).

9. مخرج *mukhrīj* (pl. *mukhrījūn*) = one who brings out, brings to light, exposes, produces (active participle from *akhrāja*, form IV of *kharaja* [*khurīj*], to go out. See at 2:72, p. 34, n. 7).

10. تحذرون *tahdharūna* = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *hadhara*. See n. 5 above).

11. سألت *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'al/mas'alah*], to ask, to enquire, to implore. See *yas'alūna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but
تَحْوِضٌ وَنَلْعَبُ joking¹ and making fun."²
قُلْ أَيُّ اللَّهِ Say: "Is it at Allah
وَأَيِّنِيهِ and His revelations³
وَأَيُّ رَسُولِهِ and His Messenger
كُنْتُمْ تَسْتَهْزِئُونَ you use to mock?"⁴

﴿١٥﴾

لَا تَعْذِرُوا 66. "Make no excuses;⁵
فَدَكَّرْتُمْ you have indeed disbelieved
بَعْدَ إِيمَانِكُمْ after your having believed.
إِنْ تَفْعَلُوا If we pardon⁵ a faction of you
نَعْدِمَنَّكُمْ we shall punish a faction;⁶
بِأَنَّهُمْ كَانُوا because they have been
مُجْرِمِينَ committing crimes."⁷

Section (Rukû') 9

الْمُنْفِقُونَ 67. The hypocrite men
وَالْمُنْفِقَاتُ and the hypocrite women,
بَعْضُهُمْ مِنْ بَعْضٍ they are of one another.⁹
يَأْمُرُونَ بِالْمُنْكَرِ They enjoin the abominable¹⁰
وَيَنْهَوْنَ and forbid
عَنِ الْمَعْرُوفِ the approved¹¹
وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold¹² their hands.
نَسُوا اللَّهَ They forget Allah,
فَنَسِيَهُم so He forgets them.

1. نحوض *nakhûdu* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâda* [khawd/khiyâd], to rush, dive into. See *yakhûdûna* at 6:68, p. 417, n. 12).
2. نلعب *nal'abu* = we play, make fun (v. i. pl. impfct. from *la'iba* [lu'ib/li'b/la'ib tal'âb], to play. See *yal'abûna* at 7:98, p. 504, n. 4).
3. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.
4. تستهزئون *tastahzi'ûna* = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/huz'/huzu/huzû/mahza'ah], to mock, to make fun. See *istahzi'û* at 9:64, p. 604, n. 8).
5. لا تعذروا *lâ ta'tadhîrû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* ['udhr/ma'dhirah], to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).
6. نعد *na'fu(û)* = we pardon, excuse, efface (v. i. pl. impfct. from *'afâ* ['afw/afâ'], to be effaced, to efface. The final *waw* is dropped because the verb is in a conditional clause preceded by *'in*. See *'afaw* at 7:95, p. 501, n. 4).
7. طائفة *ṭâ'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 7:86, p. 499, n. 11).
8. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 7:133, p. 514, n. 1).
9. i. e., they are the same in speaking out one thing and keeping something else in mind.
10. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.
11. معروف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *shari'ah* (passive participle from *'arafa/arifa* [ma'rifah/'irfân], to know, to recognize. See at 7:157, p. 525, n. 6).
12. i. e., they do not spend in the way of Allah.
يقبضون *yaqbiḍûna* = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabaḍa* [qabḍ], to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ الْمُنَافِقِينَ Verily the hypocrites,
 هُمُ الْفَاسِقُونَ they are the defiant.¹
 وَعَدَّ اللَّهُ 68. Allah promises
 الْمُنَافِقِينَ for the hypocrite men
 وَالْمُنَافِقَاتِ and the hypocrite women
 وَالْكَافِرَاتِ وَالْكَافِرَاتِ and the unbelievers the fire of hell
 حَالِدِينَ فِيهَا abiding for ever therein.²
 هِيَ حَسْبُهُمْ It will be enough for them;
 وَلَعْنَهُمْ اللَّهُ and Allah curses³ them;
 وَلَهُمْ and they shall have
 عَذَابٌ مُّهِمٌّ an enduring⁴ punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ 69. Like those before you.
 كَانُوا أَشَدَّ They were tougher⁵
 مِنْكُمْ قُوَّةً than you in might
 وَأَكْثَرُ أَمْوَالًا and more⁶ in wealth
 وَأَوْلَادًا and children;
 فَاسْتَمْتَعُوا بِمَخْلَقَتِهِمْ⁸ and they enjoyed⁷ their lot.
 فَاسْتَمْتَعْتُمْ بِمَخْلَقَتِكُمْ⁹ Thus you enjoy⁹ yours
 كَمَا اسْتَمْتَعْتُمْ as there enjoyed
 الَّذِينَ مِنْ قَبْلِكُمْ those before you
 بِمَخْلَقَتِهِمْ وَخَضْتُمْ¹⁰ their lot, and you indulge in¹⁰

1. *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. *khālidīn* (pl.; acc./gen. of *khālidūn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

3. *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqama*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternerst/tougher/toughest (elative of *shadīd*). See at 5:82, p. 370, n. 6.

6. *'akthar* = more/most, more numerous, greater part (elative of *kathīr*, many, much, numerous).

7. *istamta'ū* = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p. 445, n. 16).

8. *khalāq* = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. *khudtum* = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past. from *khāḍa* [*khawḍ/khiyāḍ*], to rush, dive into. See *nakhūdu* at 9:65, p. 605, n. 1).

كَالَّذِي خَاضُوا¹ just as they indulged in.¹

أُولَئِكَ² Such people,

حَبَّتْ أَعْيُنُهُمْ³ gone in vain² are their deeds

فِي الدُّنْيَا in this world

وَالْآخِرَةِ⁴ and the hereafter;

وَأُولَئِكَ⁵ and such people,

هُمُ الْخَاسِرُونَ⁶ they are the losers.³



أَلَمْ يَأْتِهِمْ⁷ 70. Did there not come to

نَبَأَ الَّذِينَ⁸ them the tidings⁴ of those

مِن قَبْلِهِمْ⁹ who had been before them,

قَوْمِ نُوحٍ¹⁰ of the people of Nûh,⁵

وَعَادِ وَثَمُودَ¹¹ of the 'Âd⁶ and the Tamûd,⁷

وَقَوْمِ إِبْرَاهِيمَ¹² of the people of Ibrâîm, and

وَأَصْحَابِ مَدْيَنَ¹³ the inhabitants of Madyan⁸

وَالْمُؤْتَفِكَةَ¹⁴ and of the lands overturned?⁹

أَنَّهُمْ¹⁵ There came to them

رُسُلُهُمْ¹⁶ their Messengers

بِالْبَيِّنَاتِ¹⁷ with the clear evidences.¹⁰

فَمَا كَانَ اللَّهُ¹⁸ So it was not Allah

لِيُظْلِمَهُمْ وَلَكِنْ¹⁹ to do them wrong, but

كَانُوا أَنفُسَهُمْ²⁰ they were to themselves

يَظْلِمُونَ²¹ doing wrong.

1. i. e., in idle talks and ridiculing the truth. خاضوا *khâḍû* = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *khudtum* at 9:69, p. 606, n. 10).

2. حبت *habiḥat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habaḥa* [*hubûḥ*], to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 8:37, p. 560, n. 3).

4. نبا *naba'* (s.; pl. 'anbâ') = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hûd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Şâlih (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lût (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjil* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. مؤتفكات *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of 'afaka/afika [*afk/ ifk*], to tell a lie, to overturn).

10. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَالْمُؤْمِنُونَ 71. The believing men

وَالْمُؤْمِنَاتُ and the believing women,

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ they are patrons,¹ one of another.

يَأْمُرُونَ بِالْمَعْرُوفِ They enjoin² the approved³

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid⁴ the abominable,⁵

وَيُقِيمُونَ الصَّلَاةَ and properly perform⁶ the

وَيُؤْتُونَ الزَّكَاةَ prayer and pay the zakâh,

وَيَطِيعُونَ اللَّهَ and obey⁷ Allah

وَرَسُولَهُ and His Messenger.

أُولَئِكَ Such people, Allah

سَيَرْحَمُهُمُ اللَّهُ will have mercy on them.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَعَدَّ اللَّهُ 72. Allah promises for

الْمُؤْمِنِينَ the believing men

وَالْمُؤْمِنَاتِ and the believing women

حَنَّاتٍ تَجْرِي gardens flowing⁸

مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,⁹

خَالِدِينَ فِيهَا abiding for ever¹⁰ therein;

وَمَسْكَنٍ طَيِّبَةٍ and pleasant¹¹ residences¹²

فِي جَنَّاتٍ عَدْنٍ in the Gardens of Bliss;

1. أولياء 'awliyâ' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. يأمرُونَ ya'murûna = they enjoin, command, give orders, (v. iii. m. pl. impfct. from 'amara ['amr], to order. See at 3:114, p. 200, n. 11).

3. معروف ma'rûf = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by shari'ah (passive participle from 'arafa/arifa [ma'rifah / 'irfân], to know, to recognize. See at 9:67, p. 605, n. 11).

4. ينهون yanhawna = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from nahâ, [nahw/nahy], to forbid. See at 7:165, p. 530, n. 1).

5. منكر munkar (pl. منكرات munkarât) = detested, disapproved (passive participle from 'ankara, form IV of nakira [nagr/nukr/nukâr/nakîr], not to know, to deny. See at 9:67, p. 605, n. 10).

6. يقيمون yuqimûna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm /qawmah], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. يطيعون yu'fî'ûna = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from 'atâ'a, form IV of 'â'a [ta'w], to obey. See 'atâ'tum at 6:121, p. 442, n. 7).

8. تجري tajrî = she runs, flows, streams (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 7:43, p. 481, n. 6).

9. أنهار 'anhâr (sing. nahr) = rivers, streams. See at 7:43, p. 481, n. 7.

10. خالدين khâlidîn (pl.; acc./gen. of khâlidîn, s. khâlid) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 9:68, p. 606, n. 2).

11. طيبة tayyibah (pl. طيبات tayyibât; mas. tayyib) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. مساكن masâkin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَانٌ مِّنَ اللَّهِ
أَكْبَرَ and the Pleasure¹ of Allah is
the greatest.

ذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ That is the success²
most magnificent.³

Section (Rukū') 10

يَا أَيُّهَا النَّبِيُّ
جَاهِدِ الْكُفْرَانَ
وَالْمُنَافِقِينَ
وَأَغْلَظْ عَلَيْهِمْ
وَمَا لَهُمْ حِسَابٌ
وَرِيسَ الْآصِيفِ 73. O Prophet,
fight⁴ the unbelievers
and the hypocrites
and be stern⁵ on them.
Their abode⁶ is hell;
and bad is the destination.⁷

يَخْلِفُونَ بِاللَّهِ
مَا قَالُوا
وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفْرِ
وَكَفَرُوا وَعَدَّ
إِسْلَامَهُمْ
وَهُمْ أُولُوا
بِمَا لَمْ يَسْأَلُوا
وَمَا تَنْقَمُوا
إِلَّا أَنْ أَغْنَتْهُمْ
74. They swear⁸ by Allah
they did not say,⁹
while indeed they had said
the word of unbelief;
and they disbelieved after
their acceptance of Islam;
and they meditated¹⁰
what they could not attain;¹¹
and they retaliate¹² not for
ought but for that there
enriched them

1. *riḍwān* = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. فوز *ḥawz* = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. جاهد *jāhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jāhada* form III of *jahada* [jahd]), to strive. See *jāhidū* at 8:74, p. 575, n. 5).

5. اغلظ *ughluẓ* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluza* / *ghalaza* [ghilaz/ghilzah/ghilāzah], to be rough, rude. See *ghalīz* at 4:154, p. 313, n. 14).

6. مأوى *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* ['awiy], to seek shelter. See at 8:16, p. 552, n. 7).

7. مَصِيرٌ *maṣīr* = destination, place at which one arrives, destiny, end. See at 8:16, p. 552, n. 8).

8. يَحْلِفُونَ *yahliḥūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [ḥalf/hilf], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the *'āyah*.

10. هموا *hammū* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [hamm], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. يَسْأَلُوا *yanālū* (na) = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nāla* [nayl/manāl], to reach, attain. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *yanālu* at 7:152, p. 522, n. 5).

12. تَنْقَمُوا *naqamū* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [naqm], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

اللَّهُ وَرَسُولَهُ Allah and His Messenger

مِنْ فَضْلِهِ from His Bounty.¹ So

فَإِنْ يَسْتَوُوا if they turn in repentance²

بِكَ خَيْرًا لَهُمْ it will be good for them;

وَإِنْ يَسْتَوُوا but if they turn back,³

يُعَذِّبُهُمُ اللَّهُ Allah will chastise⁴ them with

عَذَابًا أَلِيمًا a punishment most painful in

فِي الدُّنْيَا وَالْآخِرَةِ the world⁵ and the hereafter;

وَمَا لَهُمْ فِي الْأَرْضِ and they shall not have in the

مِنْ وَلِيٍّ earth any friend-protector⁶

وَلَا نَصِيرٍ nor any helper.⁷

وَمِنْهُمْ مَنْ 75. Among them are those

عَاهَدُوا اللَّهَ لَئِنْ who covenanted⁸ with Allah:

ءَاتَيْنَا مِنْ فَضْلِهِ if He gave us of His Bounty

لَنَصَّدَّقَنَّ we will give in charity⁹

وَلَنَكُونَنَّ and will certainly be

مِنَ الصَّالِحِينَ of the righteous.¹⁰

فَلَمَّآ آتَاهُمْ 76. But when He gave them

مِنْ فَضْلِهِ out of His Bounty

بَخِلُوا بِهِ they became stingy¹¹ with it

وَتَوَلَّوْا and turned back

وَهُمْ مُعْرِضُونَ evading.¹²

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. *yatûbûna* (yatûbû) = they turn in repentance (v.

iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped, for the verb is in a conditional clause preceded by 'in. See *yatûbûnâna* at 4:17, p. 246, n. 3).

3. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhiba*, form II [ta'dhib] of *'adhaba* ['adhb], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. *naşîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. *'âhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* ['ahd] to know, to commit). See *'âhadtum* at 9:7, p. 579, n. 6).

9. *la-naşşaddaqanna* (originally *nataşaddaqanna*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taşaddaqa*, form V of *şadaqa* [[şadq/şidq], to speak the truth, to be true. See *yaşşaddaqû* at 4: 92, p. 283, n. 5).

10. *şâlihin* (pl.; acc./gen. of *şâlihin*; s. *şâliḥ*) = righteous, virtuous, good (act. participle from *şalaḥa* [şalâḥ/ şulâḥ/ maşlahah], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. *bakhilû* = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [bakhil/ bukhl], to be niggardly).

12. *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'araḍa*, form IV of *'aruda* ['arḍ], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَاعْتَبِرُوا 77. So He retributed¹ them
 يَفَاقًا فِي قُلُوبِهِمْ with hypocrisy² in their hearts
 إِلَى يَوْمِ لِقَائِهِ till the day they will meet³
 سَمَا أَخْلَفُوا اللَّهَ Him, for they broke⁴ to Allah
 مَا وَعَدُوهُ what they had promised Him
 وَبِمَا كَانُوا and because they coninued
 يَكْذِبُونَ telling lies.⁵

أَلَمْ يَعْلَمُوا 78. Do they not know
 أَنَّ اللَّهَ يَعْلَمُ that Allah knows
 سِرَّهُمْ their secret⁶
 وَنَجْوَاهُمْ and their confidential talk;⁷
 وَأَنَّ اللَّهَ and that Allah is
 عَلِيمُ الْغُيُوبِ All-Knowing of the unseen.⁸

الَّذِينَ يَلْمِزُونَ 79. Those who vilify⁹
 الْمُطَّوِّعِينَ the willing ones¹⁰
 مِنَ الْمُؤْمِنِينَ of the believers
 فِي الصَّدَقَاتِ in making charitable gifts
 وَالَّذِينَ لَا يَجِدُونَ¹¹
 إِلَّا جُهْدَهُمْ anything but their effort,¹²
 فَيَسْتَحِرُونَ مِنْهُمْ and so scoff¹³ at them –
 سَخِرَ اللَّهُ مِنْهُمْ Allah scoffs at them;

1. أعقب *'a'qaba* = he followed (someone/ something), came after, retributed (v. iii. m. s. past in form IV of *'aqaba* [*'aqb*], to follow, to ensue. See *'iqāb* at 8:48, p. 565, n. 7).

2. نفاق *nifāq* = hypocrisy, dissimulation.

3. i. e., the Day of Judgement, *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqā'*/ *luqyān*/ *luqy* /*luqyah*/ *luqan*] to meet. See *laqitum* at 8:45, p. 563, n. 10).

4. أخلفوا *'akhlafū* = they broke, went back on their word (v. iii. m. pl. past from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *khalafa* at 7:169, p. 531, n. 7).

5. يكذبون *yakdhibūna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kāna/kānū* the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n. 7).

6. i. e., what they do secretly or keep concealed in their hearts. سر *sirr* (s.; pl. أسرار *'asrār*) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نجوى *najwā* (s.; pl. نجاوى *najāwā*) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غيوب *ghuyūb* (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يلمزون *yalmizūna* = they vilify, slander, defame (v. iii. m. pl. impfct. from *lamaza* [*lamz*], to vilify, slander. See *yalmizu* at 9:58, p. 601, n. 13).

10. مطوعين *mutṭawwi'īn* (pl.; originally *matatāwwi'īn*, acc./gen. of *mutṭawwi'ūn*; s. *mutṭawwi'*) = the willing ones, volunteers, free-will doers (act. participle from *taṭawwā'a*, form V of *ṭā'a* [*ṭaw'*], to obey. See *ṭaw'* at 9:53, p. 600, n. 4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يجدون *yajidūna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujūd*], to find. See at 9: 57, p. 601, n. 7).

12. جهد *juhd* = exertion, effort, strain.

13. يستخرون *yaskharūna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr*/ *maskhar*], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَهُمْ and they shall have
عَذَابٌ أَلِيمٌ a punishment most painful.

80. Whether you ask forgive-

ness¹ for them or do not

أَسْتَغْفِرَ لَهُمْ ask forgiveness for them –

إِنْ تَسْتَغْفِرَ لَهُمْ even if you ask forgiveness

لَهُمْ سَبْعِينَ مَرَّةً for them seventy times,²

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive³ them.

ذَلِكَ بِأَنَّهُمْ That is so because they

كَفَرُوا بِاللَّهِ disbelieve⁴ in Allah

وَرَسُولِهِ and His Messenger;

وَاللَّهُ لَا يَهْدِي and Allah does not guide

الْقَوْمَ الْفَاسِقِينَ the disobedient⁵ people.



Section (Rukû') 11

81. Those left behind⁶

بِمَقْعَدِهِمْ rejoiced⁷ at their staying⁸ be-

خَلْفَ رَسُولِ اللَّهِ hind the Messenger of Allah

وَكَرِهُوا أَنْ يُجَاهِدُوا and detested⁹ to fight with

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves

فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:

"لَا تَنْفِرُوا فِي الْحَرِّ"¹⁰ "Rush not out¹⁰ in the heat".

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).

2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.

3. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p.319, n. 10).

4. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 7: 66, p.491, n. 8).

5. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).

6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. محفلون *mukhallafûn* (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See 'akhlafulû at 9:77, p. 611, n. 4).

7. فرح *fariha* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farh*, to be glad. See *farihû* 6:43, p. 408, n. 5).

8. مقعد *maq'ad* (s.; pl. *maq'ad*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ad*], to sit down).

9. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh*/ *kurh*/ *karâhah*/ *karâhiyah*], to detest. See *kariha* at 9:46, p. 597, n. 6).

10. لا تنفروا *lâ tanfirû* = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [*nufâr*/ *nifâr*], to rush, to flee. See *tannfirû* at 9:39, p. 594, n. 2).

قُلْ نَارُ جَهَنَّمَ

Say: "The fire of hell is

أَشَدُّ حَرًّا

severer in heat",

لَوْ كَانُوا يَفْقَهُونَ^(٨١) if they could understand.¹

فَلْيَضْحَكُوا قَلِيلًا 82. So let them laugh² a little,

وَلْيَبْكُوا كَثِيرًا

and let them weep³ much

جَزَاءَ بِمَا كَانُوا

as recompense⁴ for what they

يَكْسِبُونَ^(٨٢) use to acquire.⁵

فَإِن رَّجَعَكَ اللَّهُ

83. So if Allah returns⁶ you

إِلَى طَائِفَةٍ مِّنْهُمْ

to any group⁷ of them

فَاسْتَعِذْ بِنُورِكَ

and they ask leave⁸ of you

لِلْخُرُوجِ فَقُلْ

to go out, say: " You shall

لَنْ أَخْرُجَ مَعِيَ أَبَدًا

not go out⁹ with me ever

وَلَنْ نُّقَاتِلَ مَعِيَ

nor shall fight¹⁰ with me

عَدُوًّا

any enemy.

إِنْ كَرِهْتُمْ

You indeed were pleased to

بِالْقُعُودِ^(٨٣)

remain seated¹¹

أَوَّلَ مَرَّةٍ

at the first time;

فَأَقْعُدُوا مَعَ

so remain seated with

الْخَلْفَيْنِ^(٨٤) those lagging behind.¹²

وَلَا تَصَلِّ عَلَى

84. And do not pray over

أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا

any of them that dies, never;

1. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

2. لِيَضْحَكُوا *li-yadhakû(na)* = let them laugh, they should laugh (v. ii. m. pl. impfct. from *dahika* [داحك/داحك/داحك], to laugh. The terminal *nûn* is dropped because of the *lâm* of command (*lâm al-'amr*) coming before the verb.

3. لِيَبْكُوا *li-yabkû(na)* = let them weep, cry (v. iii. m. pl. impfct. from *bakâ* [بكا/بكا/بكا], to cry. The terminal *nûn* is dropped for the reason stated at n. 2 above.

4. جَزَاءَ *jazâ'* = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).

5. i. e., of guilt and sins. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [كسب], to gain, to acquire. See at 7:96, p. 503, n. 12).

6. i. e., from the Tabuk expedition. رَجَعَ *raja'a* = he returns, recurs, comes back (v. iii. m. s. past from *rujû'*, to come back, to come again. See *yarjî'ûna* at 7:173, p. 533, n. 9).

7. i. e., any group of the hypocrites. طَائِفَةٌ *tâ'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, group. See at 9:66, p. 605, n. 7).

8. i. e., they ask permission to join you in another expedition. اسْتَعَاذُوا *ista'dhanû* = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [أذن], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).

9. أَخْرَجُوا = *takhrujû(na)* = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [أخرج], to go out. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kharajnâ* at 9:42, p. 596, n. 4).

10. قَاتَلُوا *tuqâtîlû(na)* = you (all) fight, wage war (v. ii. m. pl. impfct. from *qatala*, form III of *qatala* [قاتل], to kill, slay. The terminal *nûn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).

11. قُعُودٌ *qu'ûd* = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.

12. الْخَلْفَيْنِ (pl.; acc./gen. of *khâlifîn*; s. *khâlif*) = those lagging behind (act. participle from *khalafa*, to lag behind, to follow. See *'akhlafû* at 9:77, p. 611).

وَلَا تَقُمْ عَلَيْهِمْ
 أَنْفُسُهُمْ كَفَرُوا
 بِاللَّهِ وَرَسُولِهِ
 وَمَاتُوا وَهُمْ
 فَسِقُونَ ﴿٨٥﴾

nor stand over his grave.¹
 They indeed disbelieved
 in Allah and His Messenger;
 and they died² while they
 were defiant.³

وَلَا تَحْزَبْكَ
 أَمْوَالُهُمْ وَأَوْلَادُهُمْ
 إِنَّمَا يُرِيدُ اللَّهُ
 أَنْ يُعَذِّبَهُمْ بِهَا
 فِي الدُّنْيَا
 وَتَرْهَقَ أَنْفُسَهُمْ
 وَهُمْ كَكٰفِرُونَ ﴿٨٦﴾

85. Nor let there impress⁴ you
 their riches and their children.
 Allah but intends⁵
 to punish them therewith
 in the world⁶ and that
 there pass away⁷ their selves
 while they are unbelievers.

وَإِذَا أَنْزَلَتْ
 سُورَةٌ أَنْ آمَنُوا
 بِاللَّهِ وَجَاهِدُوا
 مَعَ رَسُولِهِ
 اسْتَأْذَنَّاكَ
 أُولَئِكَ الَّذِينَ طَوَّلَ اللَّهُ
 قَوْلَهُمْ وَالَّذِينَ
 نَكُن مَعَهُ
 الْقَاعِلِينَ ﴿٨٧﴾

86. And if there is sent down⁸
 a *sūrah* that you believe in
 Allah and fight⁹
 along with His Messenger,
 there will seek your leave¹⁰
 the well-to-do¹¹ of them
 and say: "Leave¹² us,
 we will be with
 those staying behind."

1. i. e., to pray for him.
2. ماتوا *mātū* = they died (v. iii. m. pl. past from *māta* [mawt], to die. See *tamūtūna* at 7:25, p. 472, n. 11).
3. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).
4. تعجب *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).
5. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV of *rāda* [rawd], to walk about. See at 9:55, p. 601, n. 1).
6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.
7. i. e., they die. تزهق *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhūq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle 'an. See at 9:55, p. 601, n. 4).
8. أنزلت *'unzilāt* = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of *nazala* [nazūl], to come down. See 'anzalāt at 3:65, p. 181, n. 2).
9. جاهدوا *jāhidū* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [jahd], to strive. See at 5:35, p. 346, n. 1).
10. استأذناك *ista'dhana* = he asked permission, sought leave (v. iii. m. s. past in form X of 'adhina [idhn], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).
11. أولوا الطول *'alū al-ṭawl* = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ṭawl* at 4:24, p. 250, n. 15.
12. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَسُولًا يَكُونُوا 87. They are happy¹ to be
 مَعَ الْخَوَالِفِ with the home-stayers;²
 وَطِيعَ and a seal has been set³
 عَلَى قُلُوبِهِمْ on their hearts;
 فَهُمْ لَا يَفْقَهُونَ so they do not understand.

لَكِنَّ الرُّسُولَ 88. But the Messenger and
 وَالَّذِينَ آمَنُوا مَعَهُ those who believe with him
 جَاهِدُوا بِأَمْوَالِهِمْ fight⁴ with their properties
 وَأَنْفُسِهِمْ and their selves;
 وَأُولَئِكَ لَهُمْ and these people, for them
 الْخَيْرَاتُ shall be the good things;⁵
 وَأُولَئِكَ هُمُ and these people, they
 الْمُفْلِحُونَ will be the successful ones.⁶

أَعَدَّ اللَّهُ 89. Allah has made ready⁷
 لَهُمْ جَنَّاتٍ for them gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them
 الْأَنْهَارُ the rivers,
 خَالِدِينَ فِيهَا abiding for ever⁹ therein.
 ذَلِكَ الْفَوْزُ That is the success¹⁰
 الْعَظِيمُ most splendid.¹¹

1. *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radiya* [*riḍān/ riḍwān/ marḍāh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. *خوَالِف* *khawālif* (f.; pl.; s. *khālifah* حَالِفَة; m. *khālif*) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. *طُبِعَ* *tubi'a* = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *tab'*, to impress, to set a seal. See *yatba'u* at 7:101, p. 505, n. 6).

4. *جَاهَدُوا* *jāhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).
 5. i. e., all the good things in this world and in the hereafter. *خَيْرَات* *khayrât* (pl.; sing. *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

6. *مُفْلِحُونَ* *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *falaḥa* [*fah*] = to split, cleave. See at 7:8, p. 467, n. 8).

7. *أَعَدَّ* *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*add*], to count. See at 4:102, p. 290, n. 9).

8. *تَجْرَى* *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. *خَالِدِينَ* *khālidîn* (pl.; acc./gen. of *khālidûn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10).

10. *فَوْز* *fawz* = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. *عَظِيم* *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (Rukû') 12

وَجَاءَ الْمَعَذِرُونَ 90. And the apologists¹ of the

مِنَ الْأَعْرَابِ Bedouins² came that

لِيُؤَدَّنَ لَهُمْ leave be given³ them;

وَقَعَدَ and there remained seated⁴

الَّذِينَ كَذَبُوا اللَّهَ those who lied to Allah

وَرَسُولَهُ and His Messenger.

سَيُصِيبُ الَّذِينَ There shall befall⁵ those who

كَفَرُوا مِنْهُمْ disbelieve of them

عَذَابٌ أَلِيمٌ a punishment very painful.

يَأْسَ عَلَى الضَّعَفَاءِ 91. There is not on the weak⁶

وَلَا عَلَى الْمَرْضَى nor on the sick⁷

وَلَا عَلَى الَّذِينَ nor on those who

لَا يَجِدُونَ do not find⁸

مَا يُنْفِقُونَ what they can expend⁹

حَرَجٍ any sin¹⁰

إِذَا نَصَحُوا if they wished well¹¹ for

لِلَّهِ وَرَسُولِهِ Allah and His Messenger.

مَا عَلَى الْمُحْسِنِينَ There lies not against

مِنَ السَّيِّئِ the righteous any plaint;¹²

وَاللَّهُ عَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. معذرون *mu'adhdhirûn* (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participle from 'adhdhara, form II of 'adhara ['udhr/ma'dhirah], to excuse, to forgive. See *lâtatadhirû* at 9:66, p. 605, n.5).

2. أعراب *'a'râb* (pl.; s. 'arabî) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from 'adhina [idhn], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. وقعد *qa'ada* = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب *yusibu* = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asaba, form IV of *sâba* [ṣawb / ṣaybûbah], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء *ḍu'afâ'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.

7. مرضى *marḍâ* (pl.; s. *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See at 9: 79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up. See at 9:34, p. 591, n. 5).

10. حرج *ḥaraj* = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا *naṣaḥû* = they gave sincere advice, wished well (v. iii. pl. past from *naṣaha* [naṣḥ / nuṣḥ/ naṣâḥah/ naṣiḥah], to give sincere advice, to wish [some one] well. See *naṣaḥtu* at 7:93, p. 502, n. 12).

12. سبيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

وَلَا عَلَى الَّذِينَ 92. Nor against those who —
 إِذَا مَا أَنْزَلْنَا when they came to you
 لِتَحْمِلَهُمْ that you might mount¹ them,
 قُلْتُمْ لَا أجدُ you said: "I find² not
 مَا أَجْمَلُكُمْ عَلَيْهِ whereon to mount you" —
 تَوَلَّوْا they turned away,³
 وَأَعْيُنُهُمْ تَفِيضُ their eyes overflowing⁴
 مِنَ الدَّمْعِ حَزَنًا with tears⁵ out of grief⁶
 أَلا يَجِدُوا that they did not find
 مَا يَنْفِقُونَ what they could spend.⁷

إِنَّمَا السَّيْلُ عَلَى 93. The plaint is but against
 الَّذِينَ يَسْتَفِذُونَ those who ask your leave⁸
 وَهُمْ أَغْنِيَاءُ but are affluent.⁹
 رَضُوا وَإِن يَكُونُوا They relished¹⁰ to be
 مَعَ الْخَوَافِ with the home-stayers¹¹
 وَطَبَعَ اللَّهُ and Allah set a seal
 عَلَى قُلُوبِهِمْ on their hearts;
 فَهُمْ لَا يَعْلَمُونَ so they do not know.

PART (JUZ') XI

يَعْتَذِرُونَ 94. They will make excuses¹²
 إِلَيْكُمْ إِذَا رَجَعْتُمْ to you when you return
 إِلَيْهِمْ to them.

1. The reference is to those 'ansār who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل *taḥmila(u)* = you carry, bear, transport mount (v. ii. m. s. impfct. from *ḥamala* [*hami*]), to carry. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *taḥmil* at 7:176, p. 534, n. 9).

2. أجد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujūd*]), to find. See at 6:145, p. 453, n. 8).

3. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تفيض *tafiḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍa* [*fayḍ/ fayḍān*]), to overflow. See at 5:83, p. 371, n. 3).

5. دمع *dam'* (s.; pl. *dumū'*) = tears. See at 5:83, p. 371, n. 4.

6. حزن *ḥazan* = to grieve, to be sad. See *lā taḥzan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. ينفقون *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يستأذنون *yastaḏūna* = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina* [*idhn*]), to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أغنياء *'aghniyā'* (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. راضوا *raḍū* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍān/ riḍwān/ marḍāh*]) to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يعتذرون *ya'tadhiriḥūna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*]), to excuse, forgive. See *lā ta'tadhiriḥū* at 9:66, p. 605, n. 5).

قُلْ لَا تَعْتَذِرُوا Say: "Do not offer excuses;¹

لَنْ نُؤْمِنَ لَكُمْ we will not believe you.

قَدْ نَبَّأَنَا اللَّهُ Allah has already informed²

مِنَ أَخْبَارِكُمْ us of your affairs;³ and

وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,⁴

وَرَسُولُهُ and His Messenger;

ثُمَّ تَرُدُّونَ then you will be returned⁵

إِلَىٰ عَلِيمٍ الْغَيْبِ to the Knower of the unseen

وَالشَّهَادَةِ and the seen;⁶ then

فَيُنَبِّئُكُمْ He will make you know⁷

بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

95. They will swear⁸

بِاللَّهِ لَكُمْ by Allah to you

إِذَا انْقَلَبْتُمْ إِلَيْهِمْ when you return⁹ to them

لِتَعْرِضُوا that you may turn away¹⁰

عَنَّهُمْ from them.

فَاعْرِضُوا عَنْهُمْ So turn away from them;

إِنَّهُمْ رِجْسٌ they indeed are a filth;¹¹

وَمَا أَوْلَاهُمْ جَهَنَّمَ and their abode will be hell

أَسْرَاءَٰهُم بِمَا كَانُوا as recompense for what

يَكْسِبُونَ they use to acquire.¹²

1. لا تعذروا *lâ ta'tadhirû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of '*adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. نبأ *nabba'a* = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab/nubû*'], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. تردون *turaddûna* = you are returned, sent back (v. ii. m. pl. impct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

6. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. ينبيء *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impct. from *nabba'a*, form II of *naba'a* [*nab/nubû*'], to be prominent. See at 6:164, p. 463, n. 10).

8. يحلفون *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impct. from *halafa* [*half/hilf*], to swear. See at 9:73, p. 609, n. 8).

9. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. تعرضوا *tu'ridû(na)* = you (all) turn away, avoid (v. ii. m. pl. impct. from '*arada*, form IV of '*aruda* [*arada* [*'ard*], to be wide, to be visible. The terminal *nûn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. رِجْسٍ *rijs* (s.; pl. '*arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:28, p. 588, n. 1.

12. i. e., of guilt and sins. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَحْلِفُونَ لَكُمْ 96. They swear¹ to you
 لِيَرْضَوْا that you may be happy
 عَنْهُمْ فَإِن about them; but if
 تَرْضَوْا عَنْهُمْ you be happy about them
 فَإِنَّ اللَّهَ لَا يَرْضَى Allah will not be happy
 عَنِ الْقَوْمِ الْفَاسِقِينَ about the defiant² people.

﴿١٦﴾

الْأَعْرَابُ 97. The bedouins³ are the
 أَشَدُّ كُفْرًا more obstinate⁴ in unbelief
 وَفِصَافًا and hypocrisy,⁵
 وَأَجْدَرُ and the more apt⁶
 أَلَّا يَعْلَمُوا حُدُودَ not to know the injunctions⁷
 مَا أَنْزَلَ اللَّهُ of what Allah has sent down
 عَلَى رَسُولِهِ on His Messenger;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.

وَمِنَ الْأَعْرَابِ 98. And among the bedouins
 مَن يَسْتَجِدُّ are those that take⁸
 مَا يُفِيقُ مَغْرَمًا what they spend⁹ as a fine¹⁰
 وَيَتَرَبَّصُّ بِكُمْ and await¹¹ for you
 الدَّوَابِّرَ changes in the turn.¹²
 عَلَيْهِمْ On them shall be

1. يَحْلِفُونَ *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*]), to swear. See at 9:95, p. 618, n. 8).

2. فَاسِقِينَ *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. أعراب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercest/fiercest, harder/hardest, sterner/sternest/toughest/toughest, more/most obstinate (relative of *shadid*). See at 9:69, p. 606, n. 5.

5. نفاق *nifâq* = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أجدر *'ajdar* = more appropriate, more suitable, more apt (relative of *jadîr*, suited, proper).

7. حدود *hudûd* (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يتخذ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*]), to take. See *yattakhidh* at 9:16, p.583, n. 1).

9. i. e., in the way of Allah. ينفق *yunfiqû* = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqûna* at 9:91, p. 617, n. 7).

10. مغرم *maghram* (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation.

11. يتربص *yatarabbashu* = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbasha*, form V of *rabbashu* [*rabb*]), to wait, to watch. See *tarabbashûna* at 9:52, p. 599, n. 9).

12. دوائر *dawâ'ir* (pl.; s. *dâ'irah*) = rounds, circles, circuits, changes in the turn. See *dâ'irah* at 5:52, p. 356, n. 5.

دَائِرَةُ السَّوْءِ the turn of evil;¹

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَمِنَ الْأَعْرَابِ 99. And among the bedouins
مَنْ يُؤْمِنُ are those who believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day

وَيَتَّخِذُوا مَا يُنْفِقُونَ and take² what they spend³

فُرُتًا as means of getting near⁴

عِنْدَ اللَّهِ وَصَلَوَاتِ of the Messenger⁵

الرَّسُولِ

أَلَا إِنَّمَا O yes, these are means

فُرْتًا لَهُمْ of getting near for them.

سَيَدْخِلُهُمُ اللَّهُ Allah will admit⁶ them

فِي رَحْمَتِهِ to His Mercy.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 13

وَالسَّابِقُونَ 100. The foremost⁷

وَالأُولَوْنَ and first ones⁸ of the

الْمُهَاجِرِينَ وَالْأَنْصَارِ emigrants⁹ and the helpers¹⁰

وَالَّذِينَ اتَّبَعُوهُمْ and those who followed them

1. *saw'* = to be bad, evil, foul. See *sû'* at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يتخذ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*]), to take. See *yattakhidh* at 9:98, p. 619, n. 8).

3. i. e., in the way of Allah. ينفق *yunfiq* = he spends, expends (v. iii. m. pl. impfct. from '*anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 9:98, p. 619, n. 9).

4. قربات *qurubât* (pl.; s. *qurbah*) = means of getting near.

5. *shalawât* (sing. *shalâh*) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يدخل *yudkhillu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhâl*]), to enter, to go in. See at 4:175, p. 323, n. 9).

7. This '*ayah* constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سابقون *sâbiqûn* (pl.; s. *sâbiq*) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from *sabaqa* [*sabq*]), to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See *sabaqû* at 8:59, p. 568, n. 11.

8. أولون *'awwalûn* (pl.; s. '*awwal*) = first ones, foremost. The reference is to the earliest Muslims.

9. مهاجرين *muhâjirîn* (pl.; acc./genf of *muhâjirûn*; s. *muhâjir*) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake Islam (act. participle from *hâjara*, form III of *hajara* [*hajr/hijrân*]), to migrate, to dissociate).

10. أنصار *'ansâr* (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other *muhâjirîn*.

بِإِحْسَانٍ in righteousness,¹
 رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased² with them
 وَرَضُوا عَنْهُ and they are content³ with
 وَأَعَدَّ Him; and He has prepared⁴
 لَهُمْ جَنَّاتٍ for them gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them
 الْأَنْهَارُ the rivers,⁶
 خَالِدِينَ فِيهَا أَبَدًا abiding for ever⁷ therein.
 ذَلِكَ الْفَوْزُ That is the success⁸
 الْعَظِيمُ most magnificent.⁹

وَمِنْ حَوْلِكَ 101. And some of those
 مِنْ الْأَعْرَابِ around you of the bedouins¹⁰
 مُنَافِقُونَ are hypocrites; and some
 وَمِنْ أَهْلِ الْمَدِينَةِ of the people of Madina
 مَرَدُّوْا عَلَى الْغَيْظِ persist¹¹ in hypocrisy
 لَا تَعْلَمُهُمْ whom you do not know;
 نَحْنُ نَعْلَمُهُمْ We know them.
 سَنُعَذِّبُهُمْ مَرَّتَيْنِ We will punish them twice,¹²
 ثُمَّ يَرْدُّوْكُمْ then they will be returned¹³
 إِلَىٰ عَذَابٍ عَظِيمٍ to a retribution very grave.

وَأَخْرَوْا 102. And others confessed¹⁴

1. i. e., with the right conviction and right deeds for the sake of Allah. احسان *'ihsân* = doing good things, charity, benevolence, righteousness.

2. رضى *raḍiya* = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/riḍwân/ marḍâh*], to be satisfied]. See at 5:119, p. 390, n. 7).

3. رضوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/riḍwân/ marḍâh*]) to be satisfied. See at 9:58, p. 602, n. 2).

4. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:89, p. 615, n. 7).

5. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:88, p. 615, n. 8).

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n. 9.

9. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10).

10. أعراب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مردوا *maradû* = they revolted, became recalcitrant, persisted [followed by *'alâ*] (v. iii. m. pl. past from *marada* [*murûd/ murûdah/ marûdah*]). See *marid* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144).

مرتين *marrtayn* (dual; acc./gen. of *marratân*; s. *marrâh*, pl. *marrât*) = twice, two times. See *marrah* at 8:56, p. 568, n. 3.

13. يردون *yuraddûna* = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعترفوا *'itarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*]), to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

يَذُوبُهُمْ	their sins; ¹
خَلَطُوا	they have mixed ²
عَمَلًا صَالِحًا	a deed which is good ³
وَأَخْرَسَيْنَا	with another which is bad. ⁴
عَسَى اللَّهُ	May be that Allah will
أَنْ يَتُوبَ عَلَيْهِمْ	turn in forgiveness ⁵ to them.
إِنَّ اللَّهَ عَزِيزٌ	Verily Allah is Most
رَحِيمٌ	Forgiving, Most Merciful.
حُذْرًا مِنْ أَمْوَالِهِمْ	103. Take of their wealth ⁶
صَدَقَةً	a charitable gift ⁷
تَطَهِّرُهُمْ	purifying ⁸ them and
وَتُزَكِّيهِمْ بِهَا	cleansing ⁹ them therewith;
وَصَلِّ عَلَيْهِمْ	and pray for them.
إِنَّ صَلَاتَكَ	Indeed your prayer will be
سَكَنٌ لَهُمْ	peace of mind ¹⁰ for them;
وَاللَّهُ سَمِيعٌ	and Allah is All-Hearing,
عَلِيمٌ	All-Knowing.
أَلَمْ يَعْلَمُوا	104. Do they not know that
أَنَّ اللَّهَ هُوَ يَقْبَلُ	Allah is He who accepts ¹¹
التَّوْبَةَ عَنْ عِبَادِهِ	the repentance of His serfs ¹²
وَيَأْخُذُ الصَّدَقَاتِ	and takes the charitable gifts;

1. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. خلطوا *khalatū* = they mixed, mingled, blended (v. iii. m. pl. past from *khalata* [*khalat*], to mix, to mingle. See *ikhtalata* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. صالح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaha/ṣaluḥa* [*ṣalāh/ ṣulūh/ maṣlahah*], to be good, right, proper. See *sālihin* at 9:75, p. 610, n. 10).

4. عسى *sayyi'* = bad, evil, foul, ill.

5. يتوب *yatūba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impct. from *tāba* [*tawb, tawbah / matāb*], to turn. The final letter takes *fathah* because of the particle '*an* coming before the verb. Technically *tāba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. صدقة *ṣadaqah* (pl. صدقات *ṣadaqāt*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. تطهر *tatahhiru* = you purify, cleanse (v. ii. m. s. impct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭahr/ṭahārah*], to be clean. See *yatahhiru* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. تزكى *tuzakkī* = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impct. from *zakkā*, form II of *zakā* [*zakā*], to grow, be pure, just. See *yuzakkī* at 3:164, p. 220, n. 5).

10. سكن *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. يقبل *yaqbalu* = he accepts, receives (v. iii. m. s. impct. from *qabila* [*qabūl/qubūl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).

12. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ اللَّهَ

and that Allah,

هُوَ التَّوَّابُ He is the Oft-Forgiving,

الرَّحِيمُ Most Merciful.

105. And say:¹ "You (all) do,

فَسِيرَىٰ إِلَيْهِ اللَّهُ عَمَلِكُمْ

Allah will see your deed,

وَرَسُولُهُ

and His Messenger

وَالْمُؤْمِنُونَ

and the believers;

وَسُرُدُّوكُمْ

and you will be taken back²

إِلَىٰ عِلْمِ الْغَيْبِ

to the Knower of the unseen³

وَالشَّهِدِ

and the seen;⁴ then

فَيُنشِئُكُمْ

He will make you know⁵

بِمَا كُنتُمْ تَعْمَلُونَ

of what you use to do.

106. And there are others⁶

مُرَجَّوْنَ لِأَمْرِ اللَّهِ

deferred⁷ for Allah's decree;

إِمَّا يَعْذِبُهُمْ

He will either punish them

وَأِمَّا يَرْحَمُهُمْ

or trun in forgiveness to

عَلَيْهِمْ وَاللَّهُ

them; and Allah is

عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.

107. And those who took up⁷

مَسْجِدًا ضَرَارًا

a mosque in detriment¹⁰

1. i. e., to the hypocrites and their sort. The 'āyah is a threat and warning to such people.

2. i. e., after your death. تَرُدُّونَ *turaddūna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [radd], to send back. See *yataraddadūna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غَيْبٌ *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شَهَادَةٌ *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. يُنَبِّئُكُمْ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*]), to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mâlik, Murârah ibn al-Rabî' and Hilâl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see 'āyah 118 below). مَرْجُونَ *murjawna* = those deferred, put off, postponed, adjourned, held up (passive participle from 'arja'a, to postpone, to delay, form IV of *raja'a*).

7. The reference is to the group of hypocrites led by 'Abû 'Āmir al-Râhib, the *fâsiq*, who built a rival mosque not far from the Mosque of Qubâ' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتَّخَذُوا *itakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [*'akhdh*]), to take. See at 9:30, p. 589, n. 7).

8. ضَرَارًا *dirâr* = adverse, harmful, detrimental, disadvantageous, prejudicial. ضَرَارًا *dirâran* = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكَفَرًا and unbelief
 وَتَفْرِيقًا and for creating division¹
 بَيْنَ الْمُؤْمِنِينَ among the believers, and
 وَإِرْصَادًا as a surveillance base² for
 لِمَنْ حَارَبَ اللَّهَ those who had fought³ Allah
 وَرَسُولَهُ and His Messenger afore, and
 وَيَلْعِنُونَ they will indeed swear: "We
 إِنِ ارْتَدْنَا إِلَّا الْحَنُفَى intended⁴ naught but good";
 وَاللَّهُ يَشْهَدُ but Allah testifies⁵
 إِنَّهُمْ لَكَاذِبُونَ that they are indeed liars.⁶

﴿١٧﴾

108. لَا تَقُمْ فِيهِ أَبَدًا Never stand therein ever.
 لَمَسْجِدٍ أُسِّسَ Surely the mosque founded⁷
 عَلَى السَّقْوَةِ since the first day
 أَحَقُّ is more deserving⁹
 أَنْ تَقُومَ فِيهِ of your standing therein.
 فِيهِ رِجَالٌ يُحِبُّونَ Therein are men who love¹⁰
 أَنْ يَنْظُرُوا to purify themselves;¹¹
 وَاللَّهُ يُحِبُّ and Allah likes those
 الْمُطَهِّرِينَ who purify themselves.¹²

﴿١٨﴾ 109. أَمَّنْ أَسَّسَ Is the one who founded
 بِنَاتِهِ his structure¹³

1. تفریق *tafriq* = division, separation, dispersion (verbal noun in form II of *farāqa* [*farq/furqān*], to separate). See *farraqa* at 6:158, p. 461, n. 9.
2. إرصاد *'irsād* = an observation post, a surveillance base (verbal noun in form IV of *raṣada* [*raṣād*], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.
3. حارب *hāraḥ* = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [*ḥarab*], to be angry, furious. See *yuhāribūna* at 5:33, p. 344, n. 7).
4. أردنا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 4:62, p. 268, n. 11).
5. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhād*], to witness. See at 4:166, p. 319, n. 1).
6. كاذبون *kādhībūn* (pl.; sing. كاذب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n. 11).
7. The reference is to the Qubā' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أس *'ussisa* = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa* [*asasa*]).
8. تقوى *taqwā* = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqa* (*waqy/wiqāyah*), to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5).
9. أحق *'ahaqq* = more entitled, more deserving. See at 9:62, p. 603, n. 10.
10. يحبون *yuhibbūna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 3:188, p. 230, n. 5).
12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يتطهرو *yataṭahharū* (na) = they purify themselves, get themselves cleaned (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara/ṭahura* [*ṭahr/ṭahārah*], to be pure, clean. See *yataṭahharūna* at 7:82, p. 497, n. 11).
13. بنيان *bunyan* = building, structure, edifice, construction.

عَلَى تَقْوَى مِنَ اللَّهِ
 وَرِضْوَانٍ on the fear of Allah
 وَرِضْوَانٍ and His Pleasure¹
 خَيْرٌ أَمْ مَنْ
 أَسَّسَ بَيْتَهُ عَلَى
 شَعَابِرٍ هَكَا
 فَانْهَارَ بِهِ
 فِي نَارِ جَهَنَّمَ
 وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ the transgressing people.



لَا يَزَالُ 110. There will not cease
 بِنْتِهِمُ
 الَّذِينَ بَوَّأُوا
 رِيْبَةً فِي قُلُوبِهِمْ
 إِلَّا أَنْ تَقَطَّعَ
 قُلُوبُهُمْ
 وَاللَّهُ عَلِيمٌ
 حَكِيمٌ All-Wise.

Section (Rukû') 14

إِنَّ اللَّهَ اشْتَرَى
 مِنَ الْمُؤْمِنِينَ
 أَنْفُسَهُمْ وَأَمْوَالَهُمْ
 بِأَنْ لَهُمْ

1. رضوان *riḍwân* = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. أسى *'assasa* = he founded, established, set up (v. iii. m. s. past in form II of *'assa* {*'asasa*). See *'ussisa* at 9:108, p. 624, n. 7).

3. شفا *shafâ* = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. هار *hâr* = crumbling, tottering, weak (act. participle from *hâra* [*hawr*], to be destroyed, wrecked).

5. حرف *juruf* (s.; pl. *jurûf/ajraf*) = cliff, precipice, bank.

6. انهار *inhâra* = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hâra*. See n. 4 above).

7. بناوا *banaw* = they built, erected, set up (v. iii. m. pl. past from *banâ* [*binâ/bunyân*], to build, to erect. See *bunyân* at 9:109, p. 624, n. 13).

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *riḥab* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtâbat* at 9:45, p. 597, n. 1.

8. نقطع *taqatta'a* = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qata'a* [*qat'*], to cut. See *taqatta'a* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dîn* prevail. اشترى *ishtarâ* = he bought, purchased, (v. iii. m. s. past in form VIII of *sharâ* [*shiran/shirâ*], to buy. See *ishtaraw* at 9:9, p. 580, n. 8).

11. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

الْجَنَّةِ	the paradise.
يُقَاتِلُونَ	They fight ¹
فِي سَبِيلِ اللَّهِ	in the way of Allah,
مُتَقَاتِلِينَ وَيُقْتَلُونَ	killing and being killed – a
وَعَدًا عَلِيًّا وَحَقًّا	promise ² on His part in truth,
فِي التَّوْرَةِ وَ	in the <i>Tawrah</i> and
الْإِنْجِيلِ وَالْقُرْآنِ	the Gospel and the Qur'ân.
وَمَنْ أَوْفَى	And who is more faithful ³
بِعَهْدِهِ مِنَ اللَّهِ	to his promise than Allah?
فَأَسْتَبْشِرُوا	So be delighted ⁴ with the
بِيعَاكُمْ الَّذِي	bargain ⁵ of yours that you
بَايَعْتُمْ بِهِ	have contracted ⁶ with Him;
وَذَلِكَ هُوَ الْفَوْزُ	and that is the success ⁷
الْعَظِيمُ	most magnificent.
التَّائِبِينَ	112. The penitents, ⁸
الْمُسْتَغْفِرِينَ	the worshippers, ⁹
الْمُحْمَدِينَ	the praising ones, ¹⁰
الصَّائِمِينَ	the fasting ones, ¹¹
الرَّاكِعِينَ	those bowing down, those
السَّاجِدِينَ	prostrating themselves, ¹²
الَّذِينَ يُؤْمَرُونَ بِالْمَعْرُوفِ	those enjoining the approved
وَالنَّاهِينَ	and forbidding
عَنِ الْمُنْكَرِ	the disapproved,

1. i. e., *yūqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [*qatl*], to kill. See at 4:76, p. 274, n. 2).

2. وعد *wa'd* (s. ; pl. *wu'ūd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.

3. i. e., there can be none more truthful and faithful than Allah. أوفى *'awfā* = more faithful, more fulfilling in promise, more true to one's word, more reliable (relative of *wafiy*, act. participle from *wafā* [*wafā*'], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

4. استبشروا *istabshirū* = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).

5. بيع *bay'* (pl. *buyū'*/*buyū'āt*) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.

6. بايعتم *bāya'tum* = you concluded, contracted, paid homage (v. ii. m. pl. past from *bāya'a*, form III of *bā'a* [*bay*/*mabī*'], to sell. See *tabāya'tum* at 2:282, p. 149, n. 9).

7. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.

8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون *tā'ibūn* (pl.; s. *tā'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tāba* [*tawb*/*tawbah* / *matāb*], to turn. See *yatūba* at 9:102, p. 622, n. 5).

9. i. e., those who sincerely worship Allah Alone عابدون *'ābidūn* (sing. *'ābid*) = worshippers, adorers. See at 2:138, p. 65, n. 8.

10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty. حامدون *hāmīdūn* (pl.; sing. *hāmīd*) = the praising ones, those who extol, laud (act. participle from *hāmida* [*hamd*], to praise. See *yuhmadū* at 3:188, p. 230, n. 6).

11. صائمون *sā'ihūn* (pl.; s. *sā'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sāha* [*sayh*/*sayhān*], to fast, to flow).

12. i. e., the performers of prayers with *rukū'* and *sijdah*.

وَالْحَافِظُونَ and those upholding¹

لِحُدُودِ اللَّهِ Allah's injunctions² –

وَبَشِّرِ and give the glad tidings³ to

الْمُؤْمِنِينَ the believers.

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet

وَالَّذِينَ آمَنُوا and those who believe

أَنْ يَسْتَغْفِرُوا that they seek forgiveness⁴

لِلْمُشْرِكِينَ وَلَوْ for the polytheists, even if

كَانُوا أَوْلَىٰ قُرْبَىٰ they were near relations,⁵

مِن بَعْدِ مَا بَيَّنَّ after that clear has become⁶

لَهُمْ أَنَّهُمْ to them⁷ that they⁸ will be

أَصْحَابُ الْجَنَّةِ the inmates of hell.



وَمَا كَانَ 114. Nor was Ibrâhîm's

أَسْتِغْفَارُ إِبْرَاهِيمَ asking of forgiveness⁹

لِأَبِيهِ for his father aught

إِلَّا عَن مَّوْعِدَةٍ but for a promise¹⁰

وَعَدَهَا إِيَّاهُ he had made to him; but

فَلَمَّا بَيَّنَّ لَهُ when clear had become to

أَنَّهُ عَدُوٌّ him that he was an enemy¹¹

لِلَّهِ تَبَرَّأَ of Allah he absolved

نَفْسَهُ himself¹² of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حافظون *ḥāfiẓûn* (pl.; s. *ḥāfiẓ*) = keepers, preservers, observers, upholders (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *yuhāfiẓûna* at 6:92, p. 429, n. 2).

2. حدود *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 9:97, p. 619, n. 7.

3. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafir/maghfirah/ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربي *'ulî qurbâ* (acc./gen. of *'ulû qurbâ*) = near relations, those close by. See *dhî qurbâ* at 8:41, p. 561, n. 6.

6. تبين *tabayyana* = he or it became clear /open/evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار *istighfâr* = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirû* at n. 4 above).

10. See for the promise 19:47. موعدة *maw'idah* (s.; pl. *mawâ'id*) = promise, pledge, commitment. See *wa'd* at 9:111, p. 626, n. 2.

11. عدو *'adûww* (s.; pl. *'adâ'*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ *tabarra'a* = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free. See at 2:166, p. 78, n. 5).

إِنَّ إِبْرَاهِيمَ
لَأَكْرَمًا
عَلِيمًا

Ibrāhīm was indeed
extremely kind-hearted,¹
most forbearing.²

وَمَا كَانَتْ
اللَّهُ

115. Nor is Allah

لِيُضِلَّ قَوْمًا
بَعْدَ إِذْ هَدَيْتَهُمْ
حَتَّىٰ يُبَيِّنَ لَهُمْ
مَا يَتَّقُونَ

to let go astray³ a people
after that He has guided them
until He makes clear⁴ to them
what they should be wary of.⁵

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ

Verily Allah is of everything
All-Knowing.

إِنَّ اللَّهَ لَمَلِكٌ

116. Verily Allah, His is the

مَلِكُ السَّمَوَاتِ

dominion⁶ of the heavens

وَالْأَرْضِ

and the earth.

يُحْيِي

He gives life⁷

وَيُمِيتُ

and causes to die;⁸

وَمَا تَكُونُ

and you do not have

مِنْ دُونِ اللَّهِ

in lieu of Allah

مِن وَّلِيٍّ

any Guardian-Protector,⁹

وَلَا نَصِيرٍ

nor any helper.¹⁰

لَقَدْ تَابَ اللَّهُ عَلَىٰ

117. Allah has just forgiven¹¹

1. أَوْاه *'awwāh* = extremely kind-hearted, most submissive in supplication.

2. حلِيم *ḥalīm* = most forbearing, most clement. See at 4:12, p.244, n. 3).

3. يضل *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *dalla* [*ḍalālū ḡalālah*], to go astray. The last letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).

4. يبين *yubayyina(u)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb. See at 4:25, p. 252, n. 4).

5. يتقون *yattaqūna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 8:56, p. 568, n. 4).

6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n. 2.

7. يحيى *yuhyī* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyā*, form IV of *ḥayiya* [*ḥayah*], to live. See at 7:158, p. 526, n. 3).

8. يميت *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawī*], to die. See at 7:158, p. 526, n. 4).

9. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).

10. نصير *naṣīr* = (s.; pl. نصراء *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).

11. تاب *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb*, *tawbah* / *matāb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

النَّبِيِّ the Prophet
 وَالْمُهَاجِرِينَ and the emigrants,
 وَالْأَنْصَارِ and the Helpers
 الَّذِينَ اتَّبَعُوهُ فِي who followed¹ him in
 سَاعَةِ الْعُسْرَةِ the hour² of difficulty,³ after
 مِنْ بَعْدِ مَا كَادَ that there were about to
 يَزِيغُ قُلُوبُ swerve⁴ the hearts
 فَرِيقٍ مِنْهُمْ of a section⁵ of them.
 ثُمَّ تَابَ عَلَيْهِمْ Then He forgave them.
 إِنَّهُ بِهِمْ Verily He is to them
 رءُوفٌ Most Affectionate,⁶
 رَحِيمٌ Most Merciful.

وَعَلَى الثَّلَاثَةِ 118. And (also) the three
 الَّذِينَ خَلْفُوا who were left behind⁷
 حَتَّى إِذَا صَافَتْ⁸ till when straitened became⁸
 عَلَيْهِمُ الْأَرْضُ on them the earth
 بِمَارْحَبَتٍ though it was spacious,⁹
 وَصَافَتْ عَلَيْهِمْ and uneasy became on them
 أَنفُسُهُمْ their selves, and
 وَظَنُّوا أَنْ لَا they were certain¹⁰ that no
 مَلْجَأَ مِنَ اللَّهِ refuge¹¹ was there from Allah
 إِلَّا إِلَيْهِ except to Him;

1. اتَّبَعُوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'tabâ'ah*], to follow. See at 3:174, p. 224, n. 4).

2. سَاعَةٌ *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2.

3. The allusion is to the Tabuk expedition. عُسْرَةٌ *'usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يَزِيغُ *yazighu* = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâagha* [*zaygh/zayghân*], to deviate, swerve. See *lâ tuzigh* at 3:8, p. 157, n. 4).

5. فَرِيقٌ *fariq* (pl. فُرُوقٌ *furûq*, أَفْرِيقَةٌ *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رءُوفٌ *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* /*ra'ufa* [*ra'fah* /*ra'âfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See 'ayah 106 of this *sûrah*, at p. 623, n. 6, for the three spoken of here. خَلْفُوا *khullifû* = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khalafa*, to follow, to be successor. See 'akhlafû at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remorse and as means of seeking of forgiveness. صَافَتْ *dâqat* = she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dâqa* [*dayq/dîq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رَحِبَةٌ *rahubat* = she or it became wide, spacious (v. iii. f. s. past from *rahaba* [*ruhbu/rahâbah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظَنُّوا *zannû* = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. مَلْجَأٌ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge. See at 9:57, p. 601, n. 8).

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
 لِيَسْتَوِيَّوْا them that they might repent.¹
 إِنَّ اللَّهَ هُوَ التَّوَّابُ Verily Allah, He is Oft-
 الرَّحِيمُ Forgiving, Most Merciful.

Section (Rukû') 15

يَا أَيُّهَا الَّذِينَ آمَنُوا 119. O you who believe,
 اتَّقُوا اللَّهَ وَكُونُوا مَعَ fear² Allah and be with
 الصَّادِقِينَ the truthful.³

مَا كَانَ 120. It behoves not for
 لِأَهْلِ الْمَدِينَةِ the inhabitants⁴ of Madina
 وَمَنْ حَوْلَهُمْ and those around⁵ them
 مِنَ الْأَعْرَابِ of the bedouins⁶
 أَنْ يَتَخَلَّفُوا عَنْ that they stay away⁷ from
 رَسُولِ اللَّهِ وَلَا the Messenger of Allah nor
 يَرْغَبُوا بِأَنْفُسِهِمْ that they prefer⁸ their lives
 عَنْ نَفْسِهِ to his life.
 ذَلِكَ بِأَنَّهُمْ That is because they are such
 لَا يُضَيِّبُهُمْ that there afflicts⁹ them not
 ظَمًا وَلَا نَصَبًا any thirst¹⁰ nor fatigue¹¹
 وَلَا مَخْمَصَةً nor hunger¹²
 فِي سَبِيلِ اللَّهِ in the way of Allah,

1. *yatûbû(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).
2. *ittaqû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqâ* (waqy/wiqâyah), to guard, safeguard. See at 8:69, p. 572, n. 11).
3. *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful (active participle from *şadaqa* [şadq/şidq], to speak the truth. See at 7:194, p. 5541, n. 4).
4. *'ahl* (s.; pl. *'ahlûn*/عاهل/ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.
5. *hawl* = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n. 7.
6. *'arâb* (pl.; s. 'arabî) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.
7. *yatakhallafû(na)* = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).
8. *yarghabû(na)* = they like, desire, wish [followed by 'an the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by the particle 'an. See *targhabûna* at 4:127, p. 300, n. 5).
9. *yuşîbu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'aşaba, form IV of *şaba* [şawb / şaybûbah], to hit the mark, to be right. See at 9:90, p. 616, n. 5).
10. *zama'* = thirst.
11. *naşab* = fatigue, strain, exertion, hardship.
12. *makhmaşah* = hunger.

وَلَا يَطُوتُونَ مَوْطِنًا
 وَلَا يَنْتَلُونَ
 وَلَا يَنْتَلُونَ
 مِنْ عَدُوِّنَا
 إِلَّا كَيْبٌ
 لَهُمْ بِهِ
 عَمَلٌ صَالِحٌ

nor do they set foot¹ on a track

that vexes² the unbelievers,

nor do they inflict³

on an enemy any harm⁴

but that there is written

for them on that account

a good deed.⁵

إِنَّ اللَّهَ لَا يَضِيعُ
 أَجْرَ الْمُحْسِنِينَ

Verily Allah frustrates⁶ not

the reward⁷ of the righteous.⁸

وَلَا يُنْفِقُونَ نَفَقَةً
 صَغِيرَةً وَلَا كَبِيرَةً
 وَلَا يَقْطَعُونَ

121. Nor do they spend⁹

a sum small or great

nor do they traverse¹⁰

وَادِيًا إِلَّا كَتَبَ
 لَهُمْ

a valley¹¹ but that it is written

to their credit,

لِيَجْزِيََهُمُ اللَّهُ
 أَحْسَنَ مَا كَانُوا

that Allah may reward¹¹ them

the best for what they use

يَعْمَلُونَ ﴿١٢١﴾

to do.

وَمَا كَانُوا الْمُؤْمِنِينَ
 لِيَسْفَرُوا كَأَنَّهُ
 فَلَوْلَا نَفَرَ
 مِنْ كُلِّ فِرْقَةٍ مَنَّهُم

122. Nor are the believers

to go forth¹² one and all;

so why not there go forth

from each section of them

1. يَطُوتُونَ *yaṭā'ūna* = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [waṭā'], to tread, to set foot on. See *yuwāḥi'ū* at 9:37, p. 593, n. 4).

2. يَغْهِيضُ *yaghīzu* = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghāza* [ghayz], to anger. See *ghayz* at 9:15, p. 582, n. 7).

3. يَنْتَلُونَ *yanālūna* = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nāla* [*nayl/manāl*], to reach, attain).

4. نَيْلٌ *nayl* = attainment, acquisition [here, harm or damage, being an object of the verb *yanālūna*].

5. i. e., merit for a good deed.

6. يَضِيعُ *yudī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adā'a*, form IV of *dā'a* [*ḍay/ḍiyā'*] to get lost. See at 3:171, p. 223, n. 1).

7. أَجْرٌ *'ajr* (pl. *ujūr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).

8. مُحْسِنِينَ *muḥsinīn* = (acc. /gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 7161, p. 528, n. 6).

9. يُنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 617, n. 7).

10. يَقْطَعُونَ *yaqṭa'ūna* = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ*], to cut, to sever. See at 2:27, p. 14, n. 10).

11. يَجْزِيهِ *yajziya(zī)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [*jazā*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yuzawna* at 7:180, p. 536, n. 6).

12. يَنْفَرُوا *yanfirū(na)* = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [*nufūr/nifūr*], to rush, to flee. The terminal *nūn* is dropped for the same reason as stated at n. 11 above. See *lā tanfirū* at 9:81, p. 612, n. 10).

طَائِفَةٌ a group¹

لِيَسْتَفْقَهُوا so that they² could acquire

فِي الدِّينِ knowledge² in the religion

وَلِيُنذِرُوا قَوْمَهُمْ and could warn³ their people

إِذَا رَجَعُوا إِلَيْهِمْ when they returned to them;

لَعَلَّهُمْ that they might

يَحذَرُونَ be on their guard.⁴

Section (Rukū') 16

يَا أَيُّهَا الَّذِينَ آمَنُوا 123. O you who believe,

فَاتَّقُوا الَّذِينَ يَكُونُونَ

فِي قُلُوبِكُمْ fight⁵ those who

مِنَ الْكُفَّارِ are near⁶ to you

وَلِيَجِدُوا فِيكُمْ and let them find⁷ in you

عِظَةً severity;⁸

وَعَلِمُوا أَنَّ اللَّهَ

مَعَ الْمُتَّقِينَ and know that Allah is

وَإِذَا مَا أُنزِلَتْ 124. And if there is sent

سُورَةٌ down a sūrah

فَمِنْهُمْ there are some among them

مَنْ يَقُولُ أَيُّكُمْ who say: "Which of you

زَادَتْهُ هُدًى وَإِيمَانًا has this increased¹⁰ in faith?"

1. It is not necessary for all Muslims to go forth on *jihād*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowledge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *ṭā'ifah* (pl. *ṭawā'if*) = section of people, sect, group. See at 9:83, p. 613, n. 7).

2. i. e., those remaining behind.

3. يتفقهوا *yatafaqqahū* (na) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqiha* [*fiqh*], to understand. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yafaqqahūna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions. يحذرون *yaḥdharūna*

= they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadharā*, form [*hidhr/hadhar*], to be cautious, to be on one's guard. See *yaḥdharu* at 9:64, p. 604, n. 5).

5. i. e., fight first the enemies who are near. قاتلوا *qātīlū* = you (all) fight, wage war (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يalūna = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يجدوا *yajidū* (na) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujūd*], to find. The terminal *nūn* is dropped because of the *lām* (*li*) of command coming before the verb. See *yajidūna* at 9: 91, p. 616, n. 8).

8. عِظَةٌ *ghīṭṭah* = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing.

muttaqīn) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqāyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زادت *zādat* = she or it increases, augments, adds to (v. iii. f. s. past from *zāda* [*ziyādah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا الَّذِينَ آمَنُوا So as to those who believe,

فَزَادَتْهُمْ إِيمَانًا it increases them in faith

وَهُمْ يَسْتَبْشِرُونَ and they do rejoice.¹

﴿١٦١﴾

وَأَمَّا الَّذِينَ 125. And as to those

فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease,²

فَزَادَتْهُمْ رِجْسًا it increases them in filth³

إِلَىٰ رِجْسِهِمْ added to their filth;

وَمَاتُوا and they will die

وَهُمْ كَافِرُونَ while they are unbelievers.

﴿١٦٢﴾

أَوَلَا يَرَوْنَ 126. Do they not see

أَنَّهُمْ يُفْتَنُونَ that they are put to test⁴

فِي كُلِّ عَامٍ every year

مَرَّةً أَوْ مَرَّتَيْنِ once or twice?⁵

ثُمَّ لَا يَتُوبُونَ Even then they do not repent⁶

وَلَا هُمْ يَذَّكَّرُونَ nor do they take heed.⁷

﴿١٦٣﴾

وَإِذَا مَا 127. And whenever there is

أُنزِلَتْ سُورَةٌ sent down⁸ a *sûrah*,

نَظَرَ بَعْضُهُمْ some of them look⁹

إِلَىٰ بَعْضٍ at the others:

هَلْ يَرَىٰكُمْ "Does anyone see you?"

مِنْ أَحَدٍ

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. *مرض maraḍ* (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. *رجس rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n. 11.

4. *يُفْتَنُونَ yuftanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fam/futûn*], to turn away, to put to trial. See *lâ taftinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. *مرتين marrtayn* (dual; acc./gen. of *marratân*; s. *marrâh*, pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. *يَتُوبُونَ yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. *يَذْكُرُونَ yadhdkarrûna* (originally *yatadhkarrûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* / *tadhkâr*], to remember, to mention. See at 8:57, p. 568, n. 7).

8. *أُنزِلَتْ 'unzilât* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying: "Does anyone see you?" *نظر nazara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *nazar*. See *yanẓurûna* at 7:52, p. 485, n. 11).

ثُمَّ انصَرَفُوا¹ Then they go away.¹
 صَرَفَ اللَّهُ قُلُوبَهُمْ Allah diverts² their hearts;
 يَا أَيُّهَا قَوْمِ for they are a people
 لَا يَفْقَهُونَ³ that do not understand.³
 128. There has indeed come
 رَسُولٌ to you a Messenger⁴
 مِنْ أَنْفُسِكُمْ from among yourselves;
 عَزِيزٌ عَلَيْهِ hard⁵ it is on him
 مَا عَنِتُّمْ whatever you suffer⁶ from;
 حَرِيصٌ ardently anxious⁷ is he
 عَلَيْكُمْ over you;
 بِالْمُؤْمِنِينَ to the believers
 رَؤُوفٌ most affectionate,⁸
 رَحِيمٌ very kind.
 129. So if they turn away⁹
 فَقُلْ حَسْبِيَ اللَّهُ then say: "Suffices me Allah;
 لَا إِلَهَ إِلَّا هُوَ no deity is there except He;
 عَلَيْهِ تَوَكَّلْتُ on Him I rely;¹⁰
 وَهُوَ رَبُّ and He is the Lord of
 الْعَرْشِ الْعَظِيمِ the Magnificent Throne."¹¹

1. *inṣarafū* = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [*ṣarf*], to turn away, divert. See *'aṣrifu* at 7:146, p. 519, n. 7).
2. i. e., diverts from guidance and belief on account of their hypocrisy. *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *sarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).
3. i. e., they do not understand the truth, nor do they reflect and try to understand. *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*faqh*], to understand. See at 8:65, p. 571, n. 3).
4. i. e., Muhammad, peace and blessings of Allah be on him.
5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship.
6. *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.
7. *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anata* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 3:118, p. 202, n. 11).
8. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. *ḥarīṣ* = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'il* from *ḥarāṣa/harīṣa* [*hīrṣ*], to desire, to covet. See *ḥarāṣtum* at 4:129, p. 301, n. 9).
9. *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ūl* from *ra'ufa /ra'ufa* [*ra'afah/ ra'āfah*], to show mercy. See at 9:117, p. 629, n. 6).
10. i. e., if the unbelievers and hypocrites turn away. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).
11. *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukūl*], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).
11. *al-'arsh* = The Throne.

10. SÛRAT YÛNUS

Makkan: 109 'âyahs

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism (*tawhîd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ân, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nûh, Mûsâ and Yûnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ân.

The *sûrah* is named after the Prophet Yûnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif - Lâm - Râ.¹

ثَلَاثَ آيَاتٍ These are the 'âyahs of

الْكِتَابِ الْحَكِيمِ the Book, Full of Wisdom.²



3 أَكَانَ لِلنَّاسِ عَجَبًا 2. Is it for man a wonder³

أَنْ أَوْحَيْنَا that We have communicated

إِلَى رَجُلٍ مِنْهُمْ to a man⁴ from among them

أَنْ أَنْذِرَ النَّاسَ that you warn⁵ mankind and

وَنُنَبِّئُ الَّذِينَ

مَنْ آمَنُوا أَنْ who believe, that they will

لَهُمْ قَدَمٌ صَدِيقٌ have a respectable position⁶

عِنْدَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.

2. i. e., the Qur'ân is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. *ḥakīm* (s.; pl. *ḥakamâ'*) = wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukn*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Ḥakīm* is another name of the Qur'ân.

3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The 'âyah is a reply to such misgivings.

عجب 'ajab (s.; pl. 'a'jâb) = wonder, surprise, astonishment, marvel, amazement. See 'ajibtum at 7:69, p. 492, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., warn against the consequences of polytheism and unbelief. *أَنْذِر* 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of *nadhara* [*nadhhr/nudhûr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).

6. *قَدَمٌ* *qadam* (s.; pl. 'aqdâm) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See 'aqdâm at 3:147, p. 212, n. 12.

قَالَ الْكَافِرُونَ The unbelievers say:

إِنَّ هَذَا سَاحِرٌ "This is indeed a sorcerer¹

مُبِينٌ all too clear."²

3. Verily your Lord is Allah

الَّذِي خَلَقَ Who created³

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

فِي سِتَّةِ أَيَّامٍ in six days;

ثُمَّ اسْتَوَى then He took Position⁴

عَلَى الْعَرْشِ on the Throne

يَدِيرُ الْأَمْرَ conducting⁵ the affair.

مَا مِنْ شَفِيعٍ No intercessor⁶ can be there

إِلَّا مِنْ بَعْدِ إِذْنِهِ except after His Permission.

ذَلِكَ اللَّهُ That is Allah,

رَبِّكُمْ your Lord.

فَاعْبُدُوهُ So you all worship Him.

أَفَلَا تَذَكَّرُونَ Will you not then take heed?⁷



4. To Him shall be your

مَرْجِعُكُمْ جَمِيعًا return, one and all —

وَعَدَ اللَّهُ حَقًّا a promise of Allah in truth.

إِنَّهُ يَبْدَأُ الْخَلْقَ He initiates⁸ the creation,

ثُمَّ يُعِيدُهُ and then He will repeat¹⁰ it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر *sâhir* (s.; pl. *saharah/suhhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*sihr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'an that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in 'âyahs 5 and 6 below.

يدبر *yudabbiru* = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yatadabbarûna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The 'âyah points out the mistake in this claim. شفيع *shafi'* (s.; pl. *shufa'â'*) = intercessor, advocate (active participle on the scale of *fa'il* from *shafa'a* [*shaf'*], to double, to attach. See at 6:51, p. 411, n. 1).

7. تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dihkir/ tadhkâr*], to remember. See at 7:57, p. 488, n. 12).

8. يبدأ *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*], to start. See *bada'u* at 9:13, p. 581, n. 13).

9. يعيد *yu'îdu* = he repeats, causes to come back (v. iii. m. s. impfct. from 'a'ûda, form IV of 'âda [*'awdah/ma'âd*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

لِيَجْزِيَ¹ that He may recompense¹
 الَّذِينَ آمَنُوا those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do good deeds²
 بِالْقِسْطِ according to equity;³
 وَالَّذِينَ كَفَرُوا and those who disbelieve,
 لَهُمْ شَرَابٌ they shall have a drink
 مِنْ حَمِيمٍ of boiling water⁴ and
 وَعَذَابٌ أَلِيمٌ a punishment most painful⁵
 بِمَا كَانُوا because they use to
 يَكْفُرُونَ disbelieve.

هُوَ الَّذِي جَعَلَ 5. He it is Who made
 الشَّمْسَ ضِيَاءً the sun an incadescent light⁶
 وَالْقَمَرَ نُورًا and the moon a light,
 وَقَدَرَهُ مَنَازِلَ and assigned⁷ it stages⁸
 لِيَعْلَمُوا that you may know
 عَدَدَ السِّنِينَ the number of years⁹
 وَالْحِسَابَ and the calculation.¹⁰
 مَا خَلَقَ اللَّهُ ذَلِكَ Allah did not create this
 إِلَّا بِالْحَقِّ except in truth.
 يُفَصِّلُ الْآيَاتِ He spells out¹¹ the signs
 لِقَوْمٍ يَعْلَمُونَ for a people that know.

1. جزى *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَا] *jazâ*], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).
2. صالحات *ṣāliḥât* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 7:41, p. 480, n. 13.
3. قسط *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n.7).
4. حميم *ḥamîm* = boiling water, close friend. See at 6:70, p. 419, n.
5. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.
6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the 'ayah which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. ضياء *ḍiyâ'* = incandescent light, incandescence, glow. See 'aḡdâ'a at 20, p. 10, n. 14.
7. قدرنا *qaddarnâ* = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [qadr], to estimate, to decree, to have power. See *qadarû* at 6:91, p. 427, n. 9).
8. منازل *manâzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala*[*nuzûl*], to come down).
9. سنين *sinîn* (pl.; s. *sanah*) = years.
10. i. e., by the sun days can be calculated and by the moon, months and years. حساب *ḥisâb* (pl. *ḥisâbât*) = calculation, reckoning, accounting, account. See at 6:52, p. 411, n.7.
11. i. e., He elaborates the signs all around us that point to the Creator and Lord. يفصل *yufaṣṣilu* = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *faṣṣalnâ* at 7:52, p. 485, n. 9).

6. Verily in the alternation¹
 of the night and the day
 and all that Allah has created
 in the heavens² and the earth³
 are sure signs⁴ for a people
 that are afraid of Allah.⁵

7. Verily those who do not
 look forward⁶ to meeting Us
 and become happy⁷
 with the worldly life
 and feel reassured⁸ with it,
 and those who are
 about Our signs⁹
 heedless¹⁰ –

8. Such people,
 their abode¹¹ will be the fire
 because of what they use to
 acquire.¹²

9. Verily those who believe
 and do good deeds,¹³

1. اختلاف *ikhtilāf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*]), to come after, to follow. See at 4:182, p. 277, n. 10).

2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.

3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.

4. i. e., signs pointing to the Creator and Lord, Allah.

5. يتقون *yattaqūna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 9:115, p. 628, n. 5).

6. يرجون *yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā'*/*rajāh*/*marjāh*], to hope, to expect. See at 2:218, p. 106, n. 6).

7. رضوا *radū* = they were pleased, became satisfied/happy (v. iii. m. pl. past from *raḍiya* [*riḍan*/*riḍwān*/*marḍāh*] to be satisfied. See at 9:93, p. 617, n. 10).

8. اطمأنوا *ṭma'annū* = they felt safe, reassured, were at ease (v. iii. m. pl. past from *ṭma'anna*, form IV of *ṭama'ana/ta'mana*, to calm, to appease. See *ṭma'nantum* at 4:103, p. 290, n. 14).

9. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

10. غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah*/*ghufūl*], to neglect, to ignore. See at 7:179, p. 536, n. 1).

11. i. e., in the hereafter. مأوى *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* [*'awiy*], to seek shelter. See at 9:73, p. 609, n. 6).

12. i. e., of guilt and sins. يكسبون *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:95, p. 618, n. 12).

13. صالحات *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 10:3, p. 637, n. 2.

يَبْدِيهِمْ رَبُّهُمْ^١ their Lord guides them¹
 بِأَيْمَانِهِمْ^٢ for their faith.
 تَجْرِي مِنْ تَحْتِهِمْ^٣ There will flow² below them³
 الْأَنْهَارُ^٤ the rivers⁴
 فِي جَنَّاتِ النَّعِيمِ^٥ in the Gardens of Bliss.
 دَعْوُهُمْ فِيهَا^٦ 10. Their prayer⁵ therein will
 سُبْحَانَكَ اللَّهُمَّ^٧ be: "Glory to You, O Allah";
 وَتَحِيَّتُهُمْ فِيهَا^٨ and their greeting⁶ therein
 سَلَامٌ^٩ will be: "Peace";
 وَأَخِرَ دَعْوَاهُمْ^{١٠} and the close of their prayer
 أَنْ لَمْحَدُودِهِ^{١١} will be: "All the praise is for
 رَبِّ الْعَالَمِينَ^{١٢} Allah, Lord of all beings."⁷

Section (Rukû') 2

وَلَوْ يُعَجِّلُ اللَّهُ^٨ 11. And were Allah to hasten⁸
 لِلنَّاسِ الشَّرَّ^٩ for men the evil
 أَسْتَعْجَلَهُمْ^{١٠} as the hastening⁹ to them
 بِالْخَيْرِ^{١١} the good,
 لَقُضِيَ إِلَيْهِمْ^{١٢} decreed to them would
 أَجَلُهُمْ^{١٣} surely have been their term.¹⁰
 فَذَرْنَا لَهُمْ^{١٤} So We let alone¹¹ those who
 لَا يَرْجُونَ لِقَاءَنَا^{١٥} do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.

2. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jarî*], to flow. See at 9:100, p. 621, n. 5).

3. i. e., below their residences by the side of rivers.

4. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n. 6.

5. دعوى *da'wâ* (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.

6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تحية *taḥiyyah* (s.; pl. *taḥiyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.

7. عالمين *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *عالم* *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

8. The *'âyah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يعجل *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajiltum* at 7:150, p. 521, n. 7).

9. استعجال *isti'jâl* = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.

10. i. e., they would have been destroyed. أجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.

11. i. e., their punishment is withheld till the appointed term. نذر *nadharu* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 6:110, p. 437, n. 10).

فِي طَعْنِهِمْ in their intransigence¹
 يَبْهَمُونَ to roam blindly.²
 وَإِذَا مَسَّ الْإِنْسَانَ 12. And if there afflicts³ man
 الضَّرُّ any harm⁴
 دَعَانَا لِجَنبَيْهِهٗ he calls Us lying on his side
 أَوْ قَائِعًا أَوْ قَائِمًا or sitting or standing;⁵
 فَلَمَّا كَشَفْنَا but when We have removed⁶
 عَنْهُ ضُرَّهُ from him his disadvantage,
 مَرَّكَانَ he goes by⁷ as if
 لَمْ يَدْعُنَا إِلَىٰ he did not call Us to
 ضَرِّ مَسَّهُ any harm that afflicted him.
 كَذَلِكَ زُيِّنَ Thus is embellished⁸
 لِلْمُتَّبِعِينَ to the transgressors⁹
 مَا كَانُوا يَمْشُونَ what they use to do.
 وَلَقَدْ أَهْلَكْنَا 13. We did indeed destroy¹⁰
 الْقُرُونَ مِن قَبْلِكُمْ the generations¹¹ before you
 لَمَّا ظَلَمُوا when they transgressed
 وَجَاءَتْهُمْ while there had come to
 رُسُلُهُمْ them their Messengers
 بِالْبَيِّنَاتِ with the clear evidences¹²
 وَمَا كَانُوا and they were not
 لِيُؤْمِنُوا disposed to believe.¹³

1. طعن *tughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p.537, n. 13.
2. يبهمون *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amahâ [amah], to stray, to rove blindly. See at 7:186, p. 538, n. 1).
3. The 'ayah is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/masis*, to feel, to touch. See at 8:68, p. 572, n. 7).
4. ضر *ḍurr* = harm, damage, detriment, disadvantage. See *durr* at 5:76, p. 367, n. 9.
5. i. e., in any position he might be.
6. فلما كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa [kashf]*, to remove. See at 7:134, p. 514, n. 7).
7. مر *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past from *marr/murûr/mamarr*, to pass, go by. See at 2:259, p. 134, n. 4).
8. زين *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna [zayn]*, to adorn. See at 9:37, p. 593, n. 5).
9. مفسرين *musrifîn* (pl.; acc/gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa/sarifa [sarf/ saraf]*, to corrode, to spoil, to neglect. See n. 9 above and *musrifûn* at 7:31, p. 475, n. 10).
10. أهلكنا *ahlaknâ* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka [halk/ hulk/ halâk /tahtukah]*, to perish. See at 8:54, p. 567, n. 9).
11. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See *qarn* at 6:6, p. 593, n. 4.
12. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).
13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَلِكَ نَجْزِيكَذَلِكَ نَجْزِي

Thus do We recompense¹

الْقَوْمَ الْمُجْرِمِينَ the people committing sins.²

﴿١٢﴾

ثُمَّ حَمَلْنَاكُمْ ثُمَّ حَمَلْنَاكُمْ

14. Then We made you

خَلَائِفَ فِي الْأَرْضِ successors³ in the land

مِنْ بَعْدِهِمْ after them

لِنَنْظُرَ that We might see⁴

كَيْفَ تَعْمَلُونَ how you act.

﴿١٣﴾

وَإِذَا تَلَّوْا وَإِذَا تَلَّوْا

15. And when recited⁵

عَلَيْهِمْ آيَاتُنَا عَلَيْهِمْ آيَاتُنَا

to them⁶ are Our revelations

بَيِّنَاتٍ open and clear,

فَالَّذِينَ كَفَرُوا فَالَّذِينَ كَفَرُوا

there say those who do not

لَا يَرْجُونَ لِقَاءَنَا لَا يَرْجُونَ لِقَاءَنَا

look forward⁷ to meeting Us:

أَنْتَ بِقُرْآنٍ أَنْتَ بِقُرْآنٍ

"Bring us a Qur'ân

غَيْرَ هَذَا أَوْ يَدِّلْهُ غَيْرَ هَذَا أَوْ يَدِّلْهُ

other than this or alter⁸ it."

قُلْ مَا يَكُونُ لِي قُلْ مَا يَكُونُ لِي

Say: " It is not for me

أَنْ أُبَدِّلَهُ أَنْ أُبَدِّلَهُ

that I can alter it

مِنْ زِلْفِي نَفْسِي مِنْ زِلْفِي نَفْسِي

of my own accord.⁹

إِنْ أَسْمِعُ إِلَّا إِنْ أَسْمِعُ إِلَّا

I follow¹⁰ naught but what

مَأْجُوزًا إِلَيَّ مَأْجُوزًا إِلَيَّ

is communicated¹¹ to me.

إِنِّي أَخَافُ إِنْ عَصَيْتُ إِنِّي أَخَافُ إِنْ عَصَيْتُ

I dread, if I disobey¹² my Lord,

رَبِّي عَذَابَ يَوْمٍ رَبِّي عَذَابَ يَوْمٍ

the punishment of a Day

عَظِيمٍ عَظِيمٍ

Most Stupendous."

﴿١٤﴾

1. نَجْزِي *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 7:152, p. 522, n. 8).

2. الْمُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 9:66, p. 605, n. 8).

3. خَلَائِفَ *khalâ'if* (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. تَلَّوْا *talâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 8:31, p. 557, n.5).

6. i. e., the Makkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. يَرْجُونَ *yarjûna* = they hope,

expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ*/'*rajâh*/'*marjâh*], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The '*âyah* emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. يَدِّلْ *baddil* = alter, change, substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. تِلْقَاؤِي *tilqâ'u* = opposite, in front of. *tilqâ'a nafsî* is an idiom meaning "of my own accord".

10. أَتَّبِعُ *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'a* [*taba*/'*tabâ*/'*tabâ'ah*], to follow. See at 6:56, p. 413, n. 7).

11. يُؤْحَى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from '*awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 7:203, p. 544, n. 1). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

12. عَصَيْتُ *'asaytu* = I disobeyed, rebelled, defied (v. i. s. past from '*asâ* ['*igân*/'*ma'şiyah*], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُلْ لَوْ شَاءَ اللَّهُ 16. Say: " If Allah so willed,
مَا تَلَوْتُهُ I would not have recited¹ it
عَلَيْكُمْ وَلَا أَدْرَبْتُكُمْ بِهِ He have informed² you of it;
فَقَدْ لَيْتُ فِيكُمْ for I have stayed³ amidst you
عُمْرًا مِنْ قَبْلِهِ a lifetime⁴ before this.
أَفَلَا تَعْقِلُونَ Will you not then realize?⁵

﴿١٦﴾

فَمَنْ أَظْلَمُ 17. Then, who is viler
مِمَّنْ than the one who
أَفْتَرَى عَلَى اللَّهِ fabricates⁶ against Allah
كَذِبًا أَوْ كَذَّبَ a lie or calls lies⁷
بِآيَاتِنَا to His revelations.
إِنَّهُ لَا يَفْلَحُ Surely there will not succeed⁸
﴿١٧﴾ الْمُجْرِمُونَ the sinful.

وَيَعْبُدُونَ 18. They worship
مِنْ دُونِ اللَّهِ مَا in lieu of Allah that which
لَا يَضُرُّهُمْ can neither harm⁹ them
وَلَا يَنْفَعُهُمْ nor benefit¹⁰ them;
وَيَقُولُونَ هَؤُلَاءِ and they say: "These are our
شَفَعَاتُنَا عِنْدَ اللَّهِ intercessors before Allah."
قُلْ أَتَسْتَبُونَ اللَّهِ Say: " Do you notify¹² Allah

1. The 'āyah points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of *wahy* and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ān, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. تلو *talawtu* = I recited, read out (v. i. s. past from *talā* [tilāwah], to recite. See *tuliyat* at 8:2, p. 547, n.5).

2. أدرى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [dirāyah], to know. See *tadrūna* at 4:11, 242, n. 3).

3. لبت *labithtu* = I stayed, remained, lingered, persisted (v. i. s. past from *labitha* [labth, lubth/lubāth], to remain).

4. عمر *'umur* (s.; pl. 'a *mār*) = lifetime, life, age.

5. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['aql], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 7:37, p.478, n. 1).

7. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 7:37, p. 478, n. 3).

8. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from *'afḥaḥa*, form IV of *faḥaḥa* [faḥ], to split. See at 6:135, p. 448, n.6).

9. يضر *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [ḍarr], to harm. See *yaḍurra* at 6:71, p. 419, n. 10).

10. ينفع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. تنبئون *tunabbi'ūna* = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [nab/nubū], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ of what He knows not
 فِي السَّمَوَاتِ in the heavens
 وَلَا فِي الْأَرْضِ or in the earth?
 سُبْحٰنَهُ Sacrosanct¹ is He,
 وَتَعَالَى عَنَّا and High Above² is he of all
 يُشْرِكُونَ that they set as partners.³

وَمَا كَانَ النَّاسُ إِلَّا 19. Mankind was not but
 أُمَّةً وَاحِدَةً a single community⁴;
 فَأَخْتَلَفُوا then they differed.⁵
 وَلَوْلَا كَلِمَةٌ And had not a word⁶
 سَبَقَتْ مِنْ رَبِّكَ preceded⁶ from your Lord,
 لَقَضِيَ decreed⁷ would surely have
 بَيْنَهُمْ فِيمَا been between them regarding
 فِيهِ يَخْتَلِفُونَ what they differ in.

وَيَقُولُونَ لَوْلَا 20. And they say: "Why is
 أَنْزِلَ عَلَيْهِمْ not there sent down on him
 آيَةٌ مِنْ رَبِّهِ a miracle⁸ from his Lord?"
 فَقُلْ إِنَّمَا الْغَيْبُ Say: "The unseen only
 لِلَّهِ belongs to Allah.

فَأَنْتَظِرُونَ I am along with
 مِنَ الْمُنْتَظِرِينَ you of those awaiting."

1. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 9:31, p.590, n.1.

2. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulûw], to be high).

3. يشركون *yushrikûna* = they set partners., associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Âdam, peace be on him. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا *ikhhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ*], to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 7:71, p. 493, n. 12).

Section (Rukû') 3

- وَإِذَا ذُقْنَا النَّاسَ 21. If We make men taste¹
 رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ a mercy after a suffering²
 مَسَّتْهُمْ that had afflicted³ them,
 إِذْ لَهُمْ مَكْرٌ lo, they have a plot⁴
 فِي آيَاتِنَا about Our revelations!
 قُلْ اللَّهُ أَسْرَعُ Say: "Allah is quickest
 مَكْرًا in plotting."
 إِنَّ رُسُلَنَا Verily Our messengers⁵
 يَكْتُبُونَ مَا تَمْكُرُونَ write down what you plot.⁶
- ﴿١١﴾
- هُوَ الَّذِي يُسِيرُكَ 22. He it is Who makes you
 فِي الْبَرِّ وَالْبَحْرِ travel⁷ in the land and the sea⁸
 حَتَّىٰ إِذَا كُنْتُمْ so much so that when you
 فِي الْفُلِكِ are in the ships⁹
 وَجَرَيْنَ بِهِمْ and they move with them¹⁰
 بِرِيحٍ طَيِّبَةٍ with a good wind
 وَفَرِحُوا بِهَا جَاءَتْهَا and they rejoice¹¹ at it, there
 رِيحٌ عَاصِفٌ comes to it a violent¹² wind
 وَجَاءَهُمُ الْمَوْجُ and the wave comes to them
 مِنْ كُلِّ مَكَانٍ from every place,
 وَظَنُّوا أَنَّهُمْ and they think they are
 أُحِيطَ بِهِمْ surrounded¹³ by them,

1. The 'ayah illustrates *how* the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. اذقنا 'adhâqna = we made (someone) taste (v. i. pl. past from 'adhâqa, form IV of dhâqa [dhawq/ madhâq], to taste. See dhûqû at 9:35, p. 592, n. 1).
2. Such as disease, poverty, insecurity of life and property. ضراء 'darrâ' = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.
3. مست massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masis], to feel, to touch. See at 2:214, p. 103, n. 4).
4. i. e., they engage themselves in scheming. مكر makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:123, p. 510, n. 2.
5. i. e., the angels appointed for the purpose.
6. So you cannot hide anything and you will be duly punished. تَمْكُرُونَ tamkurûna = you (all) plot, engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from makara [makr], to deceive, to delude. See yamkurû, p. 8:30, p. 557, n. 1).
7. This and the following 'ayah give a specific instance of the polytheists' ingratitude. يسير yusayyiru = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from sayyara, for II of sâra [sayr /sayrârah / masîr /masîrah/tasyâr] to move, to travel. See sîrâ at 3:137, p. 209, n. 2).
8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.
9. فلك fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.
10. i. e., with the crew and passengers.
11. فرحوا farihû = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from fariha [farh], to be glad. See 6:43, p. 408, n. 5).
12. عاصف 'âsîf = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from 'asafa ['asf/'uṣûfi], to blow violently, to rage).
13. أحيط 'uhîta = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from 'ahîta, form IV of hâta [hawt/ hîyah/ hîyâtah], to encircle, enclose, guard. See muhîtah at 9:49, p. 598, n. 13).

دَعَوْا اللَّهَ they invoke¹ Allah
 مُخْلِصِينَ لَهُ making exclusive² for Him
 الَّذِينَ the worship³ [saying]:
 لَئِن أُنجِيتَنَا مِنْ هَٰذِهِ "If you save⁴ us from this
 لَنَكُونَنَّ we will surely be
 مِنَ الشَّاكِرِينَ of the grateful."

فَلَمَّا أَجَّيْتَهُمْ 23. But when He saved them,
 إِذَاهُمْ يَتَّبِعُونَ lo! they act outrageously⁵
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 يَا أَيُّهَا النَّاسُ O men,
 إِنَّمَا تَبْغِيكُمْ verily your outraging⁶ is but
 عَلَىٰ أَنْفُسِكُمْ مَتَاعٌ against yourselves—a delight⁷
 الْحَيٰوةِ الدُّنْيَا of the worldly life; thereafter
 إِنَّمَا نَرْجِعُكُمْ to Us shall be your return,⁸
 فَنُنَبِّئُكُمْ then We shall apprise⁹ you
 بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

﴿٢٤﴾
 إِنَّمَا مَثَلُ 24. Verily the simile of
 الْحَيٰوةِ الدُّنْيَا the worldly life is like
 كَمَا أَنْزَلْنَاهُ the water We send down¹⁰
 مِنَ السَّمَاءِ from the sky
 فَاخْتَلَطَ بِهِ wherewith then mingle¹¹

1. دعا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [du'â'], to call, to summon. See *tad'ûna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. مخلصين *mukhlişîn* (pl.; acc./gen. of *mukhlişûn*; sing. *mukhliş*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlâşa*, form IV of *khalâşa* [khalûş], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9).

3. دين *dîn* = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. أنجيت *'anjayta* = you saved, rescued, delivered (v. ii. m. s. past from *'anjâ*, form IV of *najâ* [najw/ najâ'/ najâh], to save. See *'anjaynâ* at 7:141, p. 516, n. 10).

5. يَبْغُونَ *yabghûna* = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *baghâ* [baghy], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. بغي *baghy* = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. متاع

matâ' (pl. *'amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 9:38, p. 593, n. 11.

8. i. e. after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment.

ننبئ *nunabbi'u* = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [nab'/nubû], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

10. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 8:41, p. 561, n. 8).

11. اختلط *ikhatalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [khal], to mix, mingle. See at 6:146, p. 454, n. 12).

بَاتُ الْأَرْضِ وَمَا the plants¹ of the earth
 يَأْكُلُ النَّاسُ وَالْأَنْعَامُ of which² men and cattle³ eat
 حَتَّىٰ إِذَا أَحَدَّتْ لَأَرْضُ till when the earth takes on
 زُخْرُفَهَا its ornament⁴
 وَأَزْيَنَتْ and becomes adorned,⁵
 وَمَنْ أَهْلِهَا and its inhabitants think⁶
 أَنَّهُمْ قَدِيرُونَ عَلَيْهَا they have mastery⁷ over it,
 أَنْتَهَا أَمْرُنَا there comes to it Our Decree
 لَيْلًا أَوْ نَهَارًا by night or by day⁸ and
 فَجَعَلْنَاهَا حَاصِدًا We make it a mown field⁹
 كَأَن لَّمْ تَعْنِ as if it did not flourish¹⁰
 بِالْأَمْسِ the previous day.¹¹
 كَذَلِكَ نَقُصِّصُ Thus We spell out¹²
 الْآيَاتِ the revelations
 لِقَوْمٍ يَتَفَكَّرُونَ for a people that reflect.¹³
 وَاللَّهُ يَدْعُوا 25. And Allah invites
 إِلَىٰ دَارِ السَّلَامِ to the Abode of Peace
 وَيَهْدِي مَنْ يَشَاءُ and guides whom He will
 إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ to a straight path.
 لِلَّذِينَ أَحْسَنُوا 26. Those who do good
 أَكْثَرَ وَزِيَادَةً will have the best and more;

1. نبات *nabāt* = vegetation, plants, vegetable organism. See at 7:58, p. 488, n. 13.
2. i. e., of the plants and their corns and fruits.
3. أنعام *'an'ām* (pl.; s. نَعْم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.
4. i. e., the earth becomes beautiful by its trees, plants, fruits and flowers. زخرف *zakhruḥ* (s.; pl. *zakhārif*) = ornament, decoration, embellishment, finery. See at 6:112, p. 438, n. 7.
5. ازینت *izzayyanat* (originally *tazayyanat*) = she became adorned, decorated (v. iii. f. s. past in form V of *zāna* [*zayn*], to decorate, to adorn. See *zuyyina* at 10:12, p. 640, n. 8).
6. ظن *ẓanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See *zannū* at 9:118, p. 629, n. 10).
7. i. e., they can possess and enjoy them as long as they like. قادرون *qādirūn* (pl.; s. *qādir*) = those having power, mastery, ability (act. participle from *qadara/qadira* [[*qudrah/ maqdurah/ maqdarah/ maqdirah/qadar*], to have power, to be master. See *taqdirū* at 5:34, p. 345, n. 8).
8. i. e., the Decree of Allah for their end and destruction at any time of the day or night.
9. حصيد *ḥaṣīd* (s.; pl. *ḥaṣā'id*) = mown field, harvested land, harvest, crop.
10. تغن *taghna(nā)* = she is free from want, prospers (v. iii. f. s. impfct. from *ghaniya* [*ghinan/ghanā*], to be free from want. The final *yā'* is dropped because of the particle *lam* coming before the verb. See *tughni* at 9:25, p. 587, n. 1).
11. This is a very appropriate simile; for when man attains the pinnacle of his life in position and possessions, either he is removed from the scene or he loses his possessions and position by Allah's decree.
12. تفصل *nufaṣṣitu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 9:11, p. 581, n. 2).
13. يتفكرون *yatafakkarūna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tufakkara*, form V of *fakara* [*fakr*], to reflect. See at 7:176, p. 534, n. 11).

وَلَا يَرْهَقُ and there will not overtake¹

وُجُوهُهُمْ قَرًّا their faces any gloom²

وَلَا ذِلَّةٌ nor any disgrace.³

أُولَئِكَ أَصْحَابُ They will be the inmates⁴

الْجَنَّةِ هُمْ فِيهَا of the Garden; they in there

خَالِدُونَ shall remain for ever.⁵

وَالَّذِينَ كَسَبُوا 27. And those who acquire⁶

السَّيِّئَاتِ the evil deeds⁷ – the

جَزَاءُ سَيِّئَةٍ recompense of an evil deed

بِئْسَ لَهَا will be the like of it⁸ and there

وَزَهْرُهُمْ ذِلَّةٌ will overtake⁹ them disgrace.

مَالَهُمْ They will not have for them

مِنَ اللَّهِ against Allah¹⁰

مِنَ عَاصِمٍ any protector.¹¹

كَأَنَّمَا غَشِيَتْ As if covered¹² will be their

وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ faces with segments¹³ of night

مُظْلِمًا growing dark.¹⁴

أُولَئِكَ أَصْحَابُ They will be the inmates

النَّارِ of the fire.

هُمْ فِيهَا They in there

خَالِدُونَ will live for ever.

1. يَرْهَقُ *yarhaqu* = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake).

2. قَرًّا *qatar* = smoke, gloom.

3. ذِلَّةٌ *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. أَصْحَابُ *'ashâb* (pl.; sing. صَاحِبٌ *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 7:42, p. 481, n. 1).

5. خَالِدُونَ *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khaliid*], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. كَسَبُوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 4:88, p. 280, n. 5).

7. سَيِّئَاتٍ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous *'ayah*, the best of what is due and more as of grace from Allah.

9. تَرْهَقُ *tarhaqu* = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. عَاصِمٍ *'âsim* = protector, defender. See *ya'ṣimu* at 5:67, p. 363, n. 7.

12. غَشِيَتْ *'ughshiyat* = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9.

13. قِطْعٍ *qita'* (pl.; s. قِطْعَةٌ *qit'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. مُظْلِمٌ *muẓlim* = that which grows dark, darkening (act. participle from *'azlama*, form IV of *zalima* [*zalm*], to be dark. See *'azlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ
جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا
مَكَانَكُمْ
أَنْتُمْ وَشُرَكَاءُكُمْ
فَرَلَيْنَا بَيْنَهُمْ
وَقَالَ شُرَكَاءُهُمْ
مَا كُنْتُمْ بِإِتَانًا
تَعْبُدُونَ ﴿٦٨﴾

The day We shall gather¹ them all²
and then shall say to those
who set partners:³
"To your place,⁴
you and your partners."⁵
Then We shall separate⁶ them
and their partners will say:
"It was not us you used
to worship."⁷

فَكَفَى بِاللَّهِ
شَهِيدًا
بَيْنَنَا وَبَيْنَكُمْ
إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغْفِيلِينَ ﴿٦٩﴾

29. "So Sufficient⁸ is Allah
as a witness⁹
between us and you.
We were of your worship
indeed unaware."¹⁰

هَٰذَا لِكِ
تَبْلُوًا كُلُّ نَفْسٍ
مَّا أَسْلَفَتْ
وَرُدُّوْا إِلَى
اللَّهِ مَوْلَاهُمْ الْحَقِّ
وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْعُرُونَ ﴿٧٠﴾

30. On that spot will
experience¹¹ every individual
what it had advanced;¹² and
they will be brought back
to Allah, their Lord in truth;
and lost to them will be
what they used to trump up.¹³

1. i. e., on resurrection for judgement. نحشر *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *hashara* [*hashr*], to gather. See at 6:22, p. 399, n. 7).
2. i. e., the believers, unbelievers and all those that were set as partners of Allah.
3. i. e., set partners with Allah. اشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 6:148, p. 455, n. 5).
4. i. e., remain at your respective places.
5. i. e., the partner-gods and goddesses.
6. i. e., distinguish them and make their minds free from any attachment to one another. فرلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [*zayl/zawl*], to disappear, to vanish).
7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Tabarî, XI, 111. See also 2:165-167).
8. i. e., *kafî* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:171, p. 321, n. 8).
9. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 6:19, p. 398, n. 2).
10. غفيلين *ghâfilîn* (pl.; acc/gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghafah/ghufâl*], to neglect, to ignore. See at 7:205, p. 544, n. 10).
11. تبلو *tablû* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [*balw/balâ*], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).
12. أسلفت *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafat*, form IV of *salafa* [*salaf*], to be over. See *salafa* at 8:38, p. 560, n. 5).
13. يفترون *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (Rukû') 4

- قُلْ مَنْ يَرْزُقُكُمْ 31. Say: "Who provides¹ for
 مِنَ السَّمَاءِ you from the heaven²
 وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ and the earth,³ or who owns⁴
 السَّمْعَ وَالْأَبْصَرَ hearing and sight⁵
 وَمَنْ يُخْرِجُ and who brings out⁶
 الْحَيَّ مِنَ الْمَيِّتِ the living from the dead
 وَيُخْرِجُ الْمَيِّتَ and brings out the dead
 مِنَ الْحَيِّ from the living, and
 وَمَنْ يَدِيرُ الْأُمُورَ who regulates⁷ all affairs?"
 فَسَيَقُولُونَ اللَّهُ They will say: "Allah".
 فَقُلْ أَفَلَا Then say: "Will you not then
 تَتَّقُونَ be on your guard?"⁸
 فَذَلِكُمْ اللَّهُ 32. Such is Allah,
 رَبُّكُمْ بِالْحَقِّ your Lord in truth.
 فَمَاذَا بَعْدَ So what else is there after
 الْحَقِّ إِلَّا الضَّلَالُ the truth except error?⁹
 فَأَنَّى How could then
 تُصْرَفُونَ you be turned away?¹⁰
 كَذَلِكَ حَقَّتْ 33. Thus became due¹¹
 كَلِمَاتُ رَبِّكَ the Word¹² of your Lord

1. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 3:37, p. 170, n. 6).

2. i. e., by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.

3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.

4. i. e., owns the power of giving the hearing and seeing faculties. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 5:17, p. 337, n. 3).

5. أَبْصَارٌ *'abṣâr* (sing. بَصَرٌ *baṣar*) = visions, eyes, sight, insight, discernment, perception. See at 6:110, p. 437, n. 9).

6. يَخْرِجُ *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).

7. i. e., all the affairs of the heavens and the earth يَدِيرُ *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 10:3, p. 636, n. 5).

8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 7:65, p. 491, n. 6).

9. ضَلَالٌ *ḍalâl* = error, straying from the right path. See at 3:164, p. 220, n. 9.

10. i. e., from the right course of monotheism to the error of polytheism. تُصْرَفُونَ *tuṣrafûna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).

11. i. e., because of disobedience even after the giving of proper guidance and warning. حَقَّتْ *ḥaqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqa*. See at 7:30, p. 475, n. 3).

12. i. e., the Decree of Allah for retribution.

عَلَى الَّذِينَ فَسَقُوا on those who turn defiant¹

أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.



قُلْ هَلْ مِنْ 34. Say: "Is there among the

شُرَكَائِكُمْ مَنْ partners of yours² anyone that

يَبْدَأُ الْخَلْقَ initiates³ the creation

ثُمَّ يَعِيدُهُ then repeats⁴ it?"

قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ Say: "Allah initiates creation

ثُمَّ يَعِيدُهُ then repeats it.

فَأَن تَوَكَّرُونَ How then are you deluded?⁵

قُلْ هَلْ مِنْ 35. Say: "Is there among the

شُرَكَائِكُمْ partners of yours anyone

يَهْدِي إِلَى الْحَقِّ that guides⁶ to the truth?"

قُلْ اللَّهُ يَهْدِي لِلْحَقِّ Say: 'Allah guides to the truth

أَفَمَنْ يَهْدِي Is then the One Who guides

إِلَى الْحَقِّ أَحَقُّ to the truth more entitled⁷

أَنْ يُتَّبَعَ to be followed⁸ or

أَمَّنْ لَا يَهْدِي the one who finds no way⁹

إِلَّا أَنْ يَهْدِيَهُ except that it is guided?"

فَأَلَمْ تَرَ Then what is the matter with

كَيْفَ تَحْكُمُونَ you? How you judge?

وَمَا يَتَّبِعُ أَكْثَرُهُمْ 36. And most of them follow

إِلَّا الظَّنَّ naught but conjecture.

1. *fasaḳû* = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisaq/fusûq*], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two '*âyahs*' bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:4, p. 636, n. 8).

4. *yu'idu* = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from '*a'âda*, form IV of '*âda* [*'awd/'awdah*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

5. i. e., from the right course into worshipping others than Allah. *tu'fakûna* = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from '*afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadû* [*hady hudan/hidâyah*], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. *'ahaqq* = more entitled, more deserving. See at 9:108, p. 624, n. 9.

8. *yuttab'a(u)* = he is followed, pursued (v. iii. m. s. impfct. passive from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *yattabi'* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. *yahidî* (originally *yahtadî*; the *tâ'* is changed into *dâl* and then assimilated into the following *dâl* and a *kasrah* is put under the preceding *hâ'* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *ihtadâ*, form VIII of [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 9:18, p. 584, n. 4).

إِنَّ الظَّنَّ لَا يَأْتِي
مِنَ الحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ
بِمَاعْبُودُونَ ﴿٦٧﴾

Verily conjecture avails¹ not
against the truth whatsoever.
Indeed Allah is All-Knowing
of what you do.

وَمَا كَانَ هَذَا الْقُرْآنُ
أَنْ يُفْتَرَى
مِن دُونِ اللَّهِ
وَلَكِنْ تَصْدِيقٌ
أَلَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلٌ لِّكُتُبٍ
لَّا رَيْبَ فِيهِ
مِن رَّبِّ الْعَالَمِينَ ﴿٦٨﴾

37. Nor is this Qur'ân such
as could be made up²
by anyone besides Allah,
but a confirmation³ of
what is before it and
an elucidation⁴ of the Book⁵ –
wherein is no doubt⁶ –
from the Lord of all beings.⁷

أَمْ يَقُولُونَ
أَفْتَرَنَاهُ
قُلْ فَأْتُوا
بِسُورَةٍ مِّثْلِهِ
وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِن دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٩﴾

38. Or do they say
he has made it up?⁸
Say: "Then produce
a sûrah like it and
call on whom you can⁹
besides Allah,
if you are truthful.

بَلْ كَذَّبُوا

39. Nay, they call lies to

1. يَغْنِي *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يُفْتَرَى *yuftarâ* = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p.642, n. 6)

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different Messengers. تَصْدِيقٌ *taṣdiq* = confirmation, attestation, authentication, verification (verbal noun in form II of *sadaqa* [ṣadaq/ṣidiq], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

4. تَفْصِيلٌ *tafṣīl* = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faṣala* [faṣl], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Ṭabarī, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 9:45 p. 597, n. 2.

7. See 32:2. عَالَمِينَ *'ālamīn* (acc./gen. of عالمون *'ālamūn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single sûrah like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). اِفْتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 10:17, p.642, n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. اسْتَطَعْتُمْ *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭa'a*, form X of *tā'a* [taw'], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

بِمَا لَمْ يَحِطُوا¹ what they do not encompass¹

بِعِلْمِهِ the knowledge of,²

وَلَمَّا يَأْتِهِمْ and there has not yet come

تَأْوِيلَهُ to them its exposition.³

كَذَلِكَ كَذَّبَ Thus did disbelieve⁴

الَّذِينَ مِنْ قَبْلِهِمْ those before them.

فَانظُرْ كَيْفَ كَانَتْ Then see how was the

عَاقِبَةُ الظَّالِمِينَ end⁵ of the transgressors.⁶

﴿٣٨﴾

وَمِنْهُمْ مَن 40. And of them⁷ are those

يُؤْمِنُ بِهِ who believe in it;

وَمِنْهُمْ مَن and of them are those who

لَا يُؤْمِنُ بِهِ do not believe in it.

وَرَبُّكَ أَعْلَمُ And your Lord knows best

بِالْمُفْسِدِينَ the trouble-makers.⁸

Section (Rukū') 5

وَإِنْ كَذَّبُوا⁹ 41. And if they call lies to

فَقُلْ لِي عَمَلِي you, say: "For me is my deed

وَلَكُمْ عَمَلُكُمْ and for you is your deed;⁹

أَنْتُمْ رِيثُونَ مِمَّا أَعْمَلُ you are free¹⁰ from what I do

وَأَنَا بَرِيءٌ and I am free

مِمَّا تَعْمَلُونَ from what you do.

1. fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from 'ahāta, form IV of hāta [hawt/hiṭah /hiyātah]), to surround, to guard, to watch. The terminal *nin* is dropped because of the particle *lam* coming before the verb. See 'uḥīta at 10:22, p. 644, n. 13).

2. People are prone to oppose and decry what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. تأويل *ta'wīl* = exposition, explication, explanation, interpretation (verbal noun from 'āla ['awl/ma'āl], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb/kadhib/kadhbah/kidhbah], to lie. See at 10:17, p. 642, n. 7).

5. عاقبة *āqibah* (s.; pl. عواقب 'awāqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors (i. e., polytheists, *shirk* being called a grave *ẓulm* at 31:13 in the Qur'ān), wrong-doers, unjust persons Active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. مفسدين *mufsidīn* (acc./gen. of *mufsidūn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from 'afsada, form IV of *fasada* [fasād/fusūd], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. برىء *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

42. And of them are those
 who listen¹ to you; but
 can you make the deaf² hear,³
 even though they do not use
 to understand?

43. And of them are those
 who look⁴ at you;
 but can you guide the blind,⁵
 even though they use
 not to see.⁶

44. Verily Allah wrongs⁷ not
 man whatsoever;⁸ but
 men to themselves
 do wrong.

45. And the day
 He will muster⁹ them –
 as if they had stayed¹⁰ not
 but an hour of the day – they
 recognizing¹¹ one another.
 Losers will indeed be those

1. i. e., they only listen but their minds are not inclined to understand. يستمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).

2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.

3. تسمع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).

4. i. e., they simply look without wanting to see the truth. ينظر *yanẓuru* = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓra/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).

5. i. e., mentally blind being averse to seeing the truth. عمى *'umy* (sing. *'amâ*) = blind. See *'amâ* at 6:50, p. 410, n. 8).

6. يهرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/basira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

7. يظلم *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lâ taẓlimû* at 9:36, p. 592, n. 8).

8. i. e., He does not convict or punish anyone, without one's own fault.

9. i. e., after resurrection on the Day of Judgement. يحشر *yahṣhuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *nahshuru* at 10:28, p. 648, n. 1).

10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth, lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *labithtu* at 10:16, p. 642, n. 3).

11. يتعارفون *yata'arafûna* = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'arafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *yu'rifûna* at 7:46, p. 483, n. 3).

كَذَّبُوا who disbelieved¹
 بِلِقَاءِ اللَّهِ in the meeting with Allah
 وَمَا كَانُوا and were not
 مُهْتَدِينَ ١٠١ receivers of guidance.²

وَأَمَّا رَبَّنَا 46. And whether We make
 بَعْضَ الَّذِي you see³ some of what
 وَعَدُّهُمْ We promise⁴ them
 أَوْ نُوَفِّئُكَ or cause you to die,⁵

فَإِلَيْنَا مَرْجِعُهُمْ to Us shall be their return.⁶
 ثُمَّ اللَّهُ شَهِيدٌ Moreover Allah is Witness
 عَلَىٰ مَا يَفْعَلُونَ ١٠٢ over what they do.

وَلِكُلِّ أُمَّةٍ 47. And for every people⁷
 رَسُولٌ there was a Messenger.⁷
 فَإِذَا جَاءَهُ So when their Messenger
 رَسُولُهُمْ قُضِيَ will come,⁸ decree will be
 بَيْنَهُمْ given⁹ as between them
 بِالْقِسْطِ وَهُمْ with equity¹⁰ and they
 لَا يَظْلَمُونَ ١٠٣ will not be wronged.

وَيَقُولُونَ 48. They say:
 مَتَىٰ هَذَا الْوَعْدُ "When is this promise,¹¹

1. كَذَّبُوا *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مُهْتَدِينَ *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah*/*hudan*/*hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نَرَىٰ *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y*/*ru'yah*], to see *nurî* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نَعِدُ *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wâ'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نُوَفِّئُكَ *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/*wafy*], to be perfect, to fulfil. See *yatawaffâ* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مَرْجِعٌ *marji'* (s.; pl. مَرَاجِعٌ *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarî, XI, 121).

9. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قِسْطٌ *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n. 7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وَعْدٌ *wa'd* (s.; pl. *wu'ad*) = promise. See at 9:111, p. 626, n. 2.

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?¹

﴿١٤﴾

قُلْ لَا أَمْلِكُ 49. Say: "No power I have²

لِنَفْسِي ضَرًّا to do myself any harm³

وَلَا نَفْعًا nor any benefit⁴

إِلَّا بِمَا شَاءَ اللَّهُ except what Allah will.

لِكُلِّ أُمَّةٍ For every people

أَجَلٌ there is an appointed time.⁵

إِذَا جَاءَ أَجْلُهُمْ When their time comes,

فَلَا يَسْتَجِرُونَ سَاعَةً they cannot delay⁶[it]an hour

وَلَا يَسْتَقْدِمُونَ nor can they advance⁷ [it].

قُلْ أَرَأَيْتُمْ 50. Say: "Do you see,

إِنْ أَنْتُمْ عَذَابُهُ if His punishment comes to you

بَيْنَ أَوْ نَهَارًا by night⁸ or by day,⁹

مَاذَا يَسْتَعْجِلُ مِنْهُ what of it will the sinners

الْمُجْرِمُونَ seek to be hastened?"¹⁰

أَنْذَرُ 51. Is it then that

إِذَا مَا وَقَعَ when it will have happened¹¹

ءَأَسَنْتُمْ بِهِ? you will believe in it?

ءَأَلْتَنَ وَقَدْ كُنْتُمْ بِهِ Now!¹² You had indeed been

سَتَعَجِلُونَ seeking to hasten¹³ it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقون

صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

2. أَمْلِكُ *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamiliku* at 7:188, p. 538, n. 10).

3. ضَرٌّ *ḍarr* = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نَفْعٌ *naf'* = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. أَجَلٌ *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يَسْتَجِرُونَ *yasta'khirūna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See *'akhharta* at 7:34, p. 477, n. 1).

7. يَسْتَقْدِمُونَ *yastaqdimūna* = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqadama*, form X of *qadima* [*qudūm*], to arrive, to reach. See *qaddamat* at 7:34, p. 477, n. 2).

8. بَيَاتًا *bayātan* = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نَهَارٌ *nahār* (s.; pl. *'anhur/nuhur*) = day. See at 3:190, p. 231, n. 2.

10. يَسْتَعْجِلُ *yasta'jilu* = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *isti'jāl* at 10:11, p. 639, n. 9).

11. وَقَعَ *waqa'a* = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqu'*, to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تَسْتَعْجِلُونَ *tasta'jilūna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See n. 10 above).

52. Then it will be said
 to those who do wrong;¹
 "You all taste² the
 punishment in perpetuity.³
 Are you recompensed⁴ aught
 but for what you used
 to acquire?"⁵

53. And they enquire of you:
 "Is it true?" Say: "Yes, by my
 Lord, it is indeed true;
 and you cannot baffle⁶ it."

Section (Rukû') 6

54. And were there for every
 individual that transgresses⁷
 all that is in the earth,
 he would redeem himself⁸
 therewith;⁹
 and they would conceal¹⁰
 the repentance¹¹ when
 they saw the punishment;
 and decree will be given¹²

1. i. e., by committing *kufir* (unbelief) and by setting partners with Allah. *ظلموا* *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*]), to do wrong. See at 7:160, p. 527, n. 12).

2. *ذوقوا* *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*]), to taste. See at 9:35, p. 592, n. 1).

3. i. e. punishment and suffering that will continue for ever. *خلد* *khuld* = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.

4. *تجزون* *tujzawna* = you are recompensed, required, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*]), to recompense. See *yujzawna* at 7:180, p. 536, n. 6).

5. i. e., of guilt and sin. *تكسبون* *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*]), to earn, acquire. See at 7:39, p. 479, n. 12).

6. *معضنين* *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* [*'ajz*]), to be weak, incapable. See *mu'jizî* at 9:2, p. 576, n. 5).

7. i. e., by committing *kufir* (unbelief) and by setting partners with Allah. *ظلمت* *zalamat* = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *zalamâ*). See n. 1 above.

8. *افتدت* *ifadat* = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/ fidâ'*]), to redeem, ransom. See at 2:229, p. 113, n. 6).

9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.

10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). *أسروا* *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *surra* [*surûr/tasirrah/ masarra*]), to make happy. See at 5:52, p. 356, n. 8).

11. *ندامة* *nadâmah* = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.

12. *قضى* *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*]), to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُمْ بِالْقِسْطِ^٤ between them with equity¹
وَهُمْ and they
لَا يَظْلَمُونَ^{٥١} will not be wronged.²

أَلَا إِنَّ لِلَّهِ 55. Lo, to Allah belongs
مَا فِي السَّمَوَاتِ all that is in the heavens
وَالْأَرْضِ and the earth.³
أَلَا إِنَّ وَعْدَ اللَّهِ 4
حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ^{٥٥} do not know.⁵

هُوَ يُحْيِي 56. He gives life⁶
وَيُمِيتُ and causes to die;⁷
وَالِيَهُ and to Him
تُرْجَعُونَ^{٥٦} you shall be returned.⁸

يَا أَيُّهَا النَّاسُ 57. O mankind,
فَدَعَاكُمْ there has indeed come to you
مَوْعِظَةٌ مِّن رَّبِّكُمْ exhortation⁹ from your Lord;
وَشَفَاءٌ لِّمَا and a remedy¹⁰ for what is
فِي الصُّدُورِ in the hearts;¹¹
وَهُدًى وَرَحْمَةً and guidance and mercy
لِّلْمُؤْمِنِينَ^{٥٧} for the believers.

1. *qisṭ* = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. *يظلمون* *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. *وعد* *wa'd* (s.; pl. *wu'ūd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. *يعلمون* *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. *يُحْيِي* *yuhyî* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'ayah*.

يُمِيتُ *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 9:116, p. 628, n. 8).

8. *تُرْجَعُونَ* *turja'ûna* = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. *مَوْعِظَةٌ* *maw'izah* (pl. *مَوَاعِظُ* *mawâ'iz*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. *شِفَاءٌ* *shifâ'* = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

- قُلْ بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ
فِي ذَلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿٥٨﴾
58. Say: "By Allah's grace
and by His mercy."¹
So in that let them rejoice.²
It is better than all that
they accumulate.³
- قُلْ أَرَأَيْتُمْ
مَا أَنْزَلَ اللَّهُ
لَكُمْ مِنْ رِزْقٍ
فَجَعَلْتُمْ سَوَاءً
حَرَامًا وَحَلَالًا
قُلْ أَلَمْ يَأْتِ اللَّهُ
لَكُمْ آيَاتٍ
فَقُولُوا
وَمَا ضُرُّ
الَّذِينَ يَقْتُرُونَ
عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ
إِنَّ اللَّهَ لَدُوٌّ
فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٥٩﴾
59. Say: "Do you see⁴
what Allah has sent down⁵
for you of provision,⁶
then you have made of it
unlawful and lawful?"⁷
Say: "Has Allah permitted⁸
you, or against Allah
you invent lies?"⁹
60. And what do think¹⁰
those who fabricate against
Allah the lie [will be done]
on the Day of Resurrection?
Verily Allah is
Full of Bounty to men¹¹
but most of them
do not express gratitude.¹²

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يفرحوا *yafrahû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*]), to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*]), to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*]), to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رزق *rizq* (pl. أرزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أذن *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See *'adhinta* at 9:43, p. 596, n. 8).

9. يتفرون *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [رى *fary*]), to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Ṭabbarî, XI, 128).

12. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*]), to thank. See at 7:58, p. 488, n. 17).

Section (Rukû') 7

وَمَا تَكُونُ 61. And whatever situation¹

فِي شَأْنٍ you² are in

وَمَا تَتْلُوا and whatever you recite³

مِنْهُ مِنَ الْقُر'آنِ, of it⁴ of the Qur'ân,⁵

وَلَا تَمَلُّونَ and you all do not do⁶

مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are

عَلَيْكُمْ شُهَدَاءُ over you witnesses⁷

إِذْ تُبَيِّنُونَ فِيهِ as you are engaged⁸ in it;

وَمَا يَصْرُبُ nor does there slip⁹

عَنْ رَبِّكَ from your Lord

مِنْ مِثْقَالِ ذَرَّةٍ فِي even the weight¹⁰ of an atom¹¹

الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;

وَلَا أَصْغَرَ مِنْ nor anything smaller¹² than

ذَلِكَ وَلَا أَكْبَرَ that nor anything bigger

إِلَّا فِي كِتَابٍ except that it is in a book¹³

مُبِينٍ all too clear.¹⁴

آلَ 62. Oh sure,

إِنَّ أَوْلِيَاءَ اللَّهِ the friends¹⁵ of Allah,

لَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve¹⁶ –

1. شَأْن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter.

2. The address is to the Prophet, peace and blessings of Allah be on him.

3. تَلَّوْا *tatlû* = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).

4. i. e., of the Book given by Allah, the Qur'ân.

5. i. e., any portion you recite (Al-Ṭabarî, XI, 129).

6. The address is to people in general. تَعْمَلُونَ *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:140, p. 66, n. 8).

7. شُهَدَاءُ *shuhûd* (pl.; s. *shâhid*) = witnesses. See *shahîd* at 10:29, p. 648, n. 9.

8. تَبَيَّنُونَ *tufîdûna* = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from *'afûda*, form IV of *fâda* [*ʔayd/ʔaydân*], to flow, overflow, inundate. *'afîqû* at 7:50, p. 484, n. 7).

9. يَصْرُبُ *ya'zubu* = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far).

10. مِثْقَالٍ *mithqâl* (s.; pl. *mathâqîl*) = weight. See at 4:40, p. 258, n. 5.

11. ذَرَّةٍ *dharrah* (s.; pl. *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.

12. أَصْغَرَ *'aṣghar* = smaller, smallest, younger, youngest (relative of *ṣaghîr*). See *ṣaghîrân* at 9:29, p. 589, n. 2.

13. i. e., recorded in a book. كِتَابٍ *kitâb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

14. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.

15. The qualifications of the *'awliyâ'* of Allah are mentioned in the next *'âyah*. أَوْلِيَاءُ *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.

16. i. e., on the Day of Judgement. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*huzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

- الَّذِينَ آمَنُوا 63. Those who believe¹
 وَكَانُوا and use to
 يَتَّقُونَ ۞^{٦٣} be on their guard.²
- لَهُمُ الْبُشْرَى 64. For them are glad tidings³
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life⁴
 وَفِي الْآخِرَةِ and in the hereafter.⁵
 لَا يَبْدِيلُ There is no variation⁶
 لِكَلِمَاتِ اللَّهِ in the words⁷ of Allah.
 ذَلِكَ هُوَ الْفَوْزُ This is the success⁸
 الْعَظِيمُ ۞^{٦٤} most magnificent.⁹
- وَلَا يَحْزُنُكَ 65. Nor let there sadden¹⁰ you
 قَوْلُهُمْ their saying.¹¹
 إِنَّ الْوَيْدَةَ Verily power and prestige¹²
 لِلَّهِ جَمِيعًا belong to Allah *in toto*.
 هُوَ السَّمِيعُ He is the All-Hearing,
 الْعَلِيمُ ۞^{٦٥} the All-Knowing.
- أَلَا 66. Behold,
 إِنَّ لِلَّهِ verily to Allah belongs
 مَنْ فِي السَّمَوَاتِ whoever¹³ is in the heavens
 وَمَنْ فِي الْأَرْضِ and whoever is in the earth.¹⁴

1. i. e., the 'awliyā' of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ān) that has been sent down to him

2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ān and the instructions of His Messenger (*sunnah*). يتقون

yattaqūna = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 10:6, p. 638, n. 5).

3. i. e., *bushrā* = glad tidings, good news. See at 7:57, p. 488, n. 3.

4. i. e., of Allah's help (see for instance 40:51 and 47:7).

5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Ṭabṛī, XI, 133-134; Ibn Kathīr, IV, 216-217).

6. *tabdīl* = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).

7. i. e., the promises of Allah (see 6:34,115; 13:31; 18:27; 39:20).

8. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.

9. *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).

10. لا يحزن *lā yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [ḥazan/huzn]. The last letter is vowelless because of the *lā* of prohibition coming before the verb. See at 5:41, p. 348, n. 2).

11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ān) sent down to him.

12. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.

13. Note the word *man* which applies to animate beings.

14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعُونَ And naught do there follow¹
 الَّذِينَ يَدْعُونَ those who invoke²
 مِنْ دُونِ اللَّهِ besides Allah
 شُرَكَاءَ partners-gods³ -
 إِنْ يَتَّبِعُونَ naught do they follow
 إِلَّا الظَّنَّ except conjecture,⁴
 وَإِنْ هُمْ and naught do they do
 إِلَّا يَخْرُصُونَ except telling lies.⁵

هُوَ الَّذِي 67. He it is Who

جَعَلَ لَكُمْ آيَاتٍ has set⁶ for you the night
 لِتَسْكُنُوا فِيهَا that you may repose⁷ therein,
 وَالنَّهَارَ مُبْشِرًا and the day giving visibility.⁸
 إِنَّ فِي ذَلِكَ Verily therein are
 لَآيَاتٍ لِقَوْمٍ sure signs⁹ for a people
 يَسْمَعُونَ that listen.¹⁰

قَالُوا 68. They say

أَتَّخَذَ اللَّهُ وَلَدًا Allah has taken¹¹ a son.
 سُبْحٰنَهُ Sacrosanct is He;
 هُوَ الْعَلِيُّ He is the One Above Want.
 لَهُ To Him belongs
 مَا فِي السَّمٰوٰتِ all that is in the heavens

1. يتبع *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yuttaba'a* at 10:35, p. 650, n. 8).

2. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يخرون *yakhrûsûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharaṣ*], to guess, to tell an untruth. See *takhrûsûna* at 6:148, p. 455, n. 11).

6. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 5: 20, p. 319, n.5).

7. تسكونا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*]), to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مبشرا *mubṣir* (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from 'abṣara, form IV of *baṣura*/*baṣira* [*baṣar*], to see, to understand. See *mubṣirûn* at 7:201, p. 543, n. 8).

9. آيات *'âyât* (sing. 'âyah) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتخذ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

وَمَا فِي الْأَرْضِ and all that is in the earth.

إِنَّ عِنْدَكُمْ You do not have with you

مِن سُلْطٰنٍ بِهٰذَا any authority¹ for this.

أَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ² what you do not know?²

قُلْ 69. Say:

إِنَّ الَّذِينَ يَفْتَرُونَ³ "Verily those who fabricate³

عَلَى اللَّهِ الْكٰذِبَ against Allah the lie

لَا يَفْلِحُونَ⁴ shall not succeed.⁴

مَتَعٌ 70. An enjoyment⁴

فِي الدُّنْيَا in this world;

ثُمَّ اِلَيْنَا thereafter to Us

مَرْجِعُهُمْ ثُمَّ shall be their return,⁶ then

نَذِيقُهُمْ We will make them taste⁷

الْعَذَابِ الشَّدِيدِ the severe⁸ punishment

بِمَا كَانُوا because they use to

يَكْفُرُونَ⁹ disbelieve.⁹

Section (Ruû') 7

وَأَنْتَلِّ عَلَيْهِمْ 71. And recite¹⁰ unto them

نَبَأَ نُوحٍ the tidings¹¹ of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان *sultân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [رى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يفلحون *yufliḥûna* = they succeed, prosper (v. iii. m. pl. impct. from '*afḻaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:17, p. 642, n. 8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. متاع *matâ'* (pl. '*amti 'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نذيق *nudhiqu* = we make (someone) taste (v. i. pl. impfct. from '*adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See '*adhaqnâ* at 10:21, p. 644, n. 1).

8. شديد *shadîd* (pl. أشد *'ashiddâ'*/شديد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يكفرون *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufû*], to disbelieve, to cover. See at 3:21, p. 163, n. 1).

10. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 7:175, p. 533, n. 10).

11. نبأ *naba'* (s.; pl. 'anbâ') = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِ
 "O my people,
 بَقَوِي
 if it is heavy¹ on you
 إِنَّ كَانُ كَبُرَ عَلَيْكُمْ
 my sojourn² and reminding³
 مَعَايِي وَتَذَكِّرِي
 of the revelations of Allah,
 بِآيَاتِ اللَّهِ
 then on Allah I depend.⁴
 فَعَلَى اللَّهِ تَوَكَّلْتُ
 So you all resolve⁵ on your
 فَأَجْمِعُوا
 plan and your partners⁶,
 أَمْرَكُمْ وَشُرَكَاءَكُمْ
 then let not your plan be
 تُؤَلِّمُكُمْ أَنْ تَمُرُّوا
 on you any distress⁷
 عَلَيْكُمْ غَمَةً
 and execute⁸ [it] on me
 ثُمَّ آقِضُوا إِلَيَّ
 and give me no respite.⁹
 وَلَا تَنْظُرُونِ

فَإِنْ تَوَلَّيْتُمْ
 72. But if you turn away,¹⁰
 فَسَأَلْتُكُمْ
 then¹¹ I have not asked of
 مِنْ أَجْرٍ
 you any reward.¹¹
 إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ
 My reward is but on Allah;
 وَأُمِرْتُ أَنْ
 and I have been commanded
 أَكُونَ مِنَ الْمُسْلِمِينَ
 that I be of the Muslims.

٧٢

فَكَذَّبُوهُ
 73. But they cried lies¹² to
 فَجَنَّبْنَاهُ
 him; so We rescued¹³ him
 وَمَنْ مَعَهُ
 and those with him

1. كبر *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 6:35, p. 404, n. 9).

2. مقام *maqâm* = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See *muqîm* at 9:68, p. 60, n. 4).

3. i. e., reminding of the duty to worship Allah Alone. تذكير *tadhkîr* = to remind, to call attention to (verbal noun in form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 10:3, p. 636, n. 7).

4. i. e., for support and help. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 9:129, p. 634, n. 10).

5. أجمعوا *'ajmi'û* = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam*], to gather, to collect. *'ajma'û 'amrah* is an idiom meaning they all agreed on a plan).

6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlâyn*).

7. غمة *ghummah* = distress, anxiety, affliction.

8. آقضوا *uqûû* = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qaḍâ* [*qaḍâ*], to settle, to decide. See *quḍiyya* at 10:54, p. 656, n. 12).

9. لا تنظروا *lâ tunzirû* (*nî*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative [prohibition] from *'anzara*, form IV of *nazara* [*nazar / manzar*], to see. See at 7:195, p. 541, n. 11).

10. i. e., from the truth you are called to. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 9:3, p. 577, n. 5).

11. i. e., know that I do not ask any benefit for it.

12. كذبوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhîb /kadhbah / kidhbah*], to lie. See at 10:45, p. 654, n. 1).

13. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِي الْفُلِّ¹ in the Ark¹
 وَجَعَلْنَاهُمْ خَلَائِفَ² and made them successors²
 وَأَغْرَقْنَا الَّذِينَ³ and drowned³ those who
 كَذَّبُوا بِآيَاتِنَا⁴ cried lies to our revelations.
 فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ⁵ So see how was the end⁴
 الْمُنذِرِينَ⁶ of those that were warned.⁵

74. ثُمَّ بَعَثْنَا⁷ Then We sent out⁶
 مِنْ بَعْدِهِمْ رَسُولًا⁸ after it Messengers
 إِلَىٰ قَوْمِهِمْ⁹ to their peoples;
 فَجَاءَهُمْ¹⁰ and they came to them
 بِالْبَيِّنَاتِ¹¹ with the clear evidences;⁷
 فَكَانُوا لِحُكْمِهِمْ¹² but they were not to believe
 بِمَا كَذَّبُوا بِهِ¹³ in what they had cried lies to
 مِنْ قَبْلُ¹⁴ afore.
 كَذَلِكَ نَضَعُ¹⁵ Thus do We put a seal⁸
 عَلَىٰ قُلُوبِ¹⁶ on the hearts of
 الْمُتَعَدِّينَ¹⁷ the transgressors.⁹

75. ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ¹⁸ Then We sent out after
 مُوسَىٰ وَهَارُونَ¹⁹ them Mûsâ and Hârûn to
 إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ²⁰ the Pharaoh and his chiefs¹⁰
 بِآيَاتِنَا²¹ with Our signs;¹¹

1. i. e., *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.
2. i. e., successors in the earth. *khalâ'if* (pl.; s. خليفة *khalifah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).
3. أغرقنا 'aghragnâ = we drowned, sunk, immersed (v. i. pl. past from 'aghrqa, form IV of *ghariqa* [gharaq], to be drowned. See at 8:54, p. 567, n. 10).
4. عاقبة *âqibah* (s.; pl. عواقب 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.
5. منذرين *mundharîn* (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from 'andhara, to warn, form IV of *nadhara*, [nadhhr /nudhûr], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).
6. بعثنا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [ba'th], to raise, resurrect. See at 7:103, p. 505, n. 10).
7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:13, p. 640, n. 7).
8. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [ṭab'], to impress, to set a seal. See at 7:100, p. 504, n. 10).
9. i. e., who transgress and violate the injunctions and prohibitions of Allah. *mu'tadîn* (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of 'adâ ['adw], to speed, to run. See at 7:55, p. 487, n. 8).
10. *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).
11. i. e., messages as well as miracles. *âyât* (sing. 'ayah) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَأَسْتَكْبَرُوا¹ but they turned arrogant¹
 وَكَانُوا قَوْمًا
 مُجْرِمِينَ^{٧٦} and continued to be a people
 committing sins.²
 فَلَمَّا جَاءَهُمْ
 76. So when there came to
 الْحَقُّ مِنْ عِنْدِنَا
 them the truth³ from Us
 قَالُوا إِنَّ هَذَا
 they said: "This indeed is
 لِسِحْرٍ مُبِينٍ^{٧٦} a sorcery⁴ quite obvious."⁵

قَالَ مُوسَى
 77. Mûsâ said:
 أَتَقُولُونَ لِلْحَقِّ
 "Do you say [this] of the truth
 لَمَّا جَاءَكُمْ
 when it has come to you?
 أَسِحْرٌ هَذَا
 A sorcery is this?
 وَلَا يُفْلِحُ
 But successful will not be⁶
 السَّاحِرُونَ^{٧٧} the sorcerers"

قَالُوا أَجِئْنَا
 78. They said: "Have you
 نِئِينَ
 come to us to divert⁷ us
 عَمَّا وَجَدْنَا
 from what we found
 عَلَيْهِ آبَاءُنَا
 our fathers on⁸ and
 وَتَكُونُ لَكُمْ⁹
 that there be for you two⁹
 الْكِبْرِيَاءُ فِي الْأَرْضِ
 the greatness¹⁰ in the land?
 وَمَا نَحْنُ لَكُمْ
 But we are not to you two
 بِمُؤْمِنِينَ^{٧٨} giving credence.¹¹

1. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:133, p. 513, n. 14).

2. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 10:13, p. 641, n. 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سحر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 6:7, p. 394, n. 4.

5. مبين *mubîn* = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see *'âyah* 79 below and also, for instance, 7:103-125 and 79:21-25). يفلح *yuflihu* = he succeeds, prospers, becomes successful (v. iii. m. s. impct. from *'afalaḥa*, form IV of *falaha* [*fah*], to split. See at 10:17, p. 642, n. 8).

7. تلفت *talfta(u)* = you turn, direct, draw to { followed by the particle *'an* it means "you turn away from", divert) (v. ii. m. s. impfct. from *lafata* [*laf*], to turn, to direct. The terminal letter is given *fataḥ* because of a hidden *'an* in *li* (of motivation) coming before the verb).

8. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

9. i. e., Mûsâ and Hârûn, peace be on them.

10. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كبرياء *kibriyâ'* = greatness, magnificence, pride, arrogance.

11. مؤمنين *mu'minîn* (pl.; acc./gen. of *mu'minûn*; s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana* [*'imân*], from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

79. And the Pharaoh said:
 وَقَالَ فِرْعَوْنُ
 أَتَأْتُونِي بِكُلِّ سَاحِرٍ
 عَلِيمٍ ﴿٧٩﴾
 "Bring me every sorcerer¹
 well-informed."²
80. When the sorcerers came
 فَلَمَّاجَةَ السَّحَرَةِ
 قَالَ لَهُمْ مُوسَى
 أَتَقُولُوا مَا آتَتْهُ
 مُلْقُونَ ﴿٨٠﴾
 Mūsâ said to them:
 "Throw³ what you are
 going to throw."⁴
81. So when they threw⁵
 فَلَمَّا أَلْقَوْا
 قَالَ مُوسَى
 مَا جِئْتُمْ بِهِ السَّحَرُ
 إِنَّ اللَّهَ سَيَبْطِلُهُ
 إِنَّ اللَّهَ لَا يَصْلِحُ
 عَمَلَ
 الْمُفْسِدِينَ ﴿٨١﴾
 Mūsâ said: "What you have
 come up with is a sorcery.⁶
 Verily Allah will nullify⁷ it;
 verily Allah makes not good⁸
 the deed of
 the mischief-makers.⁹
- 82."And Allah effectuates¹⁰
 وَيُحَقِّقُ اللَّهُ
 الْحَقَّ بِكَلِمَاتِهِ
 وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾
 the truth with His words
 though the sinful¹¹ detest.¹²
- Section (Rukû') 9**
83. But none believed Mūsâ
 فَآمَنَ مِنْ لَدُنْهُ
 إِلَّا ذُرِّيَّةً
 ٨٣

1. ساحر *sâhîr* (s.; pl. *saharah/suhhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*sîhr*], to enchant. See at 10:2, p. 636, n. 1).
2. عليم *'alîm* (s.; pl. *'ulamâ*) = well informed, erudite, learned, All-Knowing, Omniscient.
3. ألقوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ*] *luqyân luqy luqyah/luqan*), to meet. See *'alqâ* at 7:150, p. 521, n. 8). 4. ملقون *mulqûn* (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ*. See n. 3 above).
5. ألقوا *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p.281, n. 13).
6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.
7. يبطل *yubtîlu* = he nullifies, renders void (v. iii. m. s. impfct. from *'abatala*, form IV of *batala* [*buṭ/buṭlân*], to be void. See at 8:8, p. 548, n. 7).
8. يصلح *yuslihu* = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aşlahâ* form IV of *şalaḥa* [*şalâh/şulûh/maşlahah*], to be good, proper. See *'aşlahâ* at 6:54, p. 412, n. 8).
9. مفسدين *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).
10. يحق *yuhîqqu* = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'ahaqqâ*, form IV of *haqq*. to be true, right. See *haqqat* at 10:33, p. 649, n. 11).
11. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 8:8, p. 548, n. 9).
12. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:46, p. 597, n. 6).
13. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

مِنْ قَوْمِهِ of his people
 عَلَى خَوْفٍ مِنْ فِرْعَوْنَ due to fear¹ of the Pharaoh
 وَمَلَائِهِمْ and their chiefs² that
 أَنْ يَفْتِنَهُمْ they would persecute³ them;
 وَإِنَّ فِرْعَوْنَ and the Pharaoh was indeed
 لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ a tyrant⁴ in the land and was
 لَمِنَ الْمُسْرِفِينَ of those committing excesses.⁵

84. And Mûsâ said:

يَقُولُ إِنْ كُنْتُمْ

ءَامَنْتُمْ بِاللَّهِ

فَعَلَيْهِ تَوَكَّلُوا then on Him you all rely,⁶

إِنْ كُنْتُمْ مُسْلِمِينَ if you are Muslims.⁷

﴿٤٨﴾

85. So they said:

عَلَى اللَّهِ تَوَكَّلْنَا

رَبَّنَا لَا تَجْعَلْنَا

فِتْنَةً لِلْقَوْمِ

الظَّالِمِينَ committing injustice.¹⁰

86. "And rescue¹¹ us

بِرَحْمَتِكَ

مِنَ الْقَوْمِ الْكَافِرِينَ from the infidel people."

﴿٤٩﴾

1. خوف *khawf* = fear, apprehension, dread, threat. See at 7:49, p. 484, n. 4.

2. مَلَأَ *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. يَفْتِنُ *yafitna(u)* = he puts to trial, he torments/troubles/persecutes (v. iii. m. s. impfct. from *fatana* [fatm/futûn], to put to trial, to tempt. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 4:101, p. 288, n. 11).

4. عال *'âlin* = tyrant, self-exalting.

5. مُسْرِفِينَ *musrifîn* (pl.; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. تَوَكَّلُوا *tawakkalû* = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [wakl/ wukûl], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. مُسْلِمِينَ *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from 'aslama, form IV of *salima* [salâmah/salâm], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). فِتْنَةً *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, those who commit injustice (active participle of *zalama* [zulm], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. نَجِّ *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ[najw/ najâ' / najâh]*, to be saved, to escape. See *najjâ* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَا 87. And We communicated¹
 إِلَىٰ مُوسَىٰ وَأَخِيهِ to Mûsâ and his brother
 أَنْ تَبْوَأَ that you provide²
 لِتَقْرِبَ كَمَا يَمِصُّرُ for your people in Egypt
 بُيُوتًا وَأَجْعَلُوا houses and make your
 بُيُوتَكُمْ قِبْلَةً houses a prayer niche,³
 وَأَقِيمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَبَشِّرِ and give glad tidings⁵
 الْمُؤْمِنِينَ to the believers.

وَقَالَ مُوسَىٰ 88. And Mûsâ said:
 رَبَّنَا إِنَّكَ آتَيْتَ "Our Lord, You have given
 فِرْعَوْنَ وَمَلَئَهُ the Pharaoh and his chiefs
 زِينَةً وَأَمْوَالًا grandeur⁶ and riches
 فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا in the worldly life, our Lord,
 لِيُضِلُّوا that they may lead astray⁷
 عَنْ سَبِيلِكَ رَبَّنَا from your way. Our Lord,
 أَطَّسْ عَلَىٰ أَمْوَالِهِمْ efface⁸ their wealth
 وَأَشَدَّدْ عَلَىٰ قُلُوبِهِمْ and stiffen⁹ their hearts
 فَلَا يُؤْمِنُوا so that they may not believe
 حَتَّىٰ يَرَوُا الْعَذَابَ till they see the punishment
 الْأَلِيمَ most painful.¹⁰

1. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 7:117, p. 509, n. 1) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

2. تبوءا tabawwa'â = you (two) provide, put up (v. ii. m. dual imperative from tabawwa'a, form V of bâ'a [baw'], to return, to be back. See bawwa'a at 7:74, p. 494, n. 4).

3. i. e., places for worship; for the Pharaoh had prohibited the performance of prayers to Allah. قِبْلَةٌ qiblah = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. أقموا 'aqimû = you (all) properly perform, set, set up (v. ii. m. pl. imperative from 'aqâma, form IV of qâma, [qawmah/qiyâm], to stand up. See at 7:16, p. 469, n. 9).

5. i. e., of deliverance from the tyranny and oppression of the Pharaoh and of rewards in the hereafter. بشر bashshir = give glad tidings, announce good news (v. ii. m. s. imperative from bashshara, form II of bashara /bashira [bishr /bushr], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. زينة zînah = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. i. e., lead astray their subject people. يضلوا yuḍillû(na) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from 'aḍalla, form IV of ḍalla [ḍalâl/ḍalâlah], to go astray. The terminal nûn is dropped because of a hidden 'an in li (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. اطمس itmis = efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from tamasa [tams/tumûs], to be effaced. See natmisa at 4:47, p. 262, n. 6).

9. اشدد ushdud = make hard, harden, stiffen (v. ii. m. s. imperative from shadda [shadd], to make firm/hard. See shadîd at 10:70, p. 622, n. 8).

10. أليم 'alim = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَت 89. He said: "Answered¹ has
دَعْوَتُكُمْ already been your prayer".

فَأَسْتَقِيمَا So you two be steadfast²
وَلَا تَتَّبِعَانِ سَبِيلَ and must not follow³ the way
الَّذِينَ لَا يَعْلَمُونَ of those who do not know.⁴

﴿٨٩﴾

وَجَوَّزْنَا 90. And We crossed⁵
بَيْنَ يَمِينِ إِبْرَاهِيمَ with the Children of Isrâ'îl
الْبَحْرَ the sea.

فَأَتَّبَعَهُمْ So there pursued⁶ them
فِرْعَوْنَ وَجُنُودَهُ the Pharaoh and his hosts
بَغْيًا وَعَدْوًا in outrage⁷ and aggression⁸
حَتَّىٰ إِذَا till when

أَدْرَكَهُ الْغَرَقُ the drowning⁹ overtook¹⁰ him
قَالَ مَا مَنَّتُ أَنَّهُ he said; "I believe that

لَا إِلَهَ إِلَّا الَّذِي there is no deity except He
مَا مَنَّتُ بِهِ in Whom there believe
بَنُو إِسْرَائِيلَ the Children of Isrâ'îl,
وَأَنَا مِنَ الْمُسْلِمِينَ and I am a Muslim."

﴿٩٠﴾

الَّذِينَ وَقَدَّ عَصَيْتَ 91. Now?¹¹ While you
قَبْلَ وَكُنْتَ defied¹² before and were
مِنَ الْمُفْسِدِينَ of the mischief-makers.

1. i. e., it has been acceded to and granted. أُجِيبَت
'ujibat = she or it was answered, responded to (v. iii. f. s. past passive from 'ajâba, form IV of jāba [jawb], to travel, to explore. See 'ujibtum at 5:109. p. 384, n. 8).

2. i. e., in your mission and faith. اسْتَقِيمَا istaqimâ = you (two) be steadfast, upright (v. ii. m. dual imperative from istaqâma, form X of qâma [qawmah/qiyâm], to get up, to stand up. See istaqâmû at 9:7, p. 579, n. 8).

3. لا تتبعان lâ tattabi'anni = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative [prohibition] from ittaba'a, form VIII of tabi'a [taba' /tabâ'ah], to follow. See yattabi'u at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جَوَّزْنَا jâwaznâ = we crossed, passed by, overstepped (v. i. pl. past from jâwaza, form III of jâza [jawz/jawâz/majâz], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. اتَّبَعَهُم 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [taba' /tabâ'ah], to follow. See at 7:175, p. 534, n. 3).

7. بَغْيٌ baghy = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عَدُوٌّ 'adw = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mûsâ and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غَرَقٌ gharâq = drowning, sinking, immersion. See 'aghraqnâ at 10:73, p. 664, n. 3.

10. أَدْرَكَهُ 'adraka = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of daraka [darak/dark], to attain. See tudriku at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عَصَيْتَ 'aşayta = you disobeyed, rebelled, defied (v. ii. s. past from 'aşâ ['iṣyân/ ma'ṣiyah], to disobey, to defy. See 'aşaytu at 10:91, p. 669, n. 12).

فَالْيَوْمَ 92. So today

نُنَجِّيكَ We shall deliver¹ you

بِجَدِّكَ لِتَكُونَ with your body that you be

لِمَنْ خَلَقَكَ آيَةً for those after you a sign.²

وَإِنَّ كَثِيرًا مِنَ النَّاسِ And verily many of men are

عَنَّا أَيْنَاءٌ about Our signs

لَعَنِفُلُونَ indeed heedless.³

Section (Rukû') 10

وَلَقَدْ بَوَّأْنَا 93. And We had settled⁴

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl in

مُبَوَّأَصِدْقٍ a domicile⁵ of dignity⁶

وَرَزَقْنَهُمْ and gave them provision⁷

مِنَ الطَّيِّبَاتِ of the good things.⁸

فَمَا اخْتَلَفُوا So they did not differ⁹

حَتَّى جَاءَهُمُ until there came to them

الْعِلْمُ the knowledge.¹⁰

إِنَّ رَبَّكَ Verily your Lord

يَقْضِي بَيْنَهُمْ will decide¹¹ between them

يَوْمَ الْقِيَامَةِ on the Day of Resurrection

فِيمَا كَانُوا regarding what they use to

فِيهِ يَخْتَلِفُونَ differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). نُنَجِّيكَ *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ*, form II of *najâ* [*najw/ najâ' / najâh*], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون *ghâflûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafalh/ ghufâl*], to neglect, to ignore. See at 10:7, p. 638, n. 10).

4. i. e., in Egypt and Syria. بَوَّأْنَا *bawwa'nâ* = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*], to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. *mubawwa'* = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6. صدق *sidq* = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

7. رَزَقْنَا *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 8:3, p. 547, n. 10).

8. i. e., lawful and beneficial things for food. طَيِّبَاتٍ *tayyibât* (pl.; sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

9. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Tabarî, XI, 167). اِخْتَلَفُوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 10:19, p. 643, n. 5).

10. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 167). يَقْضِي *yaqqî* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qadâ* [*qadâ'*], to settle, to decide. See at 8:44, p. 563, n. 7).

- فَإِنْ كُنْتَ 94. So if you are
 فِي شَكٍّ مِمَّا in any doubt¹ about what
 أَنْزَلْنَا إِلَيْكَ We have sent down² to you
 فَسْأَلِ الَّذِينَ يَاقُرْءُونَ then ask those who read
 الْكِتَابَ مِنْ قَبْلِكَ the Book before you.³
 لَقَدْ جَاءَكَ There has really come to you
 الْحَقُّ مِنْ رَبِّكَ the truth⁴ from your Lord.
 فَلَا تَكُونَنَّ So you must not be
 مِنَ الْمُنْكَرِينَ of the sceptics.⁵
- وَلَا تَكُونَنَّ 95. Nor ever be
 مِنَ الَّذِينَ كَذَبُوا of those who called lies⁶
 بِآيَاتِ اللَّهِ to the revelations⁷ of Allah
 فَتَكُونَنَّ and be as such
 مِنَ الْخَاسِرِينَ of those in loss.⁸
- إِنَّ الَّذِينَ 96. Verily those
 حَقَّتْ عَلَيْهِمُ on whom has become due⁹
 الْكَلِمَةُ مِنَ رَبِّكَ the word¹⁰ of your Lord
 لَا يُؤْمِنُونَ will not believe –
- وَأَوْجَاهَهُمْ 97. Even if there came to
 كُلُّ آيَةٍ them every sign¹¹ –

1. i. e., the Qur'ān and the mission you are entrusted with. *أَنْزَلْنَا 'anzalnā* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [*nuzāl*], to come down. See at 10:24, p. 645, n. 10).

2. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.

4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

5. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

6. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

7. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

8. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

9. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

10. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

11. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

حَتَّى يَرَوْا

till they saw

عَذَابِ الْأَلِيمِ ﴿٧٧﴾

the punishment most painful.

فَلَوْلَا كَانَتْ 98. So why was not there

قَرْيَةً ءَامَنَتْ

a habitation¹ that believed

فَنَفَعَهَا إِيْنَبَهَا

and its belief profited² it? –

إِلَّا قَوْمَ يُونُسَ: ﴿٧٨﴾

Except the people of Yûnus;³

لَمَّا ءَامَنُوا

when they believed

كَشَفْنَا عَنْهُمْ

We removed⁴ from them

عَذَابَ الْآخِرِي

the punishment of disgrace⁵

فِي الْحَيَوةِ الدُّنْيَا

in this worldly life

وَمَتَّعْنَاهُمْ

and granted them to enjoy⁶

إِلَىٰ حِينٍ ﴿٧٩﴾

till a time.

وَلَوْ شَاءَ رَبُّكَ 99. Had your Lord so willed,

لَأَمَنَّ

there would have believed

مَنْ فِي الْأَرْضِ

those in the earth,

كُلَّهُمْ جَمِيماً

all of them in a body.

أَفَأَنْتَ تُكْرِهُ النَّاسَ

Are you then to coerce⁷ men

حَتَّىٰ يَكُونُوا

till they became

مُؤْمِنِينَ ﴿٨٠﴾

believers?

وَمَا كَانَتْ لِأَنفُسٍ 100. Nor is it for any person

1. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نفع *nafa'a* = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'u* [*naf'*], to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:12, p. 640, n. 6).

5. خزي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. متعنا *matta'nâ* = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *mattu'a*, form II of *mata'u* [*mat'/mut'ah*], to take away. See *istamtat'um* at 9:69, p.606, n. 9).

7. تكروه *tukrihu* = you coerce, compel, force, constrain (v. ii. m. s. impfct. from '*akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

أَنْ تُؤْمِنَ to believe
 إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah;
 وَيَجْعَلُ الرِّجْسَ and He puts² the filth³
 عَلَى الَّذِينَ on those who
 لَا يَعْقِلُونَ do not exercise reason.⁴

قُلْ أَنْظِرُوا مَاذَا فِي 101. Say: "Look⁵ at what is
 السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth";
 وَمَا تَعْنِي but there avail⁶ not
 الْآيَاتِ وَالنَّذِيرِ the signs and the warners⁷
 عَنْ قَوْمٍ لَا يُؤْمِنُونَ a people that do not believe.

فَهَلْ يَنْظُرُونَ 102. So do they await⁸ aught
 إِلَّا مِثْلَ أَيَّامِ but the like of the days⁹ of
 الَّذِينَ خَلَوْا those who passed away¹⁰
 مِنْ قَبْلِهِمْ before them?
 قُلْ فَانظُرُوا Say: "Then keep waiting.
 إِنِّي مَعَكُمْ I am too along with you
 مِنَ الْمُنتَظِرِينَ of those waiting."
 ثُمَّ نُنَجِّي 103. Then, We deliver¹¹
 رُسُلَنَا Our Messengers
 وَالَّذِينَ آمَنُوا and those who believe.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this 'āyah and in the following 'āyah. اذن 'idhn (pl. اذون 'udhūn / اذونات 'udhūnāt) = leave, permission, authorization (See at 8:66, p. 571, n.6).

2. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [ja'īl] to make, to put. See *ja'ala* at 10:67, p. 661, n. 6).

3. i. e., filth of punishment. رِجْسٍ *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

4. يعقلون *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aq], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).

5. انظروا *unzurū* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazar/manzar], to see. See at 6:11, p. 395, n. 6).

6. تعني *tughnī* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghnā, form IV of *ghaniya* [ghinan / ghanā'], to be free from want, to be rich. See *tughniya* at 8:19, p. 553, n. 8).

7. نذر *nadhur* (pl.; s. *nadhīr*) = warners (active participle in the scale of *fa'il* from *nadhara* [nadhīr/nadhūr], to vow, to pledge). See *nadhīr* at 7:188, p.539, n. 6.

8. ينتظرون *yantazirūna* = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from *intazara*, form VIII of *nazara* [nazar/manzar], to see, view. See *intazirū* at 10:20, p. 643, n. 9).

9. i. e., the days of punishment and retribution.

10. خلو *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalā* [khalū'/khalā'], to be empty. See at 3:119, n. 4).

11. i. e., it has been Our (Allah's) practice to deliver. ننجي *nunajjī* = we deliver, save, rescue (v. i. pl. impfct. from *najjā*, form II of *najā* [najw/najā' / najāh], to save. See at 10:92, p. 670, n. 1).

كَذَلِكَ حَقًّا عَلَيْنَا 1 Thus it is incumbent on Us,¹

نُنَجِّ الْمُؤْمِنِينَ We will rescue the believers.



Section (Rukû') 11

قُلْ يَا أَيُّهَا النَّاسُ 104. Say: "O men,

إِنْ كُنْتُمْ فِي شَكٍّ

مِنْ دِينِي

فَلَا أُعْبُدُ

الَّذِينَ تَعْبُدُونَ

مِنْ دُونِ اللَّهِ

وَلَكِنْ أُعْبُدُ اللَّهَ الَّذِي

يُؤْتِيكَمُ

الْحَيَاةَ وَأَمُرْتُ

أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ that I be of the believers.



وَأَنْ أَقِفَ 105. And that you set

وَجْهَكَ لِلدِّينِ

حَنِيفًا

وَلَا تَكُونَنَّ مِنَ

الْمُشْرِكِينَ the polytheists.⁸

وَلَا تَدْعُ 106. Nor invoke

مِنْ دُونِ اللَّهِ

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. دين *dîn* = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhid* (monotheism) in respect of worship and submission. أعبد *'a'budu* = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship, serve. See *u'bdû* at 7:73, p. 494, n. 6 and *na'budu* at 1:5, p. 2, n. 1).

5. يتوفى *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ* /*wafy*], to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. وجه *wajh* (s.; pl. *wujâh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. حنيف *hanif* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *hanif* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 6:78, p. 423, n. 5).

8. This concluding clause clarifies the sense of a *hanif* being the very opposite of a polytheist. مشركين *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk* /*shirkah* /*sharikah*], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَنْفَعُكَ that which neither benefits¹
 وَلَا يَضُرُّكَ you nor harms² you.
 فَإِنْ فَعَلْتَ If you do,
 فَإِنَّكَ إِذَا you will indeed then be
 مِنَ الظَّالِمِينَ of the transgressors.³

107. And if Allah hits⁴
 بِضَرْبٍ you with a harm,
 فَلَا كَاشِفَ لَهُ none is there to remove⁵ it
 إِلَّا هُوَ except He;
 وَإِنْ يُرِيدُكَ and if he intends⁶ for you any
 خَيْرٍ فَلَا رَادَّ good, none can hold back⁷
 لِفَضْلِهِ His bounty.
 يُصِيبُ بِمَنْ يَشَاءُ He bestows⁸ it on whom He
 مِنْ عِبَادِهِ will of His servants; and
 وَهُوَ الْعَفُورُ He is the Most Forgiving,
 الرَّحِيمُ Most Merciful.

108. Say: "O men, there
 قَدْ جَاءَكُمْ الْحَقُّ has come to you the truth
 مِنْ رَبِّكُمْ from your Lord. So
 فَمَنْ اهْتَدَى whoever receives guidance,⁹
 فَإِنَّمَا يَهْتَدِي He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any good or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next 'ayah. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. يَضُرُّ *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *ẓālimīn* (transgressors). At 31:13 the Qur'ân calls *shirk* a grave *ẓulm*. ظالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimān*, sing. *ẓālim*) = transgressors wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. يَضُرُّ *yamsas* (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masis*], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by 'in'. See at 6:17, p. 397, n. 8).

5. كَاشِفٌ *kāshif* (s.; pl. *kāshifūn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. يُرِيدُ *yurid* (*yuridu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from 'arāda, form IV from *rāda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by 'in'. See at 6:125, p. 444, n. 1).

7. رَادٌّ *rādd* = one who puts back, repels, resists, returns, holds back (active participle from *radda* [*radd*], to send back, to put back. See *yaruddūna* at 9:101, p. 621, n. 13).

8. يَضُرُّ *yusibu* = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from 'asūba, form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. اهْتَدَى *ihṭadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadīn* at 10:45, p. 654, n. 2).

لِنَفْسِهِ for himself;

وَمَنْ ضَلَّ and whoever goes astray,¹ he

فَأِنَّمَا يَضِلُّ عَلَيْهِ but strays to his loss;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

بِوَكِيلٍ a guardian-trustee."²

وَاتَّبِعْ مَا 109. And follow³ what

يُوحَىٰ إِلَيْكَ is communicated⁴ to you

وَأَصْبِرْ and have patience⁵

حَتَّىٰ يَخُصِمَ اللَّهُ until Allah decides,⁶

وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



1. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍaldā/daldāh*, to loose one's way. See at 7:37, p. 478, n. 9).

2. وکیل *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukāl*], to entrust. See at 6:107, p. 436, n. 4).

3. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

4. يوحى *yāḥū* = it is communicated (v. iii. m. s. impfct. passive from '*awḥā*, form IV of *wahā* [*wahy*], to communicate. See at 10:15, p. 641, n. 11). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

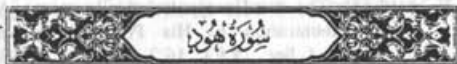
5. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *iṣbirū* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. يخاصم *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fathah* because of a hidden '*an* in *ḥattā* coming before the verb. See at 7:88, p. 500, n. 3).

11. SŪRAT HŪD

Makkan: 123 'āyahs

This is a late Makkan *sūrah*, revealed after the death of 'Umm al-Mu'minin Khadijah, (r. a.) and the Prophet's uncle 'Abū Ṭālib. Like all Makkan *sūrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhīd*), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ān being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sūrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nūh, peace be on him, is related in some detail. This is followed by the story of Prophet Hūd, peace be on him, who was sent to the physically gigantic and self conceited 'Ād people. The *sūrah* is named after him. Then reference is made to the missions and struggles of Prophets Ṣālih, Lūṭ, Shu'ayb, Mūsā and Hārūn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lām - Rā;¹

كِتَابٌ a Book,²

أَحْكَمَتْ آيَاتُهُ its 'āyahs are made perfect³,

ثُمَّ قُضِيَتْ moreover they are set out in

مِنْ لَدُنْ حَكِيمٍ detail⁴ from the All-Wise,

خَبِيرٍ All-Aware.

الْأَعْبَادِ 2. That you worship⁵ naught

إِلَّا اللَّهَ but Allah.

إِنِّي لَكُمْ Verily I am unto you

مِنْهُ نَذِيرٌ from Him⁶ a warner⁷ and

وَبَشِيرٌ a harbinger of good tidings.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ān. The 'āyah emphasizes that the Qur'ān is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. أَحْكَمَتْ 'uḥkimat = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from 'aḥkama, form IV of ḥakama [ḥukm], to pass judgement. See *yahkuma* at 10:109, p. 676, n. 6; and *muḥkamāt* at 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct. فَضِيَتْ *fusṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. The main theme of the Book as a whole is monotheism (*tawhīd*) in all its aspects, particularly in respect of worship and invocation.

6. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

7. i. e., against Allah's displeasure and punishment. نَذِيرٌ *nadhīr* (pl. *nudhur*) = warner (active participle in the scale of *fa'īl* from *nadhara* [*nadhīr/ nadhūr*], to vow, to pledge). See at 7:188, p. 539, n. 6.

8. i. e., of rewards for the believers and doers of good deeds. بَشِيرٌ *bashīr* (pl. *busharā*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

وَأَنْ أَسْتَغْفِرُوا 3. And that you seek forgive-
 رِزْقِكُمْ ness¹ of your Lord and then
 ثُمَّ تَوْبُوا إِلَيْهِ turn in repentance¹ to Him,
 يَمْنَعُكُمْ He will make you enjoy²
 مَنَاعًا حَسَنًا a handsome delight
 إِلَىٰ أَجَلٍ مُّسَمًّى till a term³ specified⁴
 وَتُؤْتَىٰ كُلَّ and will award every
 ذِي فَضْلٍ فَضْلَهُ owner of merit⁵ His grace.
 وَإِنْ تَوَلَّوْا But if you turn away,⁶
 فَإِنِّي أَخَافُ عَلَيْكُمْ then I fear against you
 عَذَابَ the torment of
 يَوْمٍ كَبِيرٍ an enormous Day.⁷

إِلَىٰ اللَّهِ 4. To Allah shall be
 مَرْجِعُكُمْ your return;⁸
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
 قَدِيرٌ Omnipotent.

أَلَا إِنَّهُمْ 5. O sure, they indeed
 يَتَّخِذُونَ صُدُورَهُمْ fold⁹ their bosoms
 لِيَسْتَخْفُوا مِنِّي to conceal¹⁰ from Him.
 أَلَا إِنَّهُمْ يَسْتَعْتِفُونَ O sure, when they wrap
 ثِيَابَهُمْ themselves¹¹ in their clothes

1. i. e., you (all) turn in repentance (v. ii. m. pl. imperative from *tāba* [*tawb*, *tawbah*], to turn in repentance [when said of Allah it means to turn in forgiveness]. See at 2:53, p.25, n. 6).

2. *yumatti*'(u) = he makes /lets (someone) enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat*'/*mut*'ah], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *umatti*'u at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. *ajal* 'ajal (pl. 'ajāl) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. *مسمى musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (Passive participle {m. s. } from *sammâ* [to name], form II of *samâ* [*sumuww*/*samâ*'], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. *فضل faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. *تولوا tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nân* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nân* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.
 8. i. e., after Resurrection; so you shall have to face judgement. *مرجع marji'* (s.; pl. *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:70, p. 662, n. 6).

9. *yathnûna* = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [*thany*], to double up).

10. *yastakhfû* (*na*) = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [*khafâ'* / *khifâh* / *khufyah*], to be hidden. The terminal *nân* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. *yastaghshûna* = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See 'ughshiyat at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يَسْرُوتُ He knows what they conceal¹
وَمَا يُعْلِنُونَ and what they disclose.²
إِنَّهُ عَلِيمٌ Verily He is All-Knowing
بِذَاتِ الصُّدُورِ of the secrets of the hearts.³

PART (JUZ') 12

وَمَا مِنْ دَابَّةٍ 6. And no crawling creature⁴
فِي الْأَرْضِ إِلَّا is there in the earth but
عَلَى اللَّهِ رِزْقُهَا on Allah is its sustenance;⁵
وَعَلَهُ مُسْتَقَرُّهَا and He knows its abode⁶
وَمُسْتَوْدَعُهَا and its repository.⁷
كُلٌّ فِي كِتَابٍ Everything is in a book
مُبِينٍ all too clear.
وَهُوَ الَّذِي خَلَقَ 7. And He it is Who created
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
فِي سِتَّةِ أَيَّامٍ in six days
وَكَانَ عَرْشُهُ while His Throne⁸ was
عَلَى الْمَاءِ over water,
لِيَبْلُوكُمْ that He might test⁹ you as to
أَيُّكُمْ أَحْسَنُ who of you is the best¹⁰ in
عَمَلًا وَلَئِنْ قُلْتُمْ deeds; but if you say:
إِنَّكُمْ مَعْمُودُونَ "Verily you shall be resur-
مِنْ بَعْدِ الْمَوْتِ rected¹¹ after death",

1. يَسْرُونَ *yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of sarra [surūr/tasirrah/masarrah], to gladden, to delight. See at 2:77, p. 36, n. 8).

2. يُعْلِنُونَ *yu'linūna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/aluna ['alāniyyah], to be or become known, evident. See at 2:77, p. 36, n. 9).

3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صُدُور *sudūr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.

4. دَابَّة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 6:38, p. 415, n. 9.

5. i. e., Allah guarantees and provides the means of livelihood for every living being. رِزْق *rizq* (pl.

ارزاق *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.

6. مُسْتَقَرٌّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarār], to settle down, to abide. See at 7:24, p. 472, n. 8).

7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مُسْتَوْدَعٌ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [wad'], to put down, to leave. See at 6:98, p. 432, n. 8).

8. عَرْشٌ *'arsh* = Throne. See at 9:129, p. 634, n. 11.

9. يَبْلُو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balā* [balw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (lām of motivation) coming before the verb. See at 6:165, p. 464, n. 4).

10. i. e., in respect of compliance with the injunctions of the Qur'ān and *sunnah* and in sincere devotion (*ikhlas*) to Allah.

11. مَعْمُودُونَ *mab'ūthūna* = (pl.; s. *mab'ūth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [ba'th], to send, to raise). See *mab'ūthīn* at 6:29, p. 402, n. 1).

لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ

there sure will say those who
disbelieve: "This is naught
but a sorcery¹ quite obvious."

وَلَيُنْزِلُنَّ عَلَيْنَا
عَذَابًا لَّا يُلَاقِي
أُمَّةً مَّعْدُودَةً
لَيَقُولَنَّ مَا يَجْبِسُهُ

8. And if We put off² from
them the punishment till a
period³ countable⁴
they say: "What detains⁵ it?"

أَلَا يَوْمَ يَأْتِيهِمْ
لَيْسَ مَصْرُوفًا
عَنَّهُمْ
وَحَاقَ بِهِمْ
مَا كَانُوا
يَسْتَهْزِئُونَ

O sure, the day it comes to
them it shall not be diverted⁶
from them and
there shall encircle⁷ them
what they use to
scoff at.⁸

Section (Rukû') 2

وَلَيُنْزِلُنَّ عَلَيْنَا
مِنَّا رَحْمَةً
ثُمَّ نَزَعْنَاهَا مِنْهُ
إِنَّهُ لَيَكْفُرُ
كَفُورًا

9. And if We make man
taste⁹ mercy from Us
and then divest¹⁰ it of him
he indeed is despondent,¹¹
ungrateful.

وَلَيُنْزِلُنَّ عَلَيْنَا

10. And if We make him taste

1. i. e., they characterized the Qur'ân as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ân. سحر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أخرنا *'akhharnâ* = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhhara*, form II from the root *'akhr*. See *'akhharta* at 4:76, p. 275, n. 2).

3. أمة *'ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathîr, IV, 242. See also 12:45). See at 10:159, p. 526, n. 9.

4. i. e., countable in respect of units of time. معدود *ma'dûd* = countable, limited in number. See *ma'dûdât* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يَجْبِسُ *yahbisu* = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *hâbasa* [*habs*]), to hold, to confine. See *tahbisûna* at 5:106, p. 382, n. 9).

6. مصروف *maşrûf* = diverted, distracted, turned away, alienated, expended (passive participle from *şarafa* [*şarf*]), to divert, to spend. See *tuşrafûna* at 10:32, p. 649, n. 10).

7. حاق *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 6:10, p. 395, n. 2).

8. يستهزئون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzâ'/mahza'ah*]), to mock., to make fun. See at 6:5, p. 393, n. 2).

9. أذقنا *'adhaqnâ* = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*]), to taste. See at 10:21, p. 644, n. 1).

10. نزعنا *naza'nâ* = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*]), to remove, to take away. See at 7:43, p. 481, n. 3).

11. يأس *ya'ûs* = despondent, despairing, hopeless.

نِعْمَاءَ بَعْدَ ضَرَّاءَ² graces¹ after a distress²
 مَسَّتَهُ that afflicted³ him,
 لَيَقُولَنَّ he indeed says: "The
 ذَهَبَ السَّيِّئَاتُ عَنِّي evils have gone from me".
 إِنَّهُ لَفَرِحَ He becomes exultant,⁴
 فَخُورًا boastful.⁵
 إِلَّا الَّذِينَ 11. Except those who
 صَبَرُوا bear with patience⁶
 وَعَمِلُوا الصَّالِحَاتِ and do good deeds.⁷
 أُولَئِكَ لَهُمْ Such ones, they shall have
 مَغْفِرَةٌ forgiveness
 وَأَجْرٌ كَبِيرٌ and a magnificent reward.⁸
 فَلَعَلَّكَ 12. But perhaps you
 تَارِكٌ بَعْضَ would omit⁹ some of what is
 مَا يُوحَىٰ إِلَيْكَ communicated to you, for
 وَضَائِقٌ يَبْصُرُكَ your heart is straitened¹⁰ by it
 أَنْ يَقُولُوا that they would say:
 لَوْلَا أَنْزِلَ "Why is not there sent down
 عَلَيْهِ كَنْزٌ on him a treasure or there
 أَوْجَاءَ مَعَهُ مَلَكٌ comes with him an angel?"
 إِنَّمَا أَنْتَ نَذِيرٌ You are but a warner;¹¹

1. نِعْمَاءَ *na'mâ'* = graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضَرَّاءَ *darrâ'* = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مَسَّتَ *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [mass/masis], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فَرِحَ *fariḥ* = delighted, exultant, happy. See *fariḥin* at 3:169, p. 222, n. 9.

5. The *âyah* censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فَخُورٌ *fakhûr* = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 7:137, p. 515, n. 7).

7. الصَّالِحَاتِ *ṣâlihât* (pl.; sing. صَالِحَةٌ *ṣâlihah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أَجْرٌ *ajr* (pl. أُجُورٌ *ujûr*) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The *âyah* asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تَارِكٌ *târik* = one who leaves out, omits, gives up (act. participle from *taraka* [tark], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. ضَائِقٌ *dâ'iq* = straitened, depressed (act. participle from *dâqa* [dayq/diq], to be narrow, straitened. See *dâqat* at 9:118, p. 629, n. 8).

11. نَذِيرٌ *nadhîr* (pl. *nadhûr*) = warner (active participle in the scale of *fa'il* from *nadhara* [nadh'r/ nadhûr], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكِيلٌ and Allah is over everything
the Guardian-Trustee.¹

أَمْ يَقُولُونَ 13. Or do they say:

أَفَرَأَىٰ
قُلُوبَهُمْ "He has fabricated² it" ?

قُلْ فَأْتُوا

بِعَشْرَةِ سُورَاتٍ مِّثْلِهِ ten *sûrahs* the like of it,

مُفَرَّرَاتٍ

faked,³

وَادْعُوا مَنِ

and invite whomsoever you

أَسْطَعْتُمْ مِنْ دُونِ اللَّهِ are able to,⁴ besides Allah,

إِنْ كُنْتُمْ صَادِقِينَ if your are truthful.⁵

فَإِذَا لَمْ يَسْتَجِيبُوا 14. So if they do not respond⁶

لَكُمْ فَأَعْلَمُوا

to you then know that

أَنَّمَا أُنزِلَ

it has been but sent down⁷

بِعِلْمِ اللَّهِ

with Allah's knowledge

وَأَنَّ لِلَّهِ

and that there is no deity

إِلَّا هُوَ

except He.

فَهَلْ أَنْتُمْ مُسْلِمُونَ? Then will you be Muslims?⁸

مَنْ كَانَ 15. Whoever is wont to

يُرِيدُ الْحَيَاةَ الدُّنْيَا desire⁹ the worldly life

وَزِينَتَهَا and its embellishment¹⁰

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to covey Allah's words disregarding the unbelievers' criticisms.

wakil (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukâl*], to entrust. See at 6:107, p. 436, n. 4).

2. The '*ayah*' is addressed as much to the then Makkan unbelievers as to modern critics of the Qur'ân. See also 2:24, 10:38 and 17:88. انفرى

iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p.651, n. 8).

3. مفتريات *mustaryât* (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarâ*. See n. 2 above).

4. i. e., call on anyone to help you. استطعم *istata'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istajâ'a*, form X of *â'a* [*taw*'], to obey. See at 10:37, p. 651, n. 9).

5. i. e., in your allegation. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*sadaq /sidq*], to speak the truth. See at 9:119, p. 630, n. 3).

6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا *yastajîbû(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*]), to travel, to explore. See *yastajîbu* at 6:36, p. 405, n. 1).

7. أنزل *'anzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV ['*inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 6:8, p. 394, n. 6).

8. مسلمون *muslimûn* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.

9. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form '*arâda*, form IV of *râda* [*rawd*]), to walk about. See at 9:85, p. 614, n. 5).

10. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوفٍ إِلَيْهِمْ We shall pay in full¹ to them
 أَعْمَلْتُمْ فِيهَا for their deeds therein
 وَهُمْ فِيهَا and they in that
 لَا يَبْخَسُونَ will not be lessened.²

أُولَئِكَ الَّذِينَ 16. Those³ are they who
 لَيْسَ لَهُمْ will have nothing for them
 فِي الْآخِرَةِ in the hereafter
 إِلَّا النَّارُ except the fire;⁴
 وَحَسِطَ and gone in vain⁵ will be
 مَا صَعَوْا فِيهَا what they accomplish⁶ therein
 وَنَطِلَ مَا and void will be what
 كَانُوا يَعْمَلُونَ they use to do.

أَفَمَنْ كَانَ 17. Is then the one who is
 عَلَى بَيِّنَةٍ on a clear evidence⁷
 مِنْ رَبِّهِ from his Lord
 وَيَتْلُوهُ and there follows⁸ him
 شَاهِدًا مِنْهُ a witness⁹ from Him,
 وَمِنْ قَبْلِهِ and before it there was
 كِتَابٌ مُوسَىٰ the Book of Mûsâ
 إِمَامًا وَرَحْمَةً as guide¹⁰ and mercy?¹¹
 أُولَئِكَ يُؤْمِنُونَ بِهَا Such people believe in it;

1. i. e., in respect of health, wealth and amenities.
 نُوفٍ *nuwaffi* (نوفى) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. The final *yâ*' is dropped because the verb is conclusion of a conditional clause. See *yuwaffa* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. يَبْخَسُونَ *yubkhasûna* = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [*bakhs*], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. حِطَّ *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. صَعَوْا *ṣana'û* = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'a* [*ṣan'*/'*ṣun'*/'*ṣani'*], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. بَيِّنَةٍ *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p. 562, n. 11

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). يَتْلُو *yatlû* = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [*tilâwah*/'*tulûw*], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. شَاهِدًا *shâhid* (s.; pl. *shuhûd*/'*ashhûd*/'*shawâhid*) = witness (active participle from *shahida* [*shuhûd*/'*shahâdah*], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. إِمَامًا *imâm* (pl. *a'immah*) = leader, guide, model, highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is: Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world? (See *Tafsîr al-Jalâlayn*).

وَمَنْ يَكْفُرْ بِهِ ۖ

but whoever disbelieves in it

مِنَ الْأَحْزَابِ ۚ

of the groups,¹

فَالنَّارُ مَوْعِدُهُ ۚ

fire will be his rendezvous.²

فَلَا تَكُ فِي مَرْيَبٍ

So do not be in any doubt³

عَنْهُ ۚ

about it;⁴

إِنَّهُ الْحَقُّ

it is certainly the truth

مِنْ رَبِّكَ

from your Lord,

وَلَكِنَّ أَكْثَرَ النَّاسِ

but most men

لَا يُؤْمِنُونَ ﴿١٨﴾

do not believe.

وَمَنْ أَظْلَمُ

18. And who is viler⁵

مِمَّنْ افْتَرَىٰ

than the one who fabricates⁶

عَلَى اللَّهِ كَذِبًا

against Allah a lie?⁷

أُولَٰئِكَ

Such people will be

يُعْرَضُونَ عَلَىٰ رَبِّهِمْ

submitted⁸ to their Lord

وَيَقُولُ الْأَشْهَادُ

and the witnesses⁹ will say:

هَٰؤُلَاءِ الَّذِينَ

"These are those who

كَذَّبُوا عَلَىٰ رَبِّهِمْ

lied¹⁰ against their Lord."

أَلَا لعنةُ اللَّهِ

O sure, the curse¹¹ of Allah

عَلَى الظَّالِمِينَ ﴿١٩﴾

will be on the transgressors—

الَّذِينَ يَصُدُّونَ

19. Who prevent¹²

عَنْ سَبِيلِ اللَّهِ

from the way of Allah

1. i. e., of the followers of the different creeds and faiths. أحزاب 'ahzâb (pl.; s. حزب hizb) = groups, bands, parties. See hizb at 5:56, p. 358, n. 4.

2. موعده *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See *maw'idah* at 9:113, p. 627, n. 10.

3. مربة *miryah* = doubt, misgivings. See *mumtarin* at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ân and the messages delivered through it.

5. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *zâlim*. See at 7:36, p. 477, n. 10).

6. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:13, p. 682, n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. يعرضون *yu'rađûna* = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from *'arađu*/*aruđa* [*'arđ*], to become visible, to be wide. See *tu'riđû* at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others أشهاد *'ashâd* (pl.; s. *shâhid*) = witnesses. See *shâhid* at 11:17, p. 683, n. 9.

10. كذبوا *kadhbabû* = they lied, made false statement (v. iii. m. pl. past from *kadhba* [*kidhb* /*kadhīb* /*kadhbah* / *kidhbah*], to lie. See at 6:23, p. 399, n. 11).

11. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). يصدون *yaşuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *şadda* [*şadd*/*şudûd*], to turn away. See at 9:34, p. 591, n. 3).

وَيَعُونَهَا عَوِمًا
وَهُمْ بِالْآخِرَةِ
هُمُ الْكَافِرُونَ ﴿١٠﴾

and desire¹ it crooked,²
and they are in the hereafter
the ones disbelieving.

أُولَئِكَ لَمْ يَكُونُوا
مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانَ لَهُمْ
مِن دُونِ اللَّهِ
مِن أَوْلِيَاءَ
يُضَاعَفُ لَهُمْ
الْعَذَابُ
مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ
وَمَا كَانُوا يَبْصُرُونَ ﴿١١﴾

20. Such people cannot
escape³ in the earth
nor are there for them
besides Allah
any friend-protectors.⁴
Doubled⁵ will be for them
the punishment, [for]
they cannot afford⁶
to listen⁷
nor do they use to see.⁸

أُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ
وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿١٢﴾

21. These are they who
have lost themselves
and lost to them will be
what they use to trump up.¹⁰

لَا جَرَمَ لَهُمْ
فِي الْآخِرَةِ
هُمُ الْآخْسَرُونَ ﴿١٣﴾

22. No doubt,¹¹ they shall be
in the hereafter
the ones worst in loss.

1. يَبْغُونَ *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*]), to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. محززين *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* [*'ajz*]), to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يضاعف *yudâ'ifu* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍi'f*]), to double, redouble. See *yudâ'ifu* at 4:40, p. 258, n. 9).

6. يستطيعون *yastaṭi'ûna* = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *tâ'a* [*taw'*]), to obey. See *yastaṭi'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

9. i. e., see with a view to understanding. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*]), to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يَفْتَرُونَ *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *ifṭarâ*, form VIII of *farâ* [فرى *fary*]), to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لا جرم *lâ jarama* is an idiom meaning : of course, no doubt, certainly.

23. Verily those who believe
and do the good deeds and
be humble¹ before their Lord,
they will be the inmates²
of the garden.
They in there
shall live for ever.³

24. The simile of
the two groups⁴ is
as the blind⁵ and the deaf,⁶
and the one who sees⁷ and
and the one who hears?⁸ Do
they equalize⁹ for instance?
So will you not take heed?¹⁰



Section (Rukū') 3

25. And We had sent out¹¹
Nūh to his people[who said]:
"I am for you a warner,
open and clear."¹²

26. "That you worship naught
but Allah;
I fear against you

1. أعتبوا 'akhbatū = they became humble, lowly (v. iii. m. pl. past from 'akhbata, form IV of khabata [khabat], to be calm).

2. أصحاب 'ashāb (pl.); sing. صاحب ṣāhib = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 10:26, p. 647, n. 4).

3. خالدون khālidūn (sing. khālid) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين fariqayn (dual; acc./gen. of fariqān, s. fariq) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أعمى 'a'mā (s.; pl. 'umy) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أصم 'aṣamm (s.; pl. ṣumm/ṣummān) = deaf. See ṣumm at 8:22, p. 554, n. 4.

7. بصير baṣīr = one who sees/ observes, All-Seeing (act. participle in the scale of fa'il from baṣura/baṣūra [baṣar], to see). See at 8:72, p. 574, n. 8).

8. سميع samī' = one who hears, All-Hearing, Intensely Listening (active participle in the scale of fa'il from sami'a [sam' /samā' /samā'ah /masma'], to hear. See at 3:38, p. 170, n. 11).

9. يستويان yastawiyāni = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from istawā, form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4).

10. تذكرون tadhakkarūna (tatadhakkarūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkār], to remember. See at 10:3, p. 636, n. 7).

11. أرسلنا 'arsalnā = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مبين mubīn = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابَ يَوْمٍ the punishment of a day

أَلِيمٍ most painful.¹

فَقَالَ الْمَلَأُ 27. But there said the chiefs²

الَّذِينَ كَفَرُوا who disbelieved

مِن قَوْمِهِ of his people:

مَا نَرِنكَ "We do not consider³ you

إِلَّا بَشَرًا مِّثْلَنَا ought but a man like us,

وَمَا نَرِنكَ nor do we see you

أَتَّبَعَكَ as following⁴ you anyone

إِلَّا الَّذِينَ except those who are

هُمْ أَرَادُنَا the meanest⁵ of us,

بَادِيَ الرَّأْيِ immature in opinion;⁶

وَمَا نَرِنُ لَكُمْ nor do we think you have

عَلَيْنَا مِنْ فَضْلٍ over us any excellence;⁷

بَلْ نَنظُنُّكُمْ rather we believe⁸ you are

كَاذِبِينَ liars."

قَالَ يَقَوْمِ 28. He said: "O my people,

أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى

بَيِّنَةٍ مِنْ رَبِّي a clear proof⁹ from my Lord

وَأَنْتُمْ تَرْحَمُونِي and He has given me mercy¹⁰

مِنْ عِنْدِهِ from His side

1. Nûh, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawhîd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. ألم 'alim = agonizing, anguishing, excruciating, most painful. See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. ملا 'mala' = crowd, host, grantees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nûh, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkian unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. See at 2:144, p. 68, n. 2.

4. اتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أَرَادِلْ 'arâdhil (pl.; s. 'ardhil, elative of *radhil*) = the meanest, lowest, most despicable/ contemptible.

6. بادى الرأى *bâdî al-ra'y* is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فضل *fadl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p. 678, n. 5.

8. نظن *nazunnu* = we think, believe, suppose, presume (v. i. pl. impfct. from *zanna* [zann], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعَمِيَّتْ عَلَيْكُمْ
أَنْزَلْنَاهُمْ عَلَيْهَا
وَأَسْرَلْنَاهُمْ لَهَا كَرِهَاتٍ
وَإِنَّمَا نَعْلَمُ

29. And O my people,
I do not ask of you for it
any wealth;
my reward⁴ is but on Allah;
nor am I going to drive
away⁵ those who believe.

They are indeed
going to meet⁶ their Lord;
but I see you are a people
lacking knowledge.⁷

30. And O my people, who
will help⁸ me against Allah
if I drove⁹ them out?
So will you not take heed?¹⁰

31. Nor do I say to you that I
have the treasures¹¹ of Allah
nor do I know the unseen,

1. عَمِيَّتْ 'ummiyat = she or it is blinded, obscured (v. iii. f. s. past passive from 'ammâ, form II of 'amiya ['aman], to be blind. See 'amû at 5:71, p. 365, n. 7).

2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نَزَمْ *nulzimu* = we compel, force, obligate (v. i. pl. impfct. from 'alzama, form IV of lazima [luzûm], to be incumbent, to stick to).

3. كَارِهُونَ *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse (act. participle from *kariha* [*karh/kurh/karâhah/karâhiyah*], to detest, dislike). See at 9:48, p. 598, n. 9.

4. أَجْرٌ 'ajr (pl.: أجر 'ujûr) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).

5. طَارِدٌ *târid* = one who drives away, is going to drive away/expel (act. participle from *tarada* [*tard*], to drive away). See *lâ taṭrud* at 6:52, p. 411, n. 3.

6. مُلَاقًا *mulâqâ(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ/luqyân/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:249, p. 127, n. 4).

7. تَجَاهِلُونَ *tajhalûna* = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *yajhalûna* at 6:111, p. 438, n. 4).

8. يَنْصُرُنِي *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr/nuṣûr*], to help. See *yanṣur* at 9:14, p. 582, n. 4).

9. طَرَدْتُمْ *ṭaradtu* = I drove out, expelled (v. i. s. past from *ṭarada*. See n. 5 above).

10. تَذَكَّرُونَ *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:24, p. 686, n. 10).

11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received *wahy* from Allah. خَزَائِنٌ *khazâ'in* (pl.; s. *khizânah*) = treasures, vaults, coffers. See at 6:50, p. 410, n. 4.

وَلَا أَقُولُ إِنِّي مَلَكٌ
 وَلَا أَقُولُ لِلَّذِينَ
 تَزِدُّيْ أَعْيُنُكُمْ
 لَنْ يُؤْتِيَهُمُ اللَّهُ
 خَيْرًا
 اللَّهُ أَعْلَمُ
 بِمَا فِي أَنْفُسِهِمْ
 إِنِّي إِذَا
 لَأَمِنَ الظَّالِمِينَ

nor do I say I am an angel,
 nor do I say to those
 whom your eyes despise¹
 that Allah will not give them
 any good.²
 Allah knows best
 what is within their selves.
 I shall in that case³ be
 indeed of the wrong-doers.⁴

قَالُوا يَنْحُ
 فَدَجَدْنَا
 فَكَثُرَتْ
 جِدْلَنَا
 فَأْتِنَا
 بِمَا تَعِدُنَا
 إِنْ كُنْتُمْ
 الصَّادِقِينَ

32. They said: "O Nûh,
 you have argued⁵ with us
 and have done much
 debate⁶ with us.
 Then bring us
 what you threaten⁷ us with,
 if you are of
 those that speak the truth."⁸

قَالَ إِنَّمَا أَنَا بَشَرٌ
 مِثْلُكُمْ يُدْعَىٰ أَن سَاءَ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ

33. He said: "Allah will but
 bring it, if He will,
 and you cannot escape."⁹

1. i. e., *tazdârî* = she or it despises, hates belittles, views with contempt (v. iii. f. s. impfct. from *izdarâ*, form VIII of *zarâ* [*zirâyah*], to rebuke, to find fault with).

2. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zâlama* [*zûlm*], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. *jâdalta* = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jâdala*, form III of *jadala* [جدل *judl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

6. Nûh had a long life and he tried over a long period to bring his people to the truth. *jidâl* = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. *ta'ida* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 7:77, p. 496, n. 7).

8. *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful, those who speak the truth (active participle from *şadaqa* [*şadq/şidq*], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

وَلَا يَنْفَعُكُمْ 34. "Nor will there benefit¹
 نَصِيحِي you my sincere advice²
 إِنْ أَرَدْتُ even though I intend
 أَنْ أَنْصَحَ لَكُمْ to give you sincere advice,³
 إِنْ كَانَ اللَّهُ يُرِيدُ were Allah to will⁴
 أَنْ يُغْوِيَكُمْ to make you stray.⁵
 هُوَ رَبُّكُمْ He is your Lord, and to
 وَإِلَيْهِ تُرْجَعُونَ Him you will be returned."⁶



أَمْ يَقُولُونَ 35. Or do they say,⁷
 أَفَرَأَيْنَاهُ "He has fabricated⁷ it"⁷?
 قُلْ إِنْ أَفَرَأَيْتَهُ Say: "If I have fabricated it,
 فَعَلَىٰ إِجْرَامِي upon me lies my sin,⁸
 وَأَنَا بَرِيءٌ and I am free⁹ of what
 مَعَا تَجْرِمُونَ you commit of crimes."¹⁰

Section (Rukû') 4

وَأَوْحَىٰ 36. And it was commu-
 إِلَىٰ نُوحٍ أَنَّهُ nicated¹¹ to Nûh that
 لَنْ يُؤْمِنَ there would not believe
 مِنْ قَوْمِكَ from your people anyone
 إِلَّا مَنْ except those who
 قَدَّ آمَنَ have already believed.

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf]), to be useful, be of use. See at 10:106, p. 675, n. 1).

2. نَصِيحٍ *nush* = sincere advice, good advice, counselling.

3. أَنْصَحَ '*ansaha(u)* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaha* [naṣh/nuṣh/naṣāḥah/naṣīḥah], to give sincere advice, to wish {some one} well. The final letter takes *fathah* because of the particle '*an* coming before the verb. See '*ansahu* at 7:62, p. 490, n. 2).

4. يُرِيدُ *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form '*arāda*, form IV of *rāda* [rawd], to walk about. See at 11:15, p. 682, n. 9).

5. يُغْوِي *yugwiya(wi)* = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from '*aghwā*, form IV of *ghawā* [ghayy/ghawāyah], to stray from the right way).

6. i. e., after Resurrection, for judgement. تَرْجَعُونَ *turja'ūna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujū], to return). See at 10:56, p. 657, n. 7).

7. This is a parenthetical '*āyah* referring to the allegation of the Makkan unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. اِفْتَرَاهُ *iftarā* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 11:17, p. 684, n. 6).

8. اِجْرَامٍ '*ijrām* = crime, culpability, sin.

9. بَرِيءٌ *barī'* (s.; pl. *abriyā'*/ *burā'*/ *birā'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10.

10. تَجْرِمُونَ *tujrimūna* = you commit sin, crime (v. ii. m. pl. impfct. from *jarama* [jarm], to commit a crime. See *mujrimūn* at 10:82, p. 666, n. 11).

11. After the above parenthetical '*āyah*, the story of Nûh, peace be on him, is resumed from this '*āyah*. أَوْحَىٰ '*ūhiya* = he or it was communicated, (v. iii. m. s. past passive from '*awḥā*, form IV of *wahā* [wahy], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

فَلَا تَبْتَئِسْ¹ So do not be sad¹
 بِمَا كَانُوا يَفْعَلُونَ² for what they use to do.
 وَأَصْنَعِ الْفُلْكَ³ 37. And build² the Ark³ under
 بِأَعْيُنِنَا⁴ وَوَحْيِنَا⁵ Our Eyes⁴ and instruction⁵
 وَلَا تَخْطِبْنِي⁶ and address⁶ Me not
 فِي الَّذِينَ ظَلَمُوا⁷ about those who do wrong.
 إِنَّهُمْ مُعْرَقُونَ⁸ They shall be drowned.⁷
 وَصَنَّ⁹ 38. And he was building⁸
 الْفُلْكَ¹⁰ وَكَلَّمَا¹¹ the Ark. And whenever
 مَرَّ عَلَيْهِ¹² there passed⁹ by him a
 مَلَأِينَ قُورَيْهَ¹³ host of chiefs¹⁰ of his people
 سَخِرُوا مِنْهُ¹⁴ they mocked¹¹ at him.
 قَالَ إِنْ تَسْخَرُوا مِنَّا¹⁵ He said: "If you mock at us
 فَإِنَّا نَسْخَرُ مِنْكُمْ¹⁶ we will mock at you
 كَمَا تَسْخَرُونَ¹⁷ as you mock at us."
 فَسَوْفَ تَعْلَمُونَ¹⁸ 39. "Then you will know to
 مِنْ يَأْتِيهِ عَذَابٌ¹⁹ whom comes a punishment
 يُخْزِيهِ²⁰ that will disgrace¹² him
 وَيَجْلُ عَلَيْهِ²¹ and will descend on him
 عَذَابٌ مُّقِيمٌ²² a punishment to last."

1. *lā tabta'is* = do not be sad, do not grieve (v. ii. m. s. imperative (prohibition) from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable).

2. *isna'* = manufacture, construct, build, make (v. ii. m. s. imperative from *šana'a* [*šan'/ṣun'/ṣani'*], to do, make, manufacture. See *šana'ū* at 11:16, p. 683, n. 6).

3. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathīr, IV, 252)

5. *waḥy* = Allah's communication to His Messenger : here, instruction (Ibn Kathīr, IV, 252).

6. *lā tukhātib* = do not address/ direct your words to (v. ii. m. s. imperative (prohibition) from *khātaba*, form III of *khaṭaba* [*khuḭbah/khaṭābah*], to make a speech).

7. *mughraqūn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnā* at 10:73, p. 664, n. 3).

8. *yaṣna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *šana'a* [*šan'/ṣun'/ṣani'*], to do, to make. See *yaṣna'ūna* at 5:63, p. 361, n. 5).

9. *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murūr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nūh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. *sakhirū* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzā*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n. 3).

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا 40. Till when Our command¹
 وَقَارَ came and there gushed forth²
 النَّوُّورُ قُلْنَا the oven,³ We said:
 أَجْمَلٍ فِيهَا مِنْ كُلِّ "Lade⁴ in it of every being
 زَوْجَيْنِ اثْنَيْنِ a male and a female⁵, in twos,
 وَأَهْلِكَ إِلَّا مَنْ and your family except those
 سَبَقَ عَلَيْهِ against whom has preceded⁶
 الْقَوْلُ the word,⁷
 وَمَنْ آمَنَ and those who believe.
 وَمَنْ آمَنَ And there had not believed
 مَعَهُ إِلَّا قَلِيلٌ with him except a few.

وَقَالَ ارْكَبُوا فِيهَا 41. And he said: "Board⁸ in it.
 بِسْمِ اللَّهِ In Allah's name shall be
 بِحَرَاجَتِهَا وَمُرْسَتِهَا its passage⁹ and its anchorage.¹⁰
 إِنَّ رَبِّي لَغَفُورٌ Verily my Lord is Most
 رَحِيمٌ Forgiving, Most Merciful.

وَهُيَ تَجْرِي بِهِمْ 42. And it proceeded¹¹ with them
 فِي مَوْجٍ كَالْجِبَالِ amid waves¹² like mountains;
 وَنَادَىٰ نُوحٌ ابْنَهُ and Nûh called out to his son
 - وَكَانَ فِي مَعْرِلٍ - and he was in isolation¹³ -
 : يَا بُنَيَّ ارْكَبْ مَعَنَا "O my son, ride with us,

1. i. e., the command for their destruction. أمر 'amr (s.; pl. أوامر 'awâmir/أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فار fâra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fawr/fawrân, to gush forth).

3. تانور tannûr (s.; pl. تانانير tanânîr) = baking oven, pit for baking bread.

4. أحمل ihmil = lade, carry, pick up (v. iii. m. s. imperative from hamala [haml], to carry. See tahmila at 9:92, p. 617, n. 1).

5. زوجين zawjayn (acc./gen/ of zawjân; s. zawj) = both of a pair, a pair, male and female (see zawj at 7:19, p. 470, n. 8).

6. سبق sabaqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 8:68, p. 572, n. 6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا irkabû = you (all) embark, ride, board (v. ii. m. pl. imperative from rakiba [rukûb], to ride, mount. See rakk at 8:42, p. 562, n. 4).

9. محرى majran (s.; pl. majârin) = water course, course, passage, stream, progress. See tajri below at n. 11).

10. مرسى mursâ = anchorage, arrival.

11. تحرى tajri = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 10:9, p. 639, n. 2).

12. موج mawj (s.; pl. amwâj) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل ma'zil (s.; p; ma'âzil) = place of seclusion /isolation, separation (noun of place or time from 'azala ['azl], to separate, to isolate. See ya'tazilû at 4:91, p. 282, n. 8).

وَلَا تَكُنْ and do not be
 مَعَ الْكَافِرِينَ with the unbelievers.
 قَالَ سَتَأْوِي 43. He said: "I shall repair¹
 إِلَى جَبَلٍ to a mountain that will
 يَعْصِمُنِي مِنَ الْمَاءِ protect² me from the water."
 قَالَ لَا عَاصِمَ He said:³ "No protector⁴ is
 الْيَوْمَ مِنْ there today against
 أَمْرِ اللَّهِ Allah's Decree
 إِلَّا مَنْ except for the one
 رَحِمَهُ He has his mercy on."
 وَحَالَ And there interposed⁵
 بَيْنَهُمَا الْمَوْجُ between them the waves⁶
 فَكَانَ and he was thus
 مِنَ الْمَغْرُقِينَ of those drwoned.⁷
 وَقِيلَ 44. And it was said:⁸ "O
 يَا أَرْضُ ابْلَعِي مَاءَكِ earth, swallow⁹ your water,
 وَيَنْسَمَا أَقْلِي and O sky, desist."¹⁰
 وَغِيصَ الْمَاءُ And the water was receded
 وَفُضِيَ الْأَمْرُ and fulfilled was the decree.¹¹
 وَأَسْتَوَتْ And she settled
 عَلَى الْجُودِيِّ on the Judiyy¹³
 وَقِيلَ نَعْدَا and it was said: "Away with
 لِلْقَوْمِ الظَّالِمِينَ the transgressing people."

1. عارى 'āwī = I repair, betake myself, take shelter (v. i. s. impfct. from 'āwā, form IV of 'awā [awy]), to seek refuge. See 'āwaw at 8:72, p. 574, n. 2).

2. يعصم ya'ṣimu = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'asama [asm], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nūh said.

4. عاصم 'āsim = protector, defender (act. participle from 'asama. See ya'ṣimu at n. 2 above).

5. حال ḥāla = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from ḥaylūlah).

6. موج mawj (s.; pl. amwāj) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مغرقين mughraqīn (pl.; acc./gen. of mughraqūn; s. mughraq) = those who are drowned, immersed, sunk (passive participle from 'aghraqa, form IV of gharīqa [gharaq], to be drowned. See mughraqūn at 11:37, p. 691, n. 7).

8. i. e., after the end of the period fixed for the flood.

9. ابلعى ible'ī = swallow, swallow up (v. iii. f. s. imperative from bala'a [bal'], to swallow).

10. This 'āyah shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. اقلعى 'aqlī'ī = abstain, refrain, desist (v. iii. f. s. imperative from 'aqala'a, form IV of qala'a [qal'], to pull out, root out).

11. غيصى ghīḍa = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from ghāda [ghayd/maghād], to become less).

12. استوت istawat = she settled, became even/straight/equal (v. iii. f. s. past in form VIII of sawīya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4)

13. A mountain near Mosul in north Iraq.

وَنَادَى نُوحٌ 45. And Nûh called out
 رَبَّهُ فَقَالَ رَبِّهِ فَقَالَ to his Lord and said:
 رَبِّ إِنِّي أَنبِيٌ "My Lord, verily my son is
 مِن أَهْلِ بَيْتِي of my family and certainly
 وَعَدَّكَ الْحَقُّ Your promise is true,¹
 وَأَنْتَ أَحْكَمُ and You are the Justest²
 مِنَ الْمُتَكِينِ of judges.

قَالَ نُوحٌ 46. He said: "O Nûh, verily
 إِنَّهُ لَيْسَ مِن أَهْلِكَ he is not of your family.³
 إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ Verily his deed is not right.⁴
 فَلَا تَسْأَلْنِي So do not ask of Me
 مَا لَيْسَ لَكَ that which you have no
 بِهِ عِلْمٌ knowledge of.
 إِنِّي أَعْظَمُكَ أَنْ تَكُونَ I admonish⁴ you lest you
 مِنَ الْجَاهِلِينَ should be of the ignorant."⁵

قَالَ رَبِّ 47. He said: " O my Lord,
 إِنِّي أَعُوذُ بِكَ I seek refuge⁷ with You
 أَنْ أَسْأَلَكَ lest I should ask of You that
 مَا لَيْسَ لِي بِهِ عِلْمٌ which I have no knowledge
 وَإِلَّا تَغْفِرْ لِي of; and if you forgive me not
 وَتَرْحَمْنِي and have mercy on me

1. Nûh, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see 'âyah 40).

2. أَحْكَمُ 'ahkam = wiser, more just, wisest, justest (relative of hakim).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. صَالِحٌ ṣâlih = good, right, proper, sound (act. participle from ṣalaha/ṣaluḥa [ṣalâh/ ṣulâh/ maṣlahah]), to be good, right, proper. See at 9:102, p. 622, n. 3).

5. أَعْظَمُ 'a'izu = I admonish, advise, exhort (v. i. s. impfct. from w'aza [wa'z], to admonish, to preach. See ta'izûna at 7:164, p. 529, n. 7).

6. جَاهِلِينَ jāhilîn (accusative/genitive of jāhilân, sing. jāhil) = ignorant ones, fools (active participle from jahala [jah], to be ignorant. See at 7:199, p. 542, n. 12).

7. أَعُوذُ 'a'udhu = I take refuge, seek protection (v. i. s. impfct. from 'adha ['awdh/'iyâdh/ma'âdh], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُنْ
مِنَ الْخَاسِرِينَ

I shall be of those in loss.¹¹

قِيلَ نُوْحُ 48. It was said: "O Nûḥ, get
أَهْبِطْ بِسَلَامٍ مِنَّا down² with peace from Us
وَبَرَكَاتٍ عَلَيْكَ and blessings³ on you
وَعَلَىٰ أُمَمٍ مِّمَّنْ and on the nations⁴ out of
مَعَكَ وَأُمَّمٌ those with you; and nations⁵
سَمِعْتَهُمْ We shall give them to enjoy.⁶
ثُمَّ يَمَسُّهُمْ Then there will touch⁷ them
مِنَّا عَذَابٌ from Us a punishment
أَلِيمٌ most painful.

تِلْكَ مِنْ 49. These are some of
أَنْبَاءِ الْغَيْبِ the tidings⁸ of the unseen that
نُوحِيهَا إِلَيْكَ We communicate⁹ to you.
مَا كُنْتَ تَعْلَمُهَا You did not use to know them,
أَنْتَ وَلَا قَوْمَكَ neither you nor your people,
مِن قَبْلِ هَذَا before this.
فَاصْبِرْ So have patience,¹⁰
إِنَّ الْعَاقِبَةَ verily the end¹¹ will be
لِلْمُتَّقِينَ in favour of the godfearing.¹¹

Section (Rukû') 5

وَالْيَعَادِ 50. And to the 'Âd [We sent]

1. i. e., in the hereafter. *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*]) to lose. See at 10:94, p. 671, n. 8).

2. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*]), to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

3. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. *barakât* (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.

4. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. *'umam* (pl.; s. *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 7:160, p. 527, n. 4.

5. i. e., there will be nations who will be given to enjoy in this world.

6. i. e., there will be nations who will be given to enjoy in this world. *numatti'u* = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*]), to carry away. See *yumatti'* at 11:3, p. 678, n. 2.

7. i. e., in the hereafter. *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*]), to feel, to touch. See at 6:49, p. 410, n. 1).

8. The *'ayah* is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.

9. *nûḥî* = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *wahâ* [*wahy*]), to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*]), to be patient, to bind. See at 10:109, p. 676, n. 5).

11. *'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.

12. This clause of the *'ayah* constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُوًّا	their brother ¹ Hûd.
قَالَ يَنْفَوْرٍ	He said: "O my people,
أَعْبُدُوا اللَّهَ	worship ² Allah;
مَا لَكُمْ مِنْ إِلَهٍ	you do not have any deity
غَيْرِهِ	other than He.
إِنَّ أَنْتُمْ إِلَّا	You are doing naught but
مُفْتَرُونَ	inventing lies. ³
يَنْفَوْرٍ	51. "O my people,
لَا أَسْأَلُكُمْ عَلَيْهِ	I do not ask of you for it
أَجْرًا	any remuneration. ⁴
إِنْ أَجْرِي إِلَّا	My remuneration is but
عَلَى الَّذِي فَطَرَنِي	upon Him Who created ⁵ me.
أَفَلَا تَعْقِلُونَ	Will you not then understand ?" ⁶
وَيَنْفَوْرٍ	52. "And O my people,
أَسْتَغْفِرُكُمْ وَأُزِيلُكُمْ	ask forgiveness of your Lord
ثُمَّ تَوْبُوا إِلَيْهِ	and turn in repentance ⁷ to Him;
يُرْسِلُ السَّمَاءَ	He will let flow ⁸ the sky
عَلَيْكُمْ مِدْرَارًا	on you in torrents ⁹
وَيَزِدْكُمْ قُوَّةً	and will increase you in might
إِلَى قُوَّتِكُمْ	added to your might.
وَلَا تَوَلَّوْا	And do not turn away ¹⁰
مُجْرِمِينَ	committing sins."

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.

2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. أعبدوا *'budû* = you (all) worship (v. ii. m.

pl. imperative from *'abada* [*'ibûdah / 'ubûdah / 'ubûdiyah*], to worship, to serve. See at 7:73, p. 494, n. 6).

3. i. e., in saying that there are gods other than Allah and in worshipping them. مفرتون *muftarûn*

(pl.; s. *muftarin*) = fabricators, calumniators, those who invent lies (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *yaftarûna* at 11:21, p. 685, n. 10; and *muftarin* at 7:152, p. 522, n. 9).

4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أجر *'ajr* (pl.

أجر *'ujûr*) = reward, recompense, remuneration. See at 11:29, p. 688, n. 4).

5. *fatara* فطر = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 6:78, p. 423, n. 4).

6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تعقلون *ta'qilûna* = you

(all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 10:16, p. 642, n. 5).

7. *tûbû* توبوا = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness). See at 11:3, p. 678, n. 1).

8. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:57, p. 488, n. 1).

9. مدرار *midrâr* = showering abundantly, in torrents.

10. لا توالوا *lâ tatawallaw* = do not turn away, desist, refrain (v. ii. m. pl. imperative from *tawallâ*, form V of *waliya*, to be near. See *tawallaw* at 11:3, p. 678, n. 6).

قَالُوا يَا هُوْدُ 53. They said: "O Hûd,
مَا جِئْتَنَا 1 you have not come up
بِبَيِّنَةٍ 1 with any evidence,¹
وَمَا نَحْنُ 2 and we are not going to
بِتَارِكِيهِ الْهَٰنِئِنا 2 abandon² our gods
عَنْ قَوْلِكَ 2 on your saying,
وَمَا نَحْنُ لَكَ 2 nor are we in respect of you
بِمُؤْمِنِيكَ 2 believers."

إِنْ نَقُولُ إِلَّا 54. "We say naught but that
أَعْرَبَكَ بَعْضُ 3 some of our gods has
الْهَٰنِئِنا يَسُوءُ 3 afflicted³ you with an evil."
قَالَ إِنِّي أَشْهَدُ اللَّهَ 4 He said: "I call Allah to
وَأَشْهَدُوا 4 witness⁴ and you bear witness
أَنِّي بَرِيءٌ مِّمَّا 5 that I am innocent⁵ of what
تُشْرِكُونَ 6 you set as partners,⁶

مِنْ دُونِهِ 55. "Besides Him.
فَكِيدُوا فِيَّ جَمِيعًا 7 So you all plot⁷ against me,
ثُمَّ لَا تُنْظِرُونِي 8 then give me no respite."⁸

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ 56. "I depnd⁹ on Allah,
رَبِّي وَرَبِّكُمْ 9 my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p.687, n. 9.

2. تَارِكِي *târikî(n)* (pl. acc./gen. of *târikûn*; s. *târik*) = those who abandon, give up (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târik* at 11:12, p. 681, n. 9).

3. اِعْرَى *i'tarâ* = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of 'arâ [*'arw*], to afflict).

4. أَشْهَد *'ush-hidu* = I call (someone) as a witness (v. i. s. impfct. from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See *'ash-hada* at 7:172, p. 533, n. 3).

5. بَرِيءٌ *barî'* (s.; pl. *abriyâ' / burû' / birû'*) = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كِيدُوا *kidû* (+ *ni*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لَا تُنْظِرُونِي *lâ tunzirû* (*nî*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anzara*, form IV of *nazara* [*naẓar / manẓar*], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 10:71, p. 634, n. 4).

مَا مِنْ دَابَّةٍ إِلَّا هُوَ
 مَاخِذٌ بِنَاصِيَتِهَا
 إِنَّ رَبِّي عَلَى
 صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

No animal¹ is there but He
 seizes² it by the forelock.³
 Verily My Lord is on
 a straight path.⁴

فَإِنْ تَوَلَّوْا
 فَقَدْ أَبْلَغْتُكُمْ
 مَا أُرْسِلْتُ بِهِ
 إِلَيْكُمْ
 وَنَسَخَلُفُ رَبِّي
 قَوْمًا غَيْرَكُمْ
 وَلَا تَضُرُّوهُ
 شَيْئًا

57. "So if you turn away,⁶
 then I have conveyed⁷ to you
 what I have been sent with
 to you; and my Lord will
 put as successors⁸
 a people other than you
 and you will not harm⁹ Him
 whatsoever.

إِنَّ رَبِّي عَلَى
 كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

Verily my Lord is over
 everything All-Attentive.¹⁰

وَلَمَّا جَاءَ أَمْرُنَا
 نَجَّيْنَا هُودًا
 وَالَّذِينَ آمَنُوا مَعَهُ
 بِرَحْمَةٍ مِنَّا
 وَنَجَّيْنَاهُمْ مِنْ
 عَذَابٍ غَلِيظٍ ﴿٥٨﴾

58. And when Our command
 came We saved¹¹ Hûd
 and those who believed with
 him by mercy from Us;
 and We saved them from
 a punishment very severe.¹²

1. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.
2. ماخذ *'âkhdh* = one who takes, seizes (act. participle from *'akhadha* (*'akhdh*), to take. See *'akhadhnâ* at 9:50, p. 599, n. 4).
3. i. e., He has absolute mastery and control over every living being. ناصية *nâsiyah* (s.; pl. *nawâsin*) = forelock, fore part of the head. *'akhadha bi-nâsiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".
5. i. e., He is Just and Upright in His dealings and dispensation.
6. فإن تولوا *tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nân* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nân* is dropped because the verb is in a conditional clause preceded by 'in. See at 11 :3, p. 678, n. 6).
7. i. e., know that I have conveyed the message. أبليت *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).
8. يستخلف *yastakhlifu* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalaf/khildafah*], to come after, to follow, to succeed. See *yastakhlifu* at 7:129, p. 512, n. 8).
9. تضررون *taḍurrûna* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrû* at 9 : 39, p. 594, n. 5).
10. حفيظ *hafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [*hifz*], to preserve, to guard. See at 6:104, p. 435, n. 7).
11. i. e., when Our command for the destruction of the 'Ād people came We saved Hûd and the believers. نجينا *najjaynâ* = .we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ* /*najâh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).
12. See 54:19-20 . غليظ *ghalîẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

وَتِلْكَ آيَاتُ 59. Those were the 'Âd;
 جَعَدُوا they rejected¹
 وَيَا تِيبَ رَبِّهِمْ the signs of their Lord and
 وَعَصَوْا رُسُلَهُ disobeyed² His Messengers
 وَاتَّبَعُوا أَمْرَ and followed³ the dictate
 كُلِّ جَبَّارٍ عَنِيدٍ of every obstinate⁴ tyrant.⁵

وَاتَّبَعُوا 60. And they were pursued⁶
 فِي هَذِهِ الدُّنْيَا لَعْنَةً in this world by curse,⁷ and
 وَيَوْمَ الْقِيَامَةِ on the Day of Resurrection.
 أَلَا إِنَّ آعَادًا لَكَفَرُوا Lo, the 'Âd disbelieved
 رَبَّهُمْ in their Lord.
 أَلَا بَعْدَ الْعَادِ Lo, away with the 'Âd,
 قَوْمِ هُودٍ the people of Hûd.

Section (Rukû') 6

وَالِى ثَمُودَ 61. And to the Thamûd [We
 أَخَاهُمْ صَالِحًا sent] their brother⁸ Şâlih.
 قَالَ يَقَوْمِ He said: "O my people,
 اعْبُدُوا اللَّهَ worship⁹ Allah;
 مَا لَكُمْ مِنْ إِلَهٍ you do not have any deity
 غَيْرِهِ other than He.
 هُوَ أَنْشَأَكُمْ He brought you into being¹⁰

1. جحدوا *jahadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jahada* [*jahd/juhûd*], to reject, to deny. See *yajhadûna* at 7:51, p. 485, n. 7).

2. عصوا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1).

3. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. عنيد *'anîd* = obstinate, stubborn (act. participle in the scale of *fa'îl* from *'anada* [*'unîd*], to deviate, to resist stubbornly).

5. جبار *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa'âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârîn* at 5:22, p. 340, n. 6).

6. اتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a*. See n. 3 above).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِنَ الْأَرْضِ from the earth
 وَأَسْتَعْمَرُوا فِيهَا and settled¹ you therein.
 فَاسْتَغْفِرُوا So seek His forgiveness² and
 تُرْجِعُوا إِلَى اللَّهِ turn in repentance³ to Him.
 إِنَّ رَبِّي قَرِيبٌ Verily my Lord is close by,⁴
 مُجِيبٌ ۞ All-Responsive.⁵

قَالُوا يَا صَالِحُ 62. They said: "O Şâlih,
 فَكُنْتَ مِنَّا you had been among us
 مَرْجُوعًا the one in whom hope was
 قَبْلَ هَذَا placed⁶ before this.
 أَنْتَهَى أَنْ نَعْبُدَ Do you forbid⁷ us to worship
 مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped?
 وَإِنَّا لَفِي شَكٍّ And we indeed are in doubt
 مِمَّا تَدْعُونَا إِلَىٰهِ about what you invite us to –
 مُرِيبٌ ۞ a doubt arousing suspicion."⁸

قَالَ يَعْزُوبُ 63. He said: "O my people,
 أَرَأَيْتُمْ إِن كُنْتُ do you see, if I have been
 عَلَىٰ بَيِّنَةٍ⁹ from my
 رَبِّي وَءَاتَانِي Lord and He has given me
 مِنْهُ رَحْمَةً from Him a mercy,¹⁰
 فَمَنْ يَنْصُرُنِي who will help¹¹ me

1. استعمر *ista'mara* = he settled, inhabited colonized (v. iii. m. s. past in form X of 'amara/ 'amura ['amri/ umr/ amârah], to thrive, to inhabit.

2. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See *istaghfir* at 9:80, p. 612, n. 1).

3. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarîb* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujîb* (s.; pl. *mujîbân*) = All-Responsive, one who responds, responsive (act. participle from 'ajâba, form IV of *jâba* [jawb], to travel, to explore. See *yastajîbû* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs. مرجوع *marjuww* = the one expected, one in whom hope is placed, hoped for, expected (passive participle from *rajâ* [rajâ/rajâh/marjâh], to hope, to expect. See *yarjûna* at 10:15, p. 641, n. 7).

7. تنهى *tanhâ* = you forbid, prohibit, proscribe, prevent (v. ii. m. s. impfct. from *nahâ* [nahw/nahy], to forbid. See *yanhawna* at 9:71, p. 608, n. 4).

8. مرئب *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [rayb], to doubt, disquiet. See *irtâbat*, at 9:45,597, n. 1).

9. بيينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:53, p.697, n. 1.

10. i. e., guidance and Prophethood.

11. ينصر *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [naşr /nuşûr], to help. See at 11:30, p. 688, n. 8).

- مِنَ اللَّهِ against Allah
 إِنْ عَصَيْتَهُ¹ if I disobeyed¹ Him?
 هَذَا زَيْدٌ نَبِيٌّ So you will not increase² me
 غَيْرَ تَخْسِيرٍ³ in aught but depravation.³
- وَنَعْوَمُ 64. "And O my people,
 هَذِهِ نَاقَةٌ⁴ of Allah
 لَكُمْ آيَةٌ⁵ is for you a sign.⁵
 فَذَرُوهَا تَأْكُلْ So leave⁶ her to eat
 فِي أَرْضِ اللَّهِ in Allah's land and
 وَلَا تَمْسُوهَا بِسُوءٍ touch her not⁷ with any evil,⁸
 فَيَأْخُذَكُمْ lest there should seize you
 عَذَابٌ قَرِيبٌ⁹ a punishment close at hand.
- فَعَقَرُوهَا 65. But they hamstrung⁹ her.
 فَقَالَ تَمَتَّعُوا So he said: " Enjoy your-
 فِي دَارِكُمْ selves¹⁰ in you habitation
 ثَلَاثَةَ أَيَّامٍ for three days.
 ذَلِكَ وَعْدٌ This is a promise
 غَيْرَ مَكْدُوبٍ¹¹ not to be belied.¹¹
- فَلَمَّا جَاءَ أَمْرُنَا 66. So when Our decree
 بَجَيْتِنَا صَالِحًا came We saved¹² Şâlih and

1. *عصيت* 'aṣaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣā ['iṣyân/ ma'ṣiyah], to disobey, to defy. See at 10:15, p. 642, n. 12).
2. *تزيدون* tazîdûna = you (all) increase, augment, add to (v. ii. m. pl. impfct. from zâda [zayd/ ziyâdah], to be more. See at 7:69, p. 492, n. 9).
3. *تخسیر* takhsîr = to cause loss, damage, to harm, to deprave (verbal noun in form II of khasara [khusr/ khasâr/ khasârah/ khusrân], to lose. See khâsîrin at 11:47, p. 695, n. 1).
4. *ناقَة* nâqah (s.; pl. nâq/niyâq/nâqât) = she-camel.
5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). *آية* 'âyah (pl. آیات 'âyât) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.
6. *ذروا* dharû = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from yadharu [wadhr]. See at 7:180, p. 536, n. 4).
7. *لا تمسوا* lâ tamassû = do not touch (v. ii. m. pl. imperative (prohibition) from massa [mass/ masîs], to feel, to touch. See yamassu at 7:73, p. 494, n. 11).
8. i. e. do not cause her any harm.
9. i. e., they slaughtered her. *عقروا* 'aqarû = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, (figuratively, slaughtered, for they used to hamstring the camel for slaughtering it) (v. iii. m. pl. past from 'aqara ['uqr/ aqr/ aqârah], to be barren. See at 7:76, p. 496, n. 1).
10. *تمتعوا* tamatta'û = you (all) enjoy yourselves (v. ii. m. pl. imperative from tamatta'a, form V of mata'a [mat'/mut'ah], to carry away. See numatti'u at 11:48, p. 695, n. 6).
11. *مكذوب* makdhûb = that which is belied, falsified (passive participle from kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See kadhabû at 11:18, p. 684, n. 7).
12. *نجينا* najjaynâ = we rescued, saved, delivered (v. i. pl. past from najjâ, form II of najâ [najw /najâ' /najâh], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَالَّذِينَ آمَنُوا مَعَهُ those who believed with him

بِرَحْمَتِنَا by mercy from Us –
وَمِن خِزْيٍ and from the disgrace¹
يَوْمَئِذٍ of that day.

إِنَّ رَبَّكَ Verily your Lord,
هُوَ الْقَوِيُّ He is the All-Powerful,
الْعَزِيزُ the All-Mighty.

وَأَخَذَ 67. And there seized²

الَّذِينَ ظَلَمُوا those who transgressed³
الصَّيْحَةَ the thunderous blast,⁴ so

فَأَصْبَحُوا فِي دِيَارِهِمْ they became⁵ in their homes⁶
جَنِينًا fallen prostrate.⁷

كَأَن لَّمْ 68. As if they had not
يَسْتَوُوا فِيهَا lived⁸ therein.

أَلَا إِنَّ تَمُودًا Lo, the Thamūd indeed
كَفَرُوا رَبَّهُمْ disbelieved in their Lord.

أَلَا أَعْبُدُ إِلَّا تَمُودًا Lo! away with the Thamūd.

Section (Rukū') 7

وَلَقَدْ جَاءَتْ 69. And there had come
رُسُلَنَا إِلَىٰ إِبْرَاهِيمَ Our Messengers to Ibrâhîm
بِالْبُشْرَىٰ with the the good tidings.⁹

1. خزي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*). See at 8:52, p. 566, n. 12).

3. i. e., by committing *kufir* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zulama* [*zalm/zulm*], to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamūd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صيحة *sayḥah* (s.; pl. *sayḥât*) = outcry, piercing sound, thunderous blast.

5. أصبحوا *'asbahû* = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaha* [*ṣabh*]), to be in the morning. See at 7:78, p. 496, n. 7).

6. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جثمين *jâthimîn* (pl.; acc./gen. of *jâthimân*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathnu/jathûm*], to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يغنوا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ*]), to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n. 1).

9. بشرى *bushrâ* = glad tidings, good news. See at 10:64, p. 660, n. 3.

فَالُوا سَلَامًا They said: "Peace".¹
 قَالَ سَلَامٌ He said "Peace"; and
 فَمَا لَيْتَ أَنْ he did not take long² before
 جَاءَ بِعِجْلٍ خَمِيرٍ he brought a calf³ roasted.⁴

﴿١١﴾

فَلَمَّا رَأَى 70. But when he saw
 أَيْدِيَهُمْ لَا تَفِيضُ إِلَيْهِ their hands not going⁵ to it
 نَكَرَهُمْ he felt unfamiliar⁶ of them
 وَأَوْجَسَ مِنْهُمْ and grew apprehensive⁷ of
 خَيْفَةً قَالُوا them. They said:

لَا تَخَفْ "Be not afraid.

إِنَّا أَرْسَلْنَا We have indeed been sent
 إِلَى قَوْمِ لُوطٍ out⁸ to the people of Lut."

وَأَمْرًا تَدُّ 71. And his wife was
 قَائِمَةً فَضَحِكَتْ standing by,⁹ she smiled.¹⁰

فَبَشَّرْنَاهَا Then We gave her the good
 بِإِسْحَاقَ وَمِنْ وَرَاءِ tidings¹¹ of Ishâq and after
 إِسْحَاقَ يَعْقُوبَ Ishâq of Ya'qûb.¹²

قَالَتْ يَوَيْلَئِي 72. She said: "Woe to me!
 أَلِدُ Shall I give birth¹³
 وَأَنَا عَجُوزٌ while I am an old woman¹⁴

1. i. e., they greeted him with *Salâm* and he replied to their greetings.

2. لَبِثَ *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labith/lubth/labath/lubâth. mâ labitha 'an* is an idiom meaning "he did not take long before". See *labithtu* at 10:16, p. 642, n.

3. عِجْلٍ *'ijl* (s.; pl. *'ujûl/'ijalah*) = calf. See at 7:148, p. 520, n. 7.

4. i. e., for entertaining them. حَنِذٍ *hanîdh* = roasted (act. participle in the scale of *fa'il* from *hanadha/handh*), to roast, to be heated).

5. Because they were angels coming to Ibrâhim in the form of men, so they did not eat any food. تَصِلُ *taşilu* = she or it reaches, goes to (v. iii. f. s. impfct. from *waşala/wuşûl*), to reach. See *yaşilu* at 6:136, p. 448, n. 13).

6. نَكَرَ *nakira* = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar/nukri/nukûr/nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5.

7. أَوْجَسَ *'awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/wajāsân*], to be afraid, worried. *'awjasa khifatan* is an idiom meaning "had a sense of fear, became apprehensive").

8. i. e., for punishing and destroying them. أَرْسَلْنَا *'ursilnâ* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsala* at 9:33, p. 580, n. 8).

9. i. e., standing by behind the curtain.

10. She smiled because of what she heard of the impending punishment of Lut's people. ضَحِكَتْ *ḍahikat* = she smiled, laughed (v. iii. f. s. past from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *yadḥaku* at 9:82, p. 613, n. 2).

11. i. e., We gave the good tidings through the angels. بَشَّرْنَا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).

12. i. e., as grandson, the son of Ishâq.

13. أَلِدُ *'alidu* = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wilâdah/tidah/mawlid*], to give birth, to bear child).

- وَهَذَا بَعْلِي¹ and this my husband¹
 شَيْخًا has become an old man?
 إِنَّ هَذَا لَشَيْءٌ This indeed is a thing
 عَجِيبٌ² quite strange."²
- قَالُوا أَتَعَجِبِينَ 73. They said: "Do you
 مِنْ أَمْرِ اللَّهِ wonder³ at Allah's decree?
 رَحْمَتُ اللَّهِ Allah's mercy and
 وَبَرَكَاتُهُ عَلَيْكُمْ His blessings are on you,
 أَهْلَ الْبَيْتِ O people of the House.
 إِنَّهُ جَمِيدٌ He is All-Praiseworthy⁴
 جَمِيدٌ⁵ All-Glorious."⁵
- فَلَمَّا ذَهَبَ 74. So when there went away
 عَنْ إِبْرَاهِيمَ الرَّوْحَ from Ibrâhîm the panic⁶ and
 وَجَاءَتْهُ الْبُشْرَى the glad tidings⁷ came to him,
 يَجِدِلُنَا he argued⁸ with Us
 فِي قَوْمِ لُوطٍ⁶ about the people of Lût.
- إِنَّ إِبْرَاهِيمَ 75. Ibrâhîm was indeed
 لَكَلِيمٌ most forbearing,⁹
 أَوْهٌ most submissive,¹⁰
 مُتَّيِبٌ¹⁰ oft-returning in repentance.¹¹

1. بعل *ba'ul* = husband. See *ba'ulah* at 2:228, p. 112, n. 5.

2. عَجِيبٌ *'ajîb* = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'il* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu'jib* at 9:85, p. 614, n. 4).

3. تَعَجِبِينَ *ta'jabîna* = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. حَمِيدٌ *hamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable

5. مَجِيدٌ *majîd* = glorious, illustrious, splendid, exalted, All-Glorious.

6. رَوْعٌ *raw'* = fright, alarm, dread, panic.

7. بُشْرَى *bushrâ* = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrâhîm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lut himself was among them (Al-Tabarî XII, 77-80). يَحَادِلُ *yujâdilû* = he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جادل *jadl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

9. حَلِيمٌ *halîm* = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. أَوْهٌ *'awwâh* = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. مُتَّيِبٌ *munîb* = oft-returning in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [ناب/نياب *nawb/niyâbah*], to return, to come near, to represent).

يَا إِبْرَاهِيمُ 76. "O Ibrâhîm,
 أَعْرِضْ عَنْ هَذَا refrain¹ from this.
 إِنَّهُ قَدْ جَاءَ There indeed has come
 أَمْرٌ رَبِّكَ the decree² of your Lord;
 وَإِنَّهُمْ إِلَىٰ رَبِّهِمْ and indeed to them is coming
 عَذَابٌ a punishment
 عَيْرٌ مَّرْدُودٌ that cannot be repelled."³

وَلَمَّا 77. And when
 جَاءَتْ رُسُلُنَا لُوطًا Our Messengers⁴ came to Lût
 سِئَاءَ يَوْمٍ he was distressed⁵ for them
 وَصَاقَ بِهِمْ ذَرْعًا and felt uneasy⁶ about them
 وَقَالَ and said:
 هَذَا يَوْمٌ عَصِيبٌ "This is a crucial⁷ day."
 وَجَاءَهُمْ قَوْمُهُمْ 78. And his people came to
 مُهْرَعُونَ إِلَيْهِ him, rushing⁸ towards him –
 وَمِنْ قَبْلُ كَانُوا and before that they used to
 يَعْمَلُونَ السَّيِّئَاتِ commit the evil deeds.⁹
 قَالَ يَقَوْمِ He said: "O my people,
 هَذِهِ بَنَاتِي¹⁰ these are my daughters,
 هُنَّ أَطْهَرُ لَكُمْ they are purer¹¹ for you.
 فَاتَّقُوا اللَّهَ So fear¹² Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* [*'arḍ*], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. *'amr* (s.; pl. *'awâmir* / *'umûr* = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. *mardûd* = that which is returned, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *yuraddûna*, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. *sî'a* = he was distressed, grieved, saddened (v. iii. m. s. past passive from *sâ'a* [*saw'*], to become bad. See *sâ'a* at 6:136, p. 449, n.1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. *ḍāqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍiq*], to be narrow. *ḍāqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See *ḍāqat* at 9:118, p. 629, n. 8).

7. *ʿasīb* = crucial, critical (act. participle in the scale of *fa'il* from *'aṣaba* [*aṣb*], to fold, to wind).

8. *yuhra'ûna* = they were driven, were rushing (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*har'*], to hurry, to rush).

9. i. e., they were given to homosexuality.

10. Lût, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. *'aṭ-ḥar* = cleaner, purer, more unblemished (elative of *āhir*). See at 2:232, p. 116, n. 2.

12. *ittaḥû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥâ*, form VIII of *waḥâ* (*waqy/wiqāyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace¹ me

فِي ضَيْفِي² about my guests.²

أَلَيْسَ مِنْكُمْ Is not there amongst you

رَجُلٌ رَشِيدٌ³ one man of right conduct?³

قَالُوا لَقَدْ 79. They said: "You already

عَلِمْتَ مَا نَأْتِيكَ مِنْ حَقِي know we do not have

فِي بَنَاتِكَ مِنْ حَقِي in your daughters any right;

وَأَنْتَ لَعَلَّمَهُ and you indeed know

مَا نُرِيدُ⁴ what we desire."⁴

قَالَ لَوْ أَنَّ 80. He said: " Would that I

لِي بِكُمْ قُوَّةٌ had power to deal with you

أَوْ آوَى إِلَيَّ or that I could betake myself⁵

رُكْنٍ شَدِيدٍ⁶ to a strong base!"⁶

قَالُوا يَلُوطُ إِنَّا 81. They said:⁷ "O Lût, we are

رُسُلُ رَبِّكَ the Messengers of your Lord;

لَنْ يَصِلُوا إِلَيْكَ they shall not reach⁸ you.

فَأَسْرِ بِأَهْلِكَ So set out⁹ with your family

بِقِطْعٍ مِنَ اللَّيْلِ by parts¹⁰ of the night,

وَلَا يَلْفِئَتْ and let there not look back¹¹

مِنْكُمْ أَحَدٌ anyone of you,

1. لَا تُخْزُوا *lā tukhzû* = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from 'akhzâ, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 11:39, p. 691, n.12).

2. ضَيْفٍ *dayf* = (s.; pl. *ḍuyūf/ḍayāf*) = guest, visitor.

3. رَشِيدٍ *rashid* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Lût attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نُرِيدُ *nuridu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See *yuridu* at 5:113, p. 387, n. 1).

5. آوَى *'awî* = I repair, betake myself, take shelter (v. i. s. impfct. from 'awâ, form IV of 'awâ [*awy*], to seek refuge. See at 11:43, p. 693, n. 1).

6. رُكْنٍ *rukn* (s.; pl. 'arkân) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lût that his sinful and misguided people would not be able to do him or them (the angels) any harm. يَصِلُونَ *yaṣilûna* = they reach, go to, arrive (v. iii. m. pl. impfct. from *waṣala* [*wuṣâl*], to reach. See *taṣilu* at 11:170, p. 703, n. 5).

9. اسْرِ *isri* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/sarayân/masran*], to travel by night).

10. قِطْعٍ *qita'* (pl.; s. *qit'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لَا يَلْفِئَتْ *lā yalfatit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See *talfita* at 10:78, p. 665, n. 7).

إِلَّا أَمْرًا نَكَحًا ٨٠ except your wife.

إِنَّهُمْ مُصِيبُهَا ٨١ Verily there shall befall¹ her
مَا أَصَابَهُمْ ٨٢ what befalls² them.

إِنَّ مَوْعِدَهُمْ ٨٣ Their appointed time³
الصُّبْحِ ٨٤ is the morning.

أَلَيْسَ الصُّبْحُ ٨٥ Is not the morning
بِقَرِيبٍ ٨٦ close at hand?⁴

فَلَمَّا جَاءَ ٨٧ 82. So when there came

أَمْرًا نَجَعْنَا ٨٨ Our command, We made
عَلَيْهَا سَافِلَهَا ٨٩ its upside down⁵

وَأَمْطَرْنَا عَلَيْهَا ٩٠ and rained⁶ on it

حِجَارَةً مِّن سِجِّيلٍ ٩١ stones⁷ of baked clay⁸
مَنْصُودٍ ٩٢ in layers.⁹

مُسَوَّمَةً ٩٣ 83. Marked¹⁰

عِنْدَ رَبِّكَ وَمَاهِنٍ ٩٤ unto your Lord, and it is not
مِنَ الظَّالِمِينَ ٩٥ from the transgressors¹¹
بَعِيدٍ ٩٦ far away.¹²

Section (Rukû') 8

وَالِى مَدْيَنَ ٩٧ 84. And to Madyan [We

أَخَاهُ شُعَيْبًا ٩٨ sent] their brother Shu'ayb.

قَالَ يَا قَوْمِ ٩٩ He said: "O my people,

1. *muṣīb* = that which afflicts, affects, reaches, befalls (act. participle from 'aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. See *muṣībah* at 9:50, p. 599, n. 3.

2. *'aṣāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of ṣāba. See n. 1 above; and at 4:79, p. 276, n. 4).

3. *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lûṭ, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the 'āyah is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjil* stones, as mentioned here and at 15:61-74). *sāfil* = downward, down, low, lowly (act.

participle from *safala* [*sufāl/safāl*], to be low. See *suflā* at 9:40, p. 595, n. 4.

6. *'amṭarna* = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara , to rain. See at 7:84, p. 498, n. 4. 5.

7. *ḥijarah* (sing. ḥajar) = stones. See at 8:32, p. 558, n. 2.

8. *sijjil* = stones of baked clay, brimstone.

9. i. e., the showering was in succession which piled up the stones. *manḍūd* = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up).

10. Each stone was marked with the name of the person it hit (Ibn Kathīr, IV, 271). *musawwama*

= beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sāma* [*sawm*], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lûṭ, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

اعْبُدُوا اللَّهَ worship¹ Allah.

مَا لَكُمْ مِنْ إِلَهٍ
عَدِيهِ other than He.

وَلَا تَنْقُصُوا² And do not diminish²

الْمِكْيَالَ in measure³

وَالْمِيزَانَ and weight.⁴

إِنِّي أَرَىٰكُمْ فِي غَيْرِ
وَأِنِّي أَخَافُ عَلَيْكُمْ and I fear against you

عَذَابِ يَوْمٍ the punishment of a day

مُحِيطٍ all-encompassing.⁶

وَيَنْقُورُوا 85. "And O my people,

أَوْفُوا الْمِكْيَالَ give in full⁷ the measure

وَالْمِيزَانَ بِالْقِسْطِ and the weight with equity;⁸

وَلَا تَبْخَسُوا النَّاسَ and do not lessen⁹ people

أَشْيَاءَهُمْ وَلَا

تَعْتَوُوا فِي الْأَرْضِ act wickedly¹⁰ in the earth

مُفْسِدِينَ making mischief."

بَقِيَٰتِ اللَّهِ 86. "Allah's left-over¹¹ is

خَيْرٌ لَّكُمْ the best for you,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

1. Like all other Prophets, Shu'ayb, peace be on him, called his people to monotheism (*tawhīd*). They were the descendants of Madyān, son of Prophet Ibrāhīm, peace be on him, by his wife Qatīrā. The people as well their habitat were called Madyān after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. لا تنقصوا *lā tanquṣū* = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqṣa* [*naqs/nuqsān*], to decrease, to diminish. See *yanquṣū* at 9:4, p. 577, n.7).

3. مكيال *mikyāl* (s.; pl. *makāyīl*) = measure, dry measure for grain (noun of instrument from *kāla* [*kayl/makāl/makīl*], to measure. See *kayl* at 7:85, p. 498, n. 9).

4. ميزان *mīzān* (s.; pl. *mawāzīn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zīnah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. خير *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. محيط *muhīt* = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'ahāta*, form IV of *hāta* [*hawt/hītah/hiyātah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. أوفوا *'awfū* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfā*, form IV of *wafā* [*wafā*'], to fulfil. See at 7:85, p. 398, n. 8).

8. قسط *qisṭ* = justice, equity, fairness. See at 10:54, p. 657, n.1).

9. لا تبخسوا *lā tabkhasū* = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. لا تعصوا *lā ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athā* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. بقية *baqiyyat* = left-over, remainder, residue.

حَفِظِ ^(A1) a guard.¹¹

قَالُوا يَسْعَيْبُ 87. They said: "O Shu'ayb,
أَصَلُّوا لَنَا تَأْمُرُكَ do your prayers² bid you
أَنْ تَتْرَكَ that we give up³
مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped⁴
أَوْ أَنْ نَفْعَلَ or our doing
فِي أَمْوَالِنَا about our properties
مَا نَشَاءُ what we like?⁵
إِنَّكَ لَأَنْتَ You are of course
الْحَلِيمُ the forbearing one,⁶
الرَّشِيدُ ^(A2) a man of right conduct!⁷

قَالَ يَنْقُورُ 88. He said: "O my people,
أَرَأَيْتُمْ إِنْ كُنْتُ do you see⁸ if I have been
عَلَى بَيِّنَةٍ on a clear evidence⁹ from my
رَبِّي وَرَزَقَنِي Lord and He has given¹⁰ me
مِنْهُ رِزْقًا حَسَنًا from Him a good provision?
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ Nor do I intend opposing¹¹
إِلَى مَا you then going to do
أَنْهَيْتُمْ عَنْهُ what I prohibit you from.
إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ I but intend to set right¹²
مَا اسْتَطَعْتُ to the best of my ability,¹³

1. حفظ *hafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [*hifz*], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *din* (religion).

3. ترك *natruka* (*u*) = we give up, abandon, leave (v. i. pl. impfct. from *taraka* [*tark*], to leave. The final letter takes *fathah* because of the particle '*an*' coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حليم *halim* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رشيد *rashid* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:78, p. 706, n. 3).

8. رايتم *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p.700, n. 9.

10. رزق *razaqa* = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razaq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أخالف *'ukhâlifa* (*u*) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. The final letter takes *fathah* because of the particle '*an*' coming before the verb. (When followed by the particle '*ilâ*' the verb gives the sense of opposing a thing and then going to do the same thing.) See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. اصلاح *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *šalaḥa* /*šaluḥa* [*šalâḥ* /*šalâḥiyah* /*šulâḥ*], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. استطعت *istata'tu* = I was able, had the power (v. i. s. past from *istatâ'a*, form X of *tâ'a* [*jaw*], to obey. See *istata'tum* at 11:13, p. 682, n. 4).

وَمَا تَوْفِيقِي
إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

and no success¹ can I attain
except by Allah's will;
on Him I rely²
and to Him I turn.³

وَنَسَوْرٍ
لَّا يَجْرِمَنَّكُمْ شِقَاقِي
أَنْ يُصِيبَكُمْ
مِثْلَ مَا أَصَابَ
قَوْمَ نُوحٍ
أَوْ قَوْمَ هُودٍ
أَوْ قَوْمَ صَالِحٍ
وَمَا قَوْمَ لُوطٍ
مِّنْكُمْ بَعِيدٍ ﴿٨٩﴾

89. "And O my People, let not
my breach⁴ impel you to sin-
ning⁵ lest there should befall⁶
you the like of what befell
the people of Nūḥ
or the people of Hūd
or the people of Ṣāliḥ;
and the people of Lūṭ are not
from you at any distance.⁷

وَأَسْتَغْفِرُوا
رَبَّكُمْ ثُمَّ
تَوَابُوا إِلَيْهِ
إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

90. "And ask forgiveness⁸ of
your Lord, then
turn in repentance⁹ to Him.
Verily my Lord is Most
Merciful, Most Loving.¹⁰

قَالُوا أَتَشْعَبُ
مَا نَفَقَهُ كَثِيرًا

91. They said: "O Shu'ayb,
we understand¹¹ not much

1. i. e., in bringing about the reform. توفيق *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafaq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukāl*], to entrust. See at 11:56, p. 697, n. 9).

3. أُنِيبُ *'unību* = I turn, turn in repentance (v. i. s. impfct. from *'anāba*, form IV of *nāba* [*nawb/niyābah*], to return, to come near, to represent. See *munīb* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شِقَاقٍ *shiqāq* = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لا يَجْرِمَنَّكُمْ *la yajrimanna* = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يُصِيبُ *yusība(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣāba*, form IV of *sāba* [*sawb / saybūbah*], to hit the mark, to be right. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yusību* at 10:107, p. 675, n. 8).

7. i. e., the ruins of the people of Lūṭ, peace be on him, were not very far from the land of the Midianites. بَعِيدٍ *ba'īd* = (s.; pl. *bu'ūdā' / bu'ūd / bu'dān / bi'ād*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. اسْتَغْفِرُوا *istaghfirū* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr / maghfirah / ghufrān*], to forgive. See at 11:61, p. 700, n. 2).

9. تَوَابُوا *tābū* = you (all) turn in repentance (v. ii. m. pl. imperative from *tāba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:61, p. 700, n. 3).

10. وَدُودٌ *wadūd* = Most Loving, Most Affectionate.

11. نَفَقَهُ *nafaqahu* = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqaha / faquha* [*fīqh / faqāhah*], to understand, to have knowledge. See *yafqahūna* at 9:127, p. 634, n. 3).

مِمَّا تَقُولُ of what you say

وَأِنَّا لَنَرِيكَ and we indeed consider¹ you

مِنَّا ضَعِيفًا among us a weak person;²

وَلَوْلَا رَهْطُكَ and but for your clan³

لَرَجَمْنَاكَ we would have stoned⁴ you,

وَمَا آتَيْنَاكَ عَيْنًا for you are not against us

مِثْلَ عَزِيزٍ any the mighty one."⁵

92. قَالَ يَقَوْمِ 92. He said: "O my people,

أَرَهْطِي أَعَزُّ is my clan mightier⁶

عَلَيْكُمْ مِنْ اللَّهِ on you than Allah

وَأَتَّخِذْتُمُوهُ and you take⁷ Him at

وَرَاءَ كُمُ ظَهْرِيًّا your rear heedlessly?"⁸

إِنِّي رَبِّي Verily my Lord is

وَمَا تَعْمَلُونَ of what you do

All-Encompassing.

93. "And O my people, act

وَيَقْوِمُوا أَعْمَلُوا according to your position,⁹

إِنِّي عَمِلٌ I am going to act.

سَوْفَ تَعْلَمُونَ Soon you will know to

مَنْ يَأْتِيهِ عَذَابٌ whom comes a punishment

يُخْزِيهِ that will disgrace¹⁰ him and

وَمَنْ هُوَ كَذِبٌ who is the one telling lies."¹¹

وَارْتَقِبُوا And be on the watch,¹²

إِنِّي مَعَكُمْ I am along with you

وَأَنَا رَقِيبٌ watching."¹³

1. نرى *narâ* = we see, notice, observe, consider (v.

i. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. ضعيف *da'if* (pl. *du'afâ/di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'il* from *da'ufa* [*du'f/da'f*]), to be weak. See at 4:28, p. 253, n. 2.

3. رهط *rahṭ* (s.; pl. '*arhuṭ/arhât/arâhit*) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. رجمنا *rajamnâ* = we stoned (v. i. pl. past from *rajama* [*rajm*]), to stone (someone)).

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. أَعَزُّ *'azz* = mightier, stronger, more esteemed, more beloved (elative of '*azîz*). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. اتخذتم *ittakhadhtum* = you (all)

took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*]), to take. See at 2:92, p. 44, n. 2).

8. ظهري/ظهريًا *zihri/zihriyyan* = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. يخزي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from '*akhzâ*, form IV of *khaziya* [*khizy/khazan*]), to be base, ashamed. See at 11:39, p. 691, n. 12).

11. كاذب *kâdhîb* (s.; pl. *kâdhîbûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/kadhîb/kadhbah/kidhbah*]), to lie. See *kâdhîbûn* at 9:107, p. 624, n. 6).

12. ارتقبوا *irtaqibû* = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqûbah*]), to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. رقيب *raqîb* = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'il* from *raqaba*). See n. 12 above; and at 4:1, p. 237, n. 1).

94. And when Our Decree¹
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا came We saved² Shu'ayb
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا and those who believed with him
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا by mercy from Us and there
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا seized³ those who transgressed
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا the thunderous blast;⁴
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا So they became⁵ in their
 وَكَلَّمَآءَ أَمْرُنَا
 وَكَلَّمَآءَ أَمْرُنَا homes fallen prostrate.⁶

95. As if they did not
 كَأَن لَّمْ
 كَأَن لَّمْ
 كَأَن لَّمْ live⁵ therein.

Lo! Away with the Madyan
 أَلَا يَعْزُبُ عَنَّا
 أَلَا يَعْزُبُ عَنَّا as went away the Thamûd!
 أَلَا يَعْزُبُ عَنَّا
 أَلَا يَعْزُبُ عَنَّا

Section (Rukû') 9

96. And We had sent out
 وَقَدْ أَرْسَلْنَا
 وَقَدْ أَرْسَلْنَا Mûsa with Our signs
 وَقَدْ أَرْسَلْنَا
 وَقَدْ أَرْسَلْنَا and a clear authority.⁸

97. To the Pharaoh
 إِلَىٰ فِرْعَوْنَ
 إِلَىٰ فِرْعَوْنَ and his notables;⁹
 وَمَلَآئِكَ
 وَمَلَآئِكَ but they followed¹⁰
 فَاتَّبَعُوا
 فَاتَّبَعُوا the command of the Pharaoh

1. i. e., the decree for their destruction. أمر 'amr (s.; pl. الأمر 'awāmīr / أمر 'umūr) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. نَجَّيْنَاهُمْ *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw* / *najā'* / *najāh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أَخَذَتْ 'akhadhat = she took, seized (v. iii. f. s. past from 'akhadha ['akhdh], to take. See *yattakhidhū* at 7:155, p. 523, n. 3).

4. صَيْحَةً *sayhah* (s.; pl. *sayhāt*) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أَصْبَحُوا 'asbahū = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جَآثِمِينَ *jāthimīn* (pl.; acc./gen. of *jāthimūn*; s. *jāthim*) = crouching, prostrate (active participle from *jathama* [*jathm*/*juthūm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يَغْنَوْنَ *yagnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan*/*ghanā*], to be free from want. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n. 8).

8. سُلْطَانًا *sulṭān* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. مَلَآءًا *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتَّبَعُوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See at 11:59, p. 699, n. 3).

وَمَا أَمْرُ فِرْعَوْنَ

۱۷ رَشِيدٍ

though the command of the
Pharaoh was not rational.¹

يَقْدُمُ 98. He shall go ahead²

قَوْمَهُ

يَوْمَ الْقِيَامَةِ

وَيَأْتِيهِمْ

النَّارُ

وَيَكْسِرُ الْوَرْدُ

۱۸ الْمُرُودُ

and evil will be the watering
place⁴ led unto.⁵

وَأْتَعِبُوا 99. And they were pursued⁶

فِي هَذِهِ الْعَالَمِ

وَيَوْمَ الْقِيَامَةِ

يَكْسِرُ الْوَرْدُ

۱۹ الْمُرُودُ

Evil is the gift⁸
that is awarded!⁹

ذَٰلِكَ مِنْ 100. These are some of the

أَنْبَاءِ الْقُرَى

نَقَصْنَا عَلَيْكَ

مِنْهَا قَائِمٌ 13

۲۰ وَحَصِيدٌ

We relate¹² unto you.
Some of them are standing,¹³
some mown.¹⁴

1. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).

2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. يقدم *yaqdamu* = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama* / *qadima* [*qudûm* / *qidmân* / *maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).

3. آورد *'awrada* = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*]), to come, to appear, to show up).

4. Hell has been described as the "watering place" by way of sarcasm. ورد *wird* = watering place, coming of animals to the water.

5. مورود *mawrûd* = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).

6. أتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.

8. ريف *rifd* (s.; pl. *rufûd* / *arfûd*) = present, gift.

9. مرفود *marfûd* = gifted, awarded, supported (pass. participle from *rafada* [*rafâd*], to support).

10. The *'ayah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. أنباء *'anbâ'* (pl.; s. *nabû'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.

11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Şâlih, Shu'ayb and Mûsâ, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.

12. ناقصنا *naquṣṣu* = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ* / *qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).

13. i. e., their ruins are standing and visible.

14. i. e., they are completely obliterated. حصيد *ḥaṣîd* = mown, reaped, harvested (act. participle from *ḥaṣada* [*ḥaṣad* / *ḥaṣâd* / *hiṣâd*], to harvest, to reap).

وَمَا ظَلَمْتَهُمْ 101. And We did not wrong¹

وَلَكِنْ ظَلَمُوا² them; but they did wrong²

أَنْفُسَهُمْ³ to themselves.

فَمَا أَغْنَتْ عَنْهُمْ⁴ So there did not avail³ them

الْهَيْهَاتُمُ الَّتِي they invoked⁴ in lieu of

يَدْعُونَ مِنْ دُونِ Allah whatsoever when

اللَّهِ مِنْ شَيْءٍ لَمَّا your Lord's decree came,⁵

جَاءَ أَمْرُ رَبِّكَ⁶ nor did they increase⁶ them

وَمَا زَادَهُمْ⁷ in aught save destruction.⁷

عِزِّ تَنْبِيهِ⁸

وَكَذَلِكَ أَخَذَ 102. Such is the seizure⁸ of

رَبِّكَ إِذَا أَخَذَ your Lord if He seizes

الْقَرْيَ the habitations⁹

وَهِيَ ظَلِمَةٌ while they are transgressing.

إِنَّا أَخَذَهُ¹⁰ Verily His seizure is

أَلِيمٌ شَدِيدٌ¹¹ most painful,¹⁰ most severe.¹¹

إِن فِي ذَلِكَ لَآيَةً 103. Verily therein is a sign¹²

لِمَنْ خَافَ¹³ for those who fear¹³ the

عَذَابَ الْآخِرَةِ retribution in the hereafter.

ذَلِكَ يَوْمٌ This is a day

يَجْمَعُ لَهُ¹⁴ on which will be mustered

1. ظلمنا *zalamnâ* = we did wrong, transgressed (v. i. pl. past from *zalamâ* [*zalm/ zûlm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. أغنت *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnâ* at 7:48, p. 483, n. 11).

4. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *da'aw* at 10:22, p. 645, n.1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. زادوا *zādû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. تيب *tatbîb* = destruction, annihilation, ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. أخذ *'akhdh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. شديد *shadîd* (pl. أشداء *'ashiddâ'* / شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n.4).

14. مجموع *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam'*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10).

الْأَنسَاءُ all mankind,

وَذَلِكَ يَوْمٌ and this is a day

مَشْهُودٌ that shall be witnessed.¹

وَمَا نُؤَخِّرُهُ 104. And We delay² it not

إِلَّا لِأَجَلٍ مَّعْدُودٍ but for a term³ countable.⁴

﴿١١﴾

يَوْمَ يَأْتِ 105. The day it comes,

لَا تَكَلِّمُنَّ نَفْسٌ no individual shall speak out

إِلَّا بِإِذْنِهِ except by His leave.⁵

فَإِنَّهُمْ سَخِيٌّ Then some of them will be

وَسَعِيدٌ miserable,⁶ some happy.⁷

فَأَمَّا الَّذِينَ 106. So as to those who

سَخُوا become miserable,⁸

فَفِي النَّارِ they will be in the fire.

لَهُمْ فِيهَا Therein they will have [only]

زَفِيرٌ وَسُهُقٌ moaning⁹ and sobbing.¹⁰

خَالِدِينَ فِيهَا 107. Living forever¹¹ therein

مَا دَامَتْ as long as there remain¹²

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

إِلَّا مَا شَاءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود *mash-hûd* = witnessed, attended by witnesses or spectators (passive participle from *shahida* [shuhûd], to witness).

2. نؤخر *nu'akhhir* = we delay, postpone, put off (v. i. pl. impfct. from 'akhhara, form II from the root 'akhr. See 'akhharnâ at 11:8, p. 680, n. 2).

3. أجل *'ajal* (pl. 'âjal) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود *ma'dûd* = countable, limited in number. See 11:8, p. 680, n. 4.

5. إذن *'idhn* (pl. اذن *'udhân* / اذونات *'udhânât*) = leave, permission, authorization. See at 10:100, p. 673, n.1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. سخي *shaqiyy* (s.; pl. 'ashqiya') = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'il* from *shaqû/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/shaqwah*], to make unhappy, to be unhappy, miserable).

7. سعيد *sa'id* (s.; pl. *su'adâ*) = happy, fortunate, lucky, felicitous (act. participle in the scale of *fa'il* from *sa'ida* [*sa'd/sa'âdah*], to be happy, lucky).

8. سقوا *shaqû* = they became unhappy, miserable (v. iii. m. pl. past from *shaqû/shaqiya*. See n. 6 above).

9. زفير *zafir* = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. سهيق *shahiq* = sobbing, braying (of a donkey).

11. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:89, p. 615, n. 9.

12. دامت *dâmat* = she remained, continued to be (v. iii. f. s. past from *dâma* [*dawm*], to last, to continue. *mâ dâma* is an idiom meaning as long as it remained, continued to be. See *mâ dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ
فَعَّالٌ

﴿١٧﴾ لِمَا يُرِيدُ of what He wills.

وَأَمَّا الَّذِينَ
سَعِدُوا 108. And as for those
فِي الْجَنَّةِ who were happy,²
خَالِدِينَ فِيهَا they will be in the Garden³
مَادَامَتْ living for ever therein
السَّمَوَاتُ وَالْأَرْضُ as long as there remain

إِلَّا مَا شَاءَ رَبُّكَ the heavens and the earth
عَطَاءً غَيْرَ مَجْدُودٍ except as your Lord wills,
﴿١٨﴾ as a gift⁴ not to be cut off.⁵

فَلَا تَكُ فِي مِرْيَةٍ 109. So be not in doubt⁶
بِمَا يَعْبُدُونَ إِلَّا كَمَا about what these people⁷ worship.
يَعْبُدُونَ إِلَّا كَمَا They worship not except as
ءَابَاءَهُمْ their fathers worshipped
مِن قَبْلُ before;⁸

وَأَنَّا لَمَوْفِقُونَ and verily We shall pay
نَصِيبَهُمْ them in full⁹ their share¹⁰

﴿١٩﴾ غَيْرَ مَنقُوصٍ undiminished.¹¹

1. فعال *fa'āl* = All-Accomplishing, one who definitely does (intensive form of *fā'il*, active participle from *fa'ala* [*fa'lfi'l*], to do).

2. سعدوا *su'idû* = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'adah*], to be happy, lucky. See *sa'id* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عطاء *'atâ* (s.; pl. *'a'tiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. محذوذ *majdhûdh* = cut off, clipped, interrupted (passive participle from *jadhaha* [*jadhah*], to cut off).

6. The *'āyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مريية *miryah* = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. موفوا *muwaffû(n)*{pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. The terminal *nûn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نصيب *naṣīb* (s.; pl. *nuṣub* [*anṣibâ' /anṣibah*]) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. منقوص *manqûṣ* = diminished, lessened, reduced, decreased (passive participle from *naqṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *lâ tanquṣû* at 11:84, p. 708, n. 1).

Section (Rukû') 10

وَلَقَدْ آتَيْنَا 110. And We had given
 مُوسَى الْكِتَابَ Mûsâ the Book,¹
 فَأَخْتَلَفَ فِيهِ^٢ but disagreement arose²
 وَلَوْلَا كَلِمَةٌ about it; and had not a word
 سَبَقَتْ مِنْ رَبِّكَ preceded³ from your Lord,
 لَفُضِيَ^٤ it would have been decided⁴
 بَيْنَهُمْ between them.
 وَإِنَّهُمْ^٥ And they⁵ indeed are
 لَفِي شَكٍّ مِنْهُ in doubt about it,⁶
 مُرِبٍّ^٧ full of suspicion.⁷

وَإِنْ كَلَّا 111. And surely all of them
 لَسَاءَ لِرَبِّهِمْ رَبُّكَ your Lord will pay in full⁸
 أَعْمَلُهُمْ^٩ for their deeds.⁹
 إِنَّهُمْ بِمَا يَعْمَلُونَ Verily He is of what they do
 حَبِيرٌ^{١٠} All-Aware.¹⁰

فَأَسْتَقِمَّ 112. So you be steadfast,¹¹
 كَمَا أُمِرْتَ as you have been bidden,
 وَمَنْ تَابَ and those who turn to Allah
 مَعَكَ with you,
 وَلَا تَطْغَوْا^{١٢} and do not transgress.¹²

1. i. e., the *Tawrah*.2. i. e., some believed in it, some did not. This 'ayah is a consolation to the Prophet Muḥammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mûsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Ṭabarî, XII, 123). اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalf*]), to come after. See *ikhtalafû* at 10:93, p. 670, n. 9).3. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*]), to be or act before. See at 10:19, p. 643, n. 6).4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *quḍâ* [*quḍâ*']), to settle, to decide. See at 10:54, p. 565, n. 12).

5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.

6. i. e., the Qur'ân.

7. مرِبٍ *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [*rayb*]), to doubt, disquiet. See at 11:62, p. 700, n. 8).8. ليوفين *la-yuwaffiyanna* = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from *waffâ* [*wafâ*/'*wafy*]), to be perfect, to fulfil. See *muwaffû* at 11:109, p. 716, n. 9).

9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.

10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrâh*] to be acquainted). See at 6:103, p. 435, n. 2.11. i. e., in your mission. استقم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah* /*qiyâm*]), to stand up. See *istaqimâ* at 10:89, p. 669, n. 2).12. لا تطغوا *lâ taṭghaw* = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative [prohibition] from *ṭaghâ* [*ṭughyân*]), to exceed the limits. See *ṭughyân* at 10:11, p. 640, n. 1).

إِنَّهُ بِمَا تَعْمَلُونَ Verily He is of what you do

بَصِيرٌ¹ All-Seeing.¹

وَلَا تَرْكَبُوا إِلَىٰ 113. And do not rely² on

الَّذِينَ ظَلَمُوا those who transgress³

فَتَسَّكُمُ lest there should touch⁴ you

النَّارُ the fire —

وَمَا لَكُمْ and you do not have

مِن دُونِ اللَّهِ besides Allah

مِن أَوْلِيَاءَ any friend-protectors⁵ —

ثُمَّ لَا تُنصَرُونَ then you will not be helped.⁶

﴿١١٣﴾

وَأَقِمِ 114. And properly perform

الصَّلَاةَ the prayer

طَرَفِي النَّهَارِ at the two fringes⁷ of the day

وَرُفَعَائِمِنَ اللَّيْلِ and at the first parts⁸ of night.

إِنَّ الْحَسَنَاتِ Verily the good deeds⁹

يُذْهِبْنَ السَّيِّئَاتِ eliminate¹⁰ the evil deeds.¹¹

ذَلِكَ ذِكْرِي This is a reminder¹²

لِلذَّاكِرِينَ for the remembering ones.

وَأَصْبِرِ 115. And have patience,

فَإِنَّ اللَّهَ for verily Allah

1. بصير *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣara/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لا تَرْكَبُوا *lā tarkanū* = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative [prohibition] from *rakana* [*rukān*], to lean to, to trust. See *rukn* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تَسُّ *tamassa(u)* = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass/masīs*], to feel, to touch. The final letter takes *fathah* because of a hidden 'an after the causal *fā'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تُنصَرُونَ *tunṣarūna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr/muṣīr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon ('*asr*), two of the five fixed times in a day for prayers. طَرَفِي *ṭarafay(n)* (dual; acc./gen. of *ṭarafān*; s. *ṭaraf*) = two sides, parts, fringes. The terminal *nūn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

8. i. e., the evening (*maghrib*) and the early night ('*ishā'*) prayers. رُفَعَائِمِنَ *zulf* (pl.; s. *zulfah*) = first parts of night.

9. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ān and *sunnah*, حَسَنَاتِ *ḥasanāt* (pl.; s.

حَسَنَةٌ *ḥasanah*) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

10. يذْهِبْنَ *yudh-hibna* = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from '*adh-haba*, form IV of *dhahaba* [*dhihāb/ madh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

11. سَيِّئَاتِ *sayyi'āt* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

12. ذِكْرِي *dhikrā* = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ does not let slip¹
 أَجْرَ الْمُحْسِنِينَ the reward of the righteous.

﴿١١٥﴾

فَلَوْلَا كَانَ مِنْ of the generations² before you
 أُولَئِكَ الَّذِينَ أُولُوا بِأَيْمَانِهِمْ persons of a remanant³
 يَنْهَوْنَ عَنِ الْفَسَادِ who forbid⁴ mischief-making⁵
 فِي الْأَرْضِ in the earth

إِلَّا قَلِيلًا مِمَّنْ except a few of those whom
 أَنْجَيْنَا مِنْهُمْ We rescued⁶ from them?

وَاتَّبَعَ الَّذِينَ كَفَرُوا But there pursued⁷ those who
 ظَلَمُوا did wrong

مَا أَتَوْا بِهَا مِنْ مَتَاعٍ the opulence they were put in⁸
 وَكَانُوا فِيهَا كَافِرِينَ and they had been sinners.⁹

﴿١١٦﴾

وَمَا كَانَ رَبُّكَ 117. Nor is your Lord
 لِيُهْلِكَ الْقُرَى to destroy¹⁰ the habitations
 بِظُلْمٍ وَأَهْلُهَا unjustly while their
 مُصْلِحُونَ inhabitants were reforming.¹¹

وَلَوْ شَاءَ رَبُّكَ 118. And if your Lord willed
 لَجَعَلَ النَّاسَ He would have made mankind
 أُمَّةً وَاحِدَةً one community,¹²

1. يضيع *yuḍī'u* = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from 'aḍā'a, form IV of ḍā'a [ḍay'/ḍiyā'] to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قُرُون *qurūn* (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. بقية *baqiyyah* (pl. *baqāyā*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [*nahw/nahy*]), to forbid. See at 9:71, p. 608, n. 4).

5. يَنْهَوْنَ عَنِ الْفَسَادِ *fasād* = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. أَنْجَيْنَا *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw/najā'* /*najāh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. وَاتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 11:27, p. 687, n. 4).

8. مَا أَتَوْا بِهَا مِنْ مَتَاعٍ *'utrifū* = they were given opulence, provided with luxury (v. iii. m. pl. past passive from '*atrafā*, from IV of *tarifa*, to live in luxury).

9. وَكَانُوا فِيهَا كَافِرِينَ *mujrimin* (pl.; acc./gen. of *mujrimin*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 10:75, p. 665, n. 2).

10. لِيُهْلِكَ الْقُرَى *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from '*ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themselves and others. مُصْلِحُونَ *muṣliḥūn* (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from '*aṣlahā*, form IV of *ṣalaha/ṣaluḥa* [*ṣalāh/ṣulūh/ṣalāhiyah/maṣlahah*], to be good. See *muṣliḥīn* at 7:170, p. 532, n. 7).

12. أُمَّةً وَاحِدَةً *'ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ¹ so they cease not¹

مُخْتَلِفِينَ² to be at variance.²

إِلَّا مَن 119. Except those whom

رَحِمَ رَبُّكَ³ your Lord has mercy on.³

وَلِلَّهِ خَلَقَهُمْ⁴ And for this He created them;⁴

وَمَمَّتْ⁵ and fulfilled⁵ shall be

كَلِمَةُ رَبِّكَ⁶ the Word of your Lord:

لَأَمْلَأَنَّ جَهَنَّمَ⁶ I shall indeed fill⁶ hell

مِنَ الْجِنَّةِ وَالنَّاسِ⁷ with jinn and men⁷

أَجْمَعِينَ⁸ all together.

وَكُلًّا نَقُصُّ⁸ 120. And all that We relate⁸

عَلَيْكَ مِنَ أَنْبَاءِ⁹ unto you of the tidings⁹ of

الرُّسُلِ¹⁰ the Messengers is

مَا نَشِئْتُ بِهِ¹⁰ wherewith We make firm¹⁰

فُؤَادَكَ¹¹ your heart;

وَجَاءَكَ¹¹ and there has come to you

فِي هَذِهِ الْحَقُّ¹¹ in these¹¹ the truth, and

وَمَوْعِظَةٌ وَذِكْرٌ¹² admonition¹² and reminder¹³

لِلْمُؤْمِنِينَ¹² for the believers.

وَقُلْ لِلَّذِينَ 121. And say to those who

1. لا يزالون *lâ yazâlûna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zâla* [zawâl], to go away, disappear. See at 2:217, p. 105, n. 8

2. i. e., in respect of beliefs and practices (Ibn Kathîr, IV, 290). مختلفين *mukhtalifîn* (pl.; acc./gen. of *mukhtalifûn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *khalafa* [khalaf], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).

3. i. e., those whom Allah guides to the truth of Islam.

4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbelievers and misguided ones, on the other (Al-Ṭabarî, XII, 144; Ibn Kathîr, IV, 291).

5. تمت *tammât* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [tamâm], to be completed. See at 7:137, p. 515, n. 6).

6. لأملأن *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See at 7:18, p. 470, n. 6).

7. i. e., of the unbelieving and ungrateful ones of jinn and men.

8. نقص *naquṣṣu* = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [qaṣṣ/qaṣaṣ], to cut, to relate. See at 7:101, p. 505, n. 2).

9. أنباء *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10

10. نشئ *nuthabbitu* = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât / thubût*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

11. i. e., the tidings of the previous Messengers and the texts of the Qur'ân in general.

12. موعظة *maw'izah* (pl. مواعظ *mawâ'iz*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.

13. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ do not believe:

أَعْمَلُوا عِلًّا "Act¹ according to

مَكَانَتِكُمْ to your position;²

إِنَّا عَامِلُونَ We are acting."

وَأَنْظِرُوا 122. "And keep waiting,³

إِنَّا مُنْتَظِرُونَ We are waiting."⁴

وَلِلَّهِ 123. And to Allah belongs

غَيْبُ السَّمَاوَاتِ the unseen of the heavens

وَالْأَرْضِ and the earth;

وَالِيهِ يَرْجِعُ and to Him shall be returned⁵

الْأَمْرُ كُلُّهُ the matter⁶ in its entirety.

فَاعْبُدْهُ So worship Him

وَتَوَكَّلْ عَلَيْهِ and rely⁷ on Him.

وَمَا رَبُّكَ بِغَافِلٍ Your Lord is not unmindful¹⁸

عَمَّا تَعْمَلُونَ of what you do.

1. اعملوا *i'malû* = you (all) act, do, perform (v. ii. m. pl. imperative from '*amila* [*'amal*], to do. See *ta'malûna* at 10:61, p. 659, n. 6).

2. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

3. i. e., to see what happens to us and to our efforts for the truth. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 10:20, p. 643, n. 9).

4. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون *muntaẓirûn* (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 3 above).

5. يرجع *yrja'u* = he or it is returned, sent back, referred back (v. iii. f. m. impfct. passive from *raja'a* [*rujû'*], to return). See at 3:109, p. 198, n. 9).

6. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

7. توكل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakil/ wukûl*], to entrust. See at 8:61, p. 569, n. 11).

8. غافل *ghâfil* (s.; pl. غافلون *ghâfilân*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, not to heed). See at 3:99, p. 194, n. 13.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'İYAT IHYĀĀ' MINHĀAJ AL-SUNNAH

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